

THE
HISTORY
OF THE
OLD TESTAMENT
METHODIZ'D,

ACCORDING

To the *Order* and *Series* of *Time* wherein the *several*
things therein mentioned were tranſacted.

IN WHICH

The *difficult* *passages* are Paraphras'd.
The *ſeeming* *Contradiſtions* reconcil'd.
The *Rites* and *Customs* of the *Jews* opened and explain'd.

To which is annex'd a

SHORT HISTORY
OF THE

Jewiſh Affairs

FROM THE

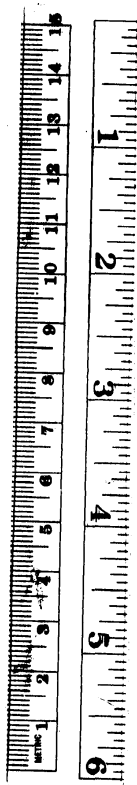
End of the Old Teſtament to the Birth of our *Saviour* ;
And a *Map* alſo added of *Canaan*, and the *Adjacent Countries*,
very uſeful for the underſtanding of the whole *Hiſtory*.

By *SAMUEL CRADOCK*, B. D.

Pſal. 77. v. 5. I have conſidered the days of old, the years of ancient times.
Sint Caſte delicta mee, Scriptura tua : Nec fallar in eis, nec fallam ex eis. Auguſt. Confell.
Lib. 11. Cap. 2.

Maniſeſtis paſcitur, obſcuris exercemur. Idem. Traſt. 45. in Job.

L O N D O N, Printed for *Thomas Simmons* at the *Princes-Arms* in
Ludgate-Street, M. DC. LXXXIII.



THE
PREFACE.

HAVING formerly written the *History of our Lord and Saviour Jesus Christ*, and of his holy Apostles, and a *Paraphrase upon all the Apostolical Epistles*, I thought it would be a work not only profitable to my self but useful also to others, if I should write the *History of the Old Testament*. Accordingly (humbly imploring the Assistance of God) I set upon it, and my design therein was as follows: 1st, To Methodize that Sacred History according to the order and series of time wherein the several things therein mentioned were transacted. 2^{ly}, To Paraphrase and explain the difficult places and passages thereof. 3^{ly}, To reconcile the seeming contradictions, which are not a few. 4^{ly}, To open the Jewish rites and customs which are very necessary to be known in order to a clear and full understanding thereof. Lastly, to add a Map of Canaan, and those other adjacent Countries, which were the stage on which the great things mentioned in the *Old Testament* were acted.

Pursuant hereunto I have digested the whole work into seven Chapters, containing an *History of the Seven Ages of the World* from the Creation to the death of our Saviour.

The first Chapter contains the History of the first Age of the World from the Creation to the Flood, comprehending a space of 1656 years.

The Second Chapter contains the History of the Second Age of the World, from the Flood to the Promise made to Abraham in Ur of the Chaldees, comprehending a space of 422 years, and ending in the 2078 year of the World.

The Third Chapter contains the History of the Third Age of the World, from the Promise made to Abraham in Ur of



Baptist Union Hymn
Society Col.

The Preface.

the Chaldees, unto the Israelites departure out of Egypt, comprehending a space of 430 years, and ending in the 2508 year of the World.

Within the compass of this Age falls the History of Job, whereof I have given a brief Analysis.

The Fourth Chapter contains the History of the Fourth Age of the world, from the coming of the Israelites out of Egypt, to the laying the foundation of Solomons Temple, in the fourth year of his reign, comprehending a space of 480 years, and ending the 2988 year of the World.

The Fifth Chapter contains the History of the Fifth Age of the World, from the laying the foundation of Solomons Temple to the destruction of it, and Captivity of Judah, in the 11th. year of Zedekiah, containing a space of 420 years*, and ending in the 3408 year of the World.

* Some make this space 424 years, vide Casserii Annates.

The Sixth Chapter contains the History of the Sixth Age of the World, from the destruction of Solomons Temple, and the Captivity of Judah, unto the liberty granted them by Cyrus for their return, containing a space of seventy years, and ending in the 3478 year of the World.

The Seventh Chapter contains the History of the Seventh Age of the World from the return of the Jews out of Babylon, and the end of the seventy years Captivity to the death of Christ, containing a space of 490 years (signified by Daniels seventy Weeks, Dan. 9. v. 24, 25, 26, 27.) and ending in the 3968 year of the World. Now though this Age, as to the first part of it, belongs to the Old Testament, yet it extends much further, even to the death of Christ, which takes up about 33 years of the New Testament-story; for the History of the Old Testament reaches no further than the end of the Book of Nehemiah, which ends in the 32th. year of Artaxerxes Longimanus; so that the History of the Old Testament extends but 99 years in the compass of this Age, and ends 358 years before the Birth of Christ, who being Crucified in the 33th. year of his age, those three sums, viz. 99, 358, and 33, make up the 490 years of this interval. Now because some may be desirous to know what was the state and condition of the Jews after the end of the Old Testament during those 358 years to the Birth of Christ, I have thought fit to set down, 1. What Persian Kings suc-

ceeded

The Preface.

ceeded Artaxerxes Longimanus till that Kingdom was Conquered by Alexander the Great, in whom the Grecian or Third Monarchy began. (2) To shew how after Alexander's death, his Empire was divided into four Kingdoms, viz. 1. that of Macedonia; 2. of Syria; 3. of Asia the less; 4. of Egypt; and to give a Catalogue of the several Kings that reigned successively in those Kingdoms till they were all Conquered by the Romans, in whom the Fourth Monarchy began. (3) To shew who were High Priests among the Jews after their return from the Babylonish Captivity, wherein we have occasion to give a short History of the Maccabees till their power was swallowed up by Herod, made King by the Romans, in the 35th. year of whose reign Christ the Saviour of the World was born.

As we go along in the History of the Kings, we meet with several eminent Prophets, whom God raised up both in Judah and Israel, after the division of the Kingdom, and by considering the temper and condition of those times, and the several vices and disorders that then reigned and prevailed, we may the better discern the scope and drift of their Prophecies. And for the clearer understanding of them I have set down the time wherein they lived and prophesied, and have given a brief Analysis of their Prophecies. They seem to have Prophesied in this order.

1. *Jonah*, in the days of *Jeroboam the Second*, who was Contemporary with *Amaziah King of Judah*, 2 King. 14. 25.
2. *Isaiah*, who Prophesied in the days of *Uzziah, Jotham, Ahaz, Hezekiah*, Kings of Judah.
3. *Joel*, in the days of *Uzziah*.
4. *Hosea*, in the days of *Uzziah, Jotham, Ahaz, and Hezekiah*, Kings of Judah, and seven Kings of Israel, viz. from *Jeroboam the Second* to *Hoshea*, who was Contemporary with *Hezekiah*. He was sent chiefly to Israel.
5. *Micah*, in the days of *Jotham, Ahaz, Hezekiah*, Kings of Judah.
6. *Amos* lived in the same time with *Hosea*, and was sent principally to the people of Israel.

7. *Nahum*

The Preface.

7. *Nahum* seems to have Prophesied in the days of *Hezekiah*.
8. *Habakkuk* in the days of *Manasses* and *Josiah*, for he forewarns the *Jews* of their approaching destruction by the *Chaldeans*.
9. *Zephany*, in the days of *Josiah*.
10. *Jeremy* began to Prophesie in the 13th. year of *Josiah*, and continued Prophesying till the final captivity of *Judah*, and two years after in *Egypt*. The *Lamentations* seem to be written by him upon *Judahs* Captivity.
11. *Ezekiel* began to Prophesie in *Babylon* in the fifth year of *Jehoiakin's* captivity, and continued Prophesying about two and twenty years.
12. *Obadiah* seems to have been Contemporary with *Jeremy* and *Ezekiel*, for he Prophesies against the *Idumeans* in almost the same words and phrases that they did. Compare his Prophesie with *Jer. 49.* and *Ezek. 25.*
13. *Daniel*, in the first year of *Belsbazzar*, had the Vision of the four Beasts; and in his third year the Vision of the Ram and He-goat. And in the first year of *Darius* the Angel *Gabriel* informed him concerning the Seventy Weeks.

These three last Prophesied after the return from Captivity, viz. *Haggai*, *Zachary*, *Malachi*.

Thus having given a short account of this my undertaking, and humbly desiring that God may have glory, and my Reader much benefit and advantage thereby, I shall conclude this Preface with that short, but fervent prayer, which that excellent person *Nebemiah* put up for himself when he concluded his Book, and therewith the History of the Old Testament,

Remember me (O my God) for Good.

May 5. 1683.

The

THE CONTENTS OF THE CHAPTERS.

Chap. I. From the Creation to the Flood.

- Sett. 1.* OF the Creation of the World in six days, and Gods resting on the seventh, and instituting the *Sabbath*.
- Sett. 2.* Gods Covenant with man in the state of Innocence. Mans fall. The Covenant of Grace.
- Sett. 3.* Adam and Eve cast out of the Garden of *Eden*.
- Sett. 4.* Cain and Abel sacrificed. Cain kills Abel. Cains posterity. Lamech brings in Polygamy.
- Sett. 5.* Seth born to Adam. His race carried on to the Flood.
- Sett. 6.* Noah born. Enochs Translation.
- Sett. 7.* Giants on the Earth. The wickedness of the old World. God determines to send the Flood. Noahs Character.
- Sett. 8.* Noahs three Sons born, *Japhet*, *Sem* and *Ham*. Noah is commanded to build an Ark.
- Sett. 9.* Noah with his Family enter the Ark. The Flood comes.
- Sett. 10.* The Ark rests on *Ararat*.

Chap. II. From the Flood to the Promise made to Abram in Ur of the Chaldees.

- Sett. 1.* NOAH, his Family, and all living Creatures leave the Ark.
- Sett. 2.* Noah builds an Altar. The Rainbow a pledge of Gods Covenant.
- Sett. 3.* Noah plants a Vineyard. His drunkenness. Cham cursed.
- Sett. 4.* The Tower of Babel. Confusion of Languages. Assyrian Monarchy begun. A Catalogue of the Kings thereof.
- Sett. 5.* The Earth divided among the Sons and Grandchildren of Noah. The Original of Nations.
- Sett. 6.* Mans life shortened. Sems posterity.
- Sett. 7.* Abram and Sarai born.
- Sett. 8.* Chedorlaomer subdues the Kings of Pentapolis.
- Sett. 9.* Abram called out of Ur of the Chaldees, and the great promise that the Messiah should spring from his loyns made to him.
- Chap.

The CONTENTS.

Chap. III. From the promise made to Abram to the departure of the Israelites out of Egypt.

- Sett. 1.** **A**bram's removal from Ur to Charraan, from thence to Canaan. Two Altars there built by him. A promise of that land made to his posterity.
- Sett. 2.** Abram goes into Egypt. His danger there upon the account of Sarai (whom he calls his sister) from Pharaoh King of Egypt.
- Sett. 3.** Abram, Sarai and Lot return into the Southern parts of Canaan. Abram and Lot part. A new promise of that land made to Abram's posterity.
- Sett. 4.** The King of Sodom with the petty Kings of Pentapolis shake off the yoke of Chedorlaomer; he comes with an Army to chastise them, vanquishes the forces of the Kings of Sodom and Gomorrah, plunders those Cities, and among other Prisoners carries away Lot who dwelt there. Abram pursues Chedorlaomer, defeats him, rescues Lot, and the rest of the Prisoners. At his return he is met by Melchizedek and blessed by him.
- Sett. 5.** A Son promised to Abram, he believes and is justified. God makes a Covenant with him to give the land of Canaan to his posterity: Confirms it by a sign and a vision.
- Sett. 6.** Abram takes Hagar. Ishmael born.
- Sett. 7.** God appears again to Abram, renews his Covenant with him, changes his name into Abraham. Institutes Circumcision.
- Sett. 8.** Abraham entertains three Angels. Sarai's laughter. Abraham intercedes for Sodom.
- Sett. 9.** Two Angels convey Lot out of Sodom. His wife turned into a Pillar of salt. Sodom destroyed. Lot's Incest, from whence issued Moab and Ammon.
- Sett. 10.** Abraham sojourns in Gerar, is in danger there again upon the account of his wife, from Abimelech King of the place. He being punished by God restores Sarai to her husband. Abraham prays for him, whereupon he and his family are cured. Abimelech dismisses him with presents.
- Sett. 11.** Isaac born. Hagar and Ishmael cast out. Abraham makes a Covenant with Abimelech.
- Sett. 12.** Abraham commanded to offer up Isaac. The place called Jehovah-jireh. The promise renewed to him.
- Sett. 13.** Sarai dies. Abraham buys a burying place for her.
- Sett. 14.** Eliezer sent into Mesopotamia to provide a wife for Isaac. His presents to Rebeckah. Isaac's marriage.
- Sett. 15.** Abraham marries Keturah, by whom he hath six Sons.
- Sett. 16.** Esau and Jacob born.
- Sett. 17.** Abraham dies.
- Sett. 18.** Heber dies.
- Sett. 19.** Esau sells his Birth-right.
- Sett. 20.** A famine in the land. Isaac goes to Gerar. His danger there on the account of Rebeckah (whom he also called his sister). He and Abimelech make a Covenant.
- Sett. 21.** Esau's displeasing marriages.
- Sett. 22.** Ishmael's death.
- Sett. 23.** Isaac's dimness. Jacob gets the blessing. Esau's hating of him. Jacob's vision and vow.
- Sett. 24.** Esau marries Mahalath the daughter of Ishmael.
- Sett. 25.** Jacob meets Rachel. Leah given him for a wife instead of Rachel. Leah's four Sons.
- Sett. 26.** Rachels barrenness. Jacob takes Bilhah, and Zilpah. Joseph born.
- Sett. 27.** Jacob's fourteen years service and great increase.
- Sett. 28.** Jacob leaves Laban. Rachel's Teraphim. The Covenant between Jacob and Laban at Gated.
- Sett. 29.** Jacob's vision of Angels. His prayer and wrestling.
- Sett. 30.** He meets Esau. They embrace each other. Jacob builds an Altar at Sychar.
- Sett.

The CONTENTS.

- Sett. 31.** Dinah ravished. Simeon and Levi's revenge.
- Sett. 32.** Jacob goes to Bethel. Deborah, Rebeckah's nurse dies. Rachel dies. Reuben dehiles his Fathers bed.
- Sett. 33.** Joseph's dream. His Brethren sell him. Jacob's mourning.
- Sett. 34.** Isaac's death.
- Sett. 35.** Judah's incest with Thamar. Pharez and Zarah born.
- Sett. 36.** Joseph sold to Potiphar. His Mistress's false accusation. His Imprisonment.
- Sett. 37.** The chief Butler and Baker imprisoned. Joseph interprets their dreams.
- Sett. 38.** Pharaoh's dreams. Joseph's advancement and marriage. The famine begins.
- Sett. 39.** Jacob sends his Sons into Egypt. Simeon bound.
- Sett. 40.** Jacob sends his Sons into Egypt again. Simeon released. Benjamin's Mef.
- Sett. 41.** The Cup in Benjamin's Sack. Judah's intercession for him.
- Sett. 42.** Joseph discovers himself. Jacob rejoices at the sight of the Waggon.
- Sett. 43.** Jacob goes into Egypt. His joy to see his Son Joseph.
- Sett. 44.** Joseph brings five of his Brethren to Pharaoh. Obtains Goshen for his Brethren. Introduces his Father.
- Sett. 45.** Joseph's prudent administration in the severe famine. He is sent for by his Father.
- Sett. 46.** Ephraim and Manasseh blest. Jacob's gift to Joseph.
- Sett. 47.** Jacob blesses his Sons in order. His death.
- Sett. 48.** The mourning for and burial of Jacob. Joseph's death.
- Sett. 49.** The History of Job.
- Sett. 50.** Levi and Amram die.
- Sett. 51.** Israel increases. Task-masters appointed.
- Sett. 52.** Aaron's birth.
- Sett. 53.** The Midwives commanded to destroy the Male-children.
- Sett. 54.** Moses born. He is taken up and educated by Pharaoh's daughter.
- Sett. 55.** Moses after forty years leaves the Court, and flies into Midian.
- Sett. 56.** Moses's marriage. His two Sons.
- Sett. 57.** Caleb's Birth.
- Sett. 58.** The Lord appears to Moses, commissions him to deliver Israel, enables him to work miracles.
- Sett. 59.** Moses confirm'd and encouraged, commanded to go to Pharaoh.
- Sett. 60.** Moses stopt in his journey. His Son circumcised.
- Sett. 61.** Aaron meets Moses. They declare their commission to the Elders of Israel.
- Sett. 62.** They go to Pharaoh. The oppression of the Israelites increased.
- Sett. 63.** Moses and Aaron go again to Pharaoh. The Magicians call'd in.
- Sett. 64.** The ten Plagues.

Chap. IV. From the Israelites departure out of Egypt to the laying the foundation of Solomon's Temple.

- Sett. 1.** **T**he Israelites depart out of Egypt.
- Sett. 2.** The Paschal Lamb and Passover appointed.
- Sett. 3.** The Lord conducts the Israelites by a Pillar of cloud and fire. Joseph's bones carried with them.
- Sett. 4.** They encamp at Pihahiroth. Pass through the Red-sea. The Egyptians drown'd.
- Sett. 5.** Moses's Song. Miriam a Prophetess.
- Sett. 6.** The people marching through Shur, murmur for want of water.
- Sett. 7.** The twelve Wells and seventy Palm-trees.
- Sett. 8.** They turn from Elim to the Red-sea.
- Sett. 9.** The people murmur. Quails given for one meal. Manna falls.
- Sett. 10.** Water gushes out of the rock.
- Sett. 11.** Moses praying. Joshua fights Amalek. The Altar call'd Jehovah-Nissi.

The CONTENTS.

- Sect. 12. *Jethro's story* defer'd to Sect. 51.
 Sect. 13. *Moses* call'd up to the top of Mount *Sinai*. The terrible fight.
 Sect. 14. The Promulgation of the *Law*.
 Sect. 15. *The people in fear*. *Moses* encourages them.
 Sect. 16. Similitudes of God forbidden. The Materials for *Altars*.
 Sect. 17. The *Judicial* or *Political* *Laws*.
 Sect. 18. The *Angel* of the *Covenant* promised to guide them. The bounds of *Canaan*.
 Sect. 19. *Moses* erects an *Altar* and *twelve Pillars*.
 Sect. 20. *Moses* continues in the Mount forty days, and forty nights.
 Sect. 21. Directions concerning the *Tabernacle* and all its *usufruits* and *appurtenances*.
 Sect. 22. The *Golden Calf*.
 Sect. 23. *Moses* comes down, breaks the *Tables*. *Gods* anger. *Moses* intercedes for the people, and sees the glory of *God*.
 Sect. 24. Two new *Tables* of stone.
 Sect. 25. *God* renews the *Covenant* upon *Moses's* prayer. *Moses's* face shines.
 Sect. 26. The *Sabbath* anew enjoy'd. Contribution to the *Tabernacle*.
 Sect. 27. *Bezaleel* and *Aholiab* appointed chief workmen of the *Tabernacle*.
 Sect. 28. The *Tabernacle* finished, being set up, is filled with *Gods* Glory.
 Sect. 29. *Laws* given concerning the several sorts of *sacrifices*.
 Sect. 30. *Aaron* and his *Sons* consecrated.
 Sect. 31. *Aaron* enters upon his office. Fire from the *Lord*.
 Sect. 32. *Nadab* and *Abihu* slain by fire from heaven.
 Sect. 33. Of clean and unclean creatures.
 Sect. 34. *Womens* separation.
 Sect. 35. *Laws* concerning *Leprosy*.
 Sect. 36. Ceremonial uncleanness in men.
 Sect. 37. The *Passover* celebrated.
 Sect. 38. Several sorts of *Laws* given.
 Sect. 39. *Blasphemy* punished in the Son of *Shalomith*. The *Law* of retaliation.
 Sect. 40. Divers other *Laws* given.
 Sect. 41. Promises and threatenings. More *Laws* given concerning divers matters.
 Sect. 42. The Book of *Numbers*.
 Sect. 43. The Encamping of the *Tribes*.
 Sect. 44. The *Levites* Charge.
 Sect. 45. The *Levites* consecrated.
 Sect. 46. The Offerings of the *Princes*.
 Sect. 47. *Laws* concerning *Jealousy*.
 Sect. 48. Concerning *Nazarites*.
 Sect. 49. The solemn blessing.
 Sect. 50. The *Silver Trumpets*.
 Sect. 51. *Jethro's* story and advice.
 Sect. 52. The *Camp* of *Israel* marches. *Jethro* leaves them.
 Sect. 53. Upon the moving of the *Ark* *Moses* pronounces the blessing.
 Sect. 54. The people murmur at *Taberah*.
 Sect. 55. *Quails* given for the space of a month. A *Plague* follows.
 Sect. 56. *Miriam's* *Leprosy*.
 Sect. 57. *Spies* search the land.
 Sect. 58. Their different report.
 Sect. 59. The ten *Spies* smitten.
 Sect. 60. *Israel* defeated by the *Amalekites* and *Canaanites*.
 Sect. 61. The *ninetieth Psalm* composed.
 Sect. 62. Some *Laws* explained.
 Sect. 63. The *Rebellion* of *Corah*, *Dathan*, and *Abiram*.
 Sect. 64. *Aaron's* *Red* blossoming.
 Sect. 65. The work and portion of the *Priests* and *Levites*.
 Sect. 66. *Water* of *Purification*.
 Sect. 67. *Miriam's* death.
 Sect. 68. They murmur at *Kadesh* for want of water. *Moses* strikes the *Rock* in anger, is doomed not to enter into *Canaan*.

Sect.

The CONTENTS.

- Sect. 69. The *King* of *Edom* refuseth them passage.
 Sect. 70. *Aaron* dies and is buried upon Mount *Hor*.
 Sect. 71. *Arad* the *Canaanite* vanquished.
 Sect. 72. The *Brazen Serpent*.
 Sect. 73. Several *Stations* of the *Israelites*.
 Sect. 74. The *Miraculous Well*.
 Sect. 75. *Sibon* slain.
 Sect. 76. *Og* totally subdued.
 Sect. 77. The Encamping at *Abel-shittim*.
 Sect. 78. *Balaam* sent for to curse the *Israelites*. *His Ass* speaks.
 Sect. 79. *Balaam* attempts to curse *Israel*.
 Sect. 80. The *Idolary* and *Whoredom* of the *Israelites* at Mount *Peor*.
 Sect. 81. *Midian* Conquered.
 Sect. 82. *Moses* and *Eleazar* number the people.
 Sect. 83. *Zelophehad's* daughters.
 Sect. 84. *Joshua* appointed Successor.
 Sect. 85. A repetition of the *Law* of sacrificing.
 Sect. 86. *Laws* concerning *Vows*.
 Sect. 87. The *Reubenites* and *Gadites* desire a possession on that side *Jordan*.
 Sect. 88. The *Journal* of *Israel's* Travels.
 Sect. 89. The Limits of *Canaan*.
 Sect. 90. The *Levites* Cities.
 Sect. 91. Orders concerning the Marriage of *Zelophehad's* daughters.
 Sect. 92. The Book of *Deuteronomy*, containing *Moses's* dying speech to *Israel*.
 Sect. 93. *Moses's* death. *Israel's* mourning for him.
 Sect. 94. *Joshua* begins his Government.
 Sect. 95. They come near unto and pass the river *Jordan*.
 Sect. 96. *Circumcision* enjoy'd them.
 Sect. 97. The first *Passover* in *Canaan*. *Manna* ceases.
 Sect. 98. *Jericho* taken, burnt, and cursed.
 Sect. 99. The *Israelites* defeated at *AI*.
 Sect. 100. *Joshua* marches against *AI*.
 Sect. 101. A Monument of stone, and an *Altar* erected, and *Blessings* and *Cursings* pronounced at Mount *Gerizim*, and Mount *Ebal*.
 Sect. 102. The *League* with the *Gibeonites*.
 Sect. 103. *Adonizedek* and his allies besiege *Gibeon*. Their discomfiture. *Prodigious Hailstones*. The *Sun* and *Moon* stand still at the prayer of *Joshua*.
 Sect. 104. Several *Kings* vanquished, and their Cities taken.
 Sect. 105. The rise of the *Sabbatical* year.
 Sect. 106. *Joshua's* war with the *Northern Kings*. His victory over them.
 Sect. 107. *Joshua's* rest from war.
 Sect. 108. *Joshua* divides the land.
 Sect. 109. *Joshua* and the *Elders* proceed to divide the land; *Ephraim* and *Manasseh* complain.
 Sect. 110. *Caleb's* request to *Joshua*. *Hebron* given to him. *Othniel's* marriage.
 Sect. 111. Seven *Tribes* desire a stop may be put to the division of the land.
 Sect. 112. The first *Sabbatical* year.
 Sect. 113. A solemn Feast of *Tabernacles* kept.
 Sect. 114. The *Camp* and *Tabernacle* remove to *Shiloh*.
 Sect. 115. The seven *Tribes* reproved. Their *loss*.
 Sect. 116. *Joshua's* Inheritance.
 Sect. 117. Cities set apart for the *Levites*.
 Sect. 118. *Israel's* possession of *Canaan*.
 Sect. 119. The *Reubenites* and *Gadites* commended and blest. Their *Altar* Ed.
 Sect. 120. The *Elders* of *Israel* called together by *Joshua*. *His* speech to them.
 Sect. 121. The *Tabernacle* removed to *Shechem*. *Joshua's* Exhortation to the *Israelites*. *Joseph's* bones solemnly inter'd. *Joshua's* and *Eleazar's* death.
 Sect. 122. The Book of *Judges*.
 Sect. 123. *Bezek* taken: *Adonibezek's* usage.

a 2

Sect.

The CONTENTS.

- Sect. 124. The settlement of the Kenites.
 Sect. 125. *Hormah* and other Cities taken.
 Sect. 126. *Beibei* taken. *Luz* built. The *Canaanites* remain.
 Sect. 127. An Angel appears to them in an humane shape and reproves them. The people weep.
 Sect. 128. *Micah's* Idolatry. His Priests.
 Sect. 129. The Danites carry away *Micah's* Idol. *Lailah* taken.
 Sect. 130. The wickedness of *Gibeab*: The Levites Concubine.
 Sect. 131. A Convention at *Mizpeh*. The War against *Benjamin*.
 Sect. 132. Six hundred *Benjamites* in *Rimmon*. The *Virgins* surprized at *Shiloh*.
 Sect. 133. Israel for their sins given up into the hands of *Cushan* King of *Mesopotamia*. *Othniel* delivers them. His conquest of *Cushan*, and death.
 Sect. 134. *Ehud* kills *Eglon*. *Shamgar* delivers the people from the *Philistines*.
 Sect. 135. The History of *Ruth*.
 Sect. 136. *Jabin* oppresseth Israel. *Deborah* and *Barak*. *Sisera* slain.
 Sect. 137. *Deborah's* Song.
 Sect. 138. The *Midianites* oppress Israel. *Gideon's* vision. He throws down *Baal's* Altar. The Fleece dry and wet.
 Sect. 139. *Gideon's* army diminished. The dream of the Barley Cake. He destroys the *Midianites*: slays their King. *Ephraim* exultate with him.
 Sect. 140. The people offer *Gideon* to make him King. His Ephod, and death.
 Sect. 141. *Baal-berith*. *Abimelech's* Tyranny. His death at *Thebez*.
 Sect. 142. *Tola's* Government and death.
 Sect. 143. *Jair* the Gileadite.
 Sect. 144. *Ammon* invades Israel. *Jephtha's* victory and vow.
 Sect. 145. *Jephtha* subdues the *Ephraimites*. His death.
 Sect. 146. *Ibzan* judges Israel. *Manoah's* vision. *Samson* born.
 Sect. 147. *Elna* and *Abdon*.
 Sect. 148. *Samson* marries a *Philistine*. Honey in the Lions Carcass. *Samson's* Riddle.
 * He burns the *Philistines* Corn. Slays many of them.
 Sect. 149. Breaks the bonds with which he was bound. *En Hakkore*.
 Sect. 150. *Samson* taken with *Dalliah*. His locks cut, and eyes put out. He pulls down *Dagon's* house, and dies.
 Sect. 151. *Eli* judges Israel. *Hannab's* prayer. *Samuel* born.
 Sect. 152. *Hannab's* Song. *Samuel* left with *Eli*.
 Sect. 153. The wickedness of *Eli's* Sons. A Prophet comes to *Eli*.
 Sect. 154. *Samuel* call'd. He denounces judgment against *Eli*.
 Sect. 155. The *Philistines* invade Israel. The Ark of God taken. *Hophni* and *Phinehas* slain. *Eli's* death.
 Sect. 156. The Ark carried in triumph. *Dagon* broke. The *Philistines* plagued. The *Besemites* smitten.
 Sect. 157. The Ark at *Kirjath-jearim*. The meeting at *Mizpeh*. The *Philistines* overcome.
 Sect. 158. *Samuel* made Judge. His Circuit. He builds an Altar.
 Sect. 159. *Samuel's* Sons very wicked. The people desire a King.
 Sect. 160. *Kish* sends his Son *Saul* to seek his Asses. *Samuel* meets him. *Saul* Prophesies.
 Sect. 161. *Saul* taken by lot. The manner of the Kingdom.
 Sect. 162. *Nabash* besieges *Jabesh-Gilead*. He requires to put out their right eyes. The place relieved by *Saul*, and the Kingdom renewed.
 Sect. 163. *Samuel* shews the people their sin in asking a King. Extraordinary Thunder.
 Sect. 164. *Saul* raiseth forces to go against the *Philistines*. He sacrificeth. *Samuel* declares his rejection of God.
 Sect. 165. The passage at *Michmash*. *Saul* and his Armour-bearer take a fort of the *Philistines*. The confusion of the *Philistines* Army thereupon. *Jonathan* eats bony. *Saul's* Sons.
 Sect. 166. *Saul* sent to destroy *Amalek*. He spareth *Agag* and the best Cattel. *Agag* slain by *Samuel*.
 Sect. 167. *Samuel* sent to *Jesse* the *Bethlehmite*. *Jesse's* Sons pass before him. *David* taken and anointed.

Set.

The CONTENTS.

- Sect. 168. *Saul's* Phrensie. *David* plays on his Harp to him.
 Sect. 169. *David* leaves the Court. The *Philistines* invading Israel, bring a Giant with them. *David* visits his Brethren. He slays *Goliath*. *Jonathan* entirely loves him, and makes a Covenant of friendship with him. *David* is highly applauded.
 Sect. 170. *Saul's* hatred of and designs against him. *David* escapes to *Ramah*.
 Sect. 171. *David* flies to *Jonathan*, who intercedes with his father for him. *Jonathan* and *David* renew their Covenant.
 Sect. 172. *David* flies to *Nob*. He eats of the shew-bread given him by *Abimelech*. And takes *Goliath's* Sword. His several removals. Does malice. Eighty five Priests slain by him. *David's* Interview with *Saul*. *Samuel's* death. *Nabal's* churlishness. *Michal* being given to *Phalti*, *David* marries *Abigail*. He flies to *Hachilah*, thence to *Achish*. *Achish* going against Israel dismisseth him. *Saul* and the Witch of *Endor*. *David* defeats the *Amalekites*. *Saul* and his sons slain.
 Sect. 173. *Mephibosheth's* fall.
 Sect. 174. *David* hath news of *Saul's* death. He mourns. The *Amalekite* slain.
 Sect. 175. *David's* Funeral Elegy for *Saul* and *Jonathan*.
 Sect. 176. *David* goes to *Hebron*. Is there anointed.
 Sect. 177. *Abner* makes *Ishbosheth* King.
 Sect. 178. *David* marries the King of *Geshur's* daughter.
 Sect. 179. War between *David* and *Ishbosheth*. *Abner's* Challenge to *Joab*, that twelve of a side might fight. *Asabel* slain.
 Sect. 180. The War continues. *David's* six Sons.
 Sect. 181. *Abner* strongly upholds *Ishbosheth's* side, and *Joab* *David's*. *Michal* returned to *David*. *Abner* treacherously slain by *Joab*.
 Sect. 182. *Baanah* and *Rechab* murder *Ishbosheth*.
 Sect. 183. *David* made King of Israel. A list of the Tribes.
 Sect. 184. *David* takes *Zion*. *Hiram's* Embassy to him.
 Sect. 185. The *Philistines* encamp at *Rephaim*. Their defeat.
 Sect. 186. The Ark removed. *Uzzah* slain. *Obed-Edom* blest. *David* removes the Ark to *Zion*, and dances before it. *Michal* scoffs.
 Sect. 187. *Levi* appointed to attend the Ark. A Psalm appointed by *David* to be sung.
 Sect. 188. *David* designs to build a Temple. *Nathan's* message from the Lord to him about it.
 Sect. 189. *David's* several wars with the bordering enemies. His great Officers.
 Sect. 190. *David's* kindness to *Mephibosheth*. His orders to *Ziba*.
 Sect. 191. *David's* Embassy to *Nabash* King of *Ammon*. The base usage of his Embassadors. The *Ammonites* and *Syrians* vanquished.
 Sect. 192. *Rabbah* besieged. *David's* Adultery. *Uriah* slain.
 Sect. 193. *Rabbah* taken. *David* assumes the Crown. His severe usage of the conquered.
 Sect. 194. *David's* repentance. His Child dies. *Solomon* born.
 Sect. 195. *Ammon* ravisheth *Tamar*. *Abshalom* murders him.
 Sect. 196. The woman of *Tekoa*. *Abshalom's* return.
 Sect. 197. *Abshalom's* Conspiracy.
 Sect. 198. *David* flies. Several Remarkables during his absence from *Jerusalem*.
 Sect. 199. A famine. *Saul's* sons are hang'd.
 Sect. 200. War with the *Philistines*. Four Giants.
 Sect. 201. *David's* Triumphant Song.
 Sect. 202. *David's* Prophecie.
 Sect. 203. *David's* Worthies.
 Sect. 204. *David's* Militia.
 Sect. 205. The people number'd. Of three judgments propounded *David* chooseth the Plague. *Aranah's* floor.
 Sect. 206. *David* receives the pattern of the Temple, makes great preparations for the building of it.
 Sect. 207. Officers appointed for the Temple.
 Sect. 208. *Rehoam* born to *Solomon*.
 Sect. 209. *Abishag* brought to *David*.
 Sect. 210. *Adonijah* aspires to the Crown. *Solomon* anointed. *Adonijah's* submission.

Set.

The CONTENTS.

- Scit.* 211. David's charge to Solomon.
Scit. 212. David's farewell Exhortation to the people. His Prayer. Solomon's prosperity.
Scit. 213. David's last words to Solomon. His death.
Scit. 214. The Book of the Psalms.
Scit. 215. Solomon upon the Throne. Adonijah slain. Joab slain. Shimei's Oath not to pass over Kidron.
Scit. 216. Hadad the Edomite returns.
Scit. 217. Solomon's marriage with Pharaoh's daughter.
Scit. 218. Solomon settled in the Kingdom. Gods appearing to him in a dream, and asking him what he should give him, and Solomon's choosing wisdom.
Scit. 219. Solomon's judgment on the two Harlots.
Scit. 220. Hiram's Embassy to Solomon. A League between them.
Scit. 221. Solomon's levy for the Temple.
Scit. 222. Shimei put to death.

Chap. V. The fifth Age from the building of the Temple to the destruction of it, and Captivity of Judah.

- Scit.* 1. **T**HE Temple described with all its parts. The Temple-Officers.
Scit. 2. The Temple finished. Solomon's solemn dedication of it.
Scit. 3. The Lord appears to Solomon again in a dream.
Scit. 4. Solomon's Palace. His stately Throne. The house of Lebanon. His Golden Targur and Shield.
Scit. 5. Gezer taken by Pharaoh and given to his daughter, Solomon's wife.
Scit. 6. Hiram dislikes the Cities which Solomon offered him.
Scit. 7. Solomon removes his Queen to the House built for her. The Song of Solomon.
Scit. 8. Solomon's Navy.
Scit. 9. Solomon's other buildings.
Scit. 10. Hamath taken by Solomon's forces.
Scit. 11. Solomon's care in matters of Religion.
Scit. 12. Solomon's greatness, splendor, and glory.
Scit. 13. Solomon's Wisdom. His Proverbs.
Scit. 14. The Queen of Sheba comes to hear his Wisdom.
Scit. 15. Solomon's many wives and defection from God. Abijah the Prophet sent to him with a sad Message.
Scit. 16. Solomon writes his Ecclesiastes.
Scit. 17. Solomon's Adversaries. Abijah sent to Jeroboam to acquaint him that he should be King of the Ten Tribes.
Scit. 18. Solomon dies.
Scit. 19. The division of the Kingdom.

Kings of Judah.

1. Rehoboam is petitioned for ease of Taxes. Ten Tribes revolt. His Buildings and Wives. Shishak King of Egypt plunders the Temple.
2. Abijah reigns, p. 505. His army and speech to Jeroboam. Israel routed.
3. Asa reigns, pag. 509. His Grandmothers Grove. Zerah invades him, and is subdued. Asa's league with Benhadad, and death.
4. Jehoshaphat reigns, p. 515. Removes

Kings of Israel.

1. Jeroboam chosen by the ten Tribes, he fortifies Shechem. Sets up the Golden Calves. A Prophet sent to him who declares against his Altar. His hand withers. The Prophet being seduced, a Lion slays him. Jeroboam's son falls sick and dies. His own death.
2. Nadab an evil King, slain by Baasha, p. 508.
3. Baasha reigns, p. 509. He doth evil. He builds Ramah. Jehu's message to all

The CONTENTS.

- all high places, used for false Gods. His reformation. His greatness and riches. His affinity with Abah. He goes to Samaria. Jehu the Prophet reproves him. His care of the Kingdom. His Fleet broken. His victory and death.
 5. Jehoram succeeds, p. 525. His Idolatry. Slays his six Brethren. Elijah's Letter to him. Edom revolts. Libnah revolts. Philistines invade him. His sad end.
 6. Ahaziah, p. 529. His wickedness. Is slain by Jehu.
 7. Athaliah, p. 532. Her Idolatry and cruelty.
 8. Joash, p. 533. He is set up by Jehoiada. Athaliah slain. Baal's house pull'd down. Jehoiada's good instruction of him. Collection for the Temple. Jehoiada dies. Joash's Idolatry. Zachariah ston'd. The Syrians vanquish him. His death.
 9. Amaziah, p. 541. He begins well. His war with Edom, and victory. His Idolatry. Joash King of Israel defeats him. Amaziah slain.
 10. Uzziah, p. 546. His Coronation. He recovers Elath. Conquers the Philistines. His herds and husbandry. Isaiah Prophecies. Also Joel. Uzziah's pride, leprosy, and death.
 11. Jotham, p. 554. He subdues the Ammonites. Micah Prophecies. Jotham dies.
 12. Ahaz, p. 555. His wickedness. Syria and Israel invade him. Isaiah sent to him. Jerusalem's siege rais'd. Ahaz forsakes the Lord. His calamities. His league with Assyria, and death.
 13. Hezekiah, p. 563. His goodness and reformation. He shakes off the Assyrian yoke. Jerusalem besieged. Rabshakeh's blasphemy. Hezekiah's prayer. Isaiah's message to him. Hezekiah's sickness. His thanksgiving. The Assyrians destroyed. Ambassadors from Babylon come to him. Manasse born. Nabum's Prophecies. Hezekiah dies.
 14. Manasse, p. 595. His great Idolatry. He is taken captive, shortly after is restored. His reformation. Habakkuk's Prophecy. Manasseh dies.
 15. Amon, p. 600. His Idolatry and death.
 16. Josiah, p. 601. His piety. Jeremiah Prophecies. His Book of the Law found. Huldah the Prophetess. Josiah throws down Idolatry. He goes to Bethel and other places. His solemn Passover. His death greatly lamented. Zechariah's Prophecy.
 him. Baalsh dies.
 4. Elah reigns two years, p. 511. Zimri slays him.
 5. Zimri burnt, p. 511.
 6. Omri made King. His Idolatry and burial, p. 512.
 7. Ahab, p. 512. He marries Jezebel. Jericho rebuilt. Obadiab hides the Prophets. Elijah's miracles. Elisha called. Benhadad conquered. A Prophet reproves Ahab. Naboth's Vineyard. Elijah meets Ahab. Ahab slain at Ramoth-Gilead. Moab revolts.
 8. Ahaziah, p. 543. His fall. His message to Baalzebub. Elijah brings down fire upon two companies of fifty. He dies.
 9. Jehoram, p. 545. He maintains the Golden Calves. Elijah's Translation. Elisha takes up his Mantle. Elisha's Miracles. The Moabites destroy one another. The King of Edom sacrifices his Son. Elisha works more Miracles. A fore famine in Samaria. Its miraculous relief. The Shunamite returns. Benhadad sends to Elisha. Hazael stifles Benhadad. Jehoram recovers Ramoth-Gilead. Jehu anointed. Joram slain. Ahaziah slain. Jezebel's death.
 10. Jehu made King, p. 585. The slaughter of Ahab's off-spring, and Ahaziah's brethren. Baal's Priests slain. Jehu's Idolatry and death.
 11. Jehoahaz reigns, p. 590. The Syrians oppress him. He dies.
 12. Joash, p. 591. He visits Elisha. Elisha dies. Joash takes Amaziah after his conquering the Syrians. Joash dies.
 13. Jeroboam the second, p. 593. Jonah, Hosea, and Amos Prophecies. Jeroboam's death. The Anarchy or Interregnum.
 14. Zachariah, his short reign, p. 598.
 15. Shallum, is slain by Menahem, p. 599.
 16. Menahem, p. 599. His cruelty. The Assyrian invades him. He dies.
 17. Pekahiah, p. 600.
 18. Pekah reigns, p. 600. His victory over Ahaz. The Assyrian carries five Tribes into Captivity. Pekah slain.
 19. Hosea, p. 602. He continues Jeroboam's Idolatry. Sargon after makes him Tributary. Upon his revolt Samaria is taken, and himself confined. The Kingdom of Israel ends. New Colonies planted. Others sent after them. An Anti-Temple built. Afterwards destroyed by John Hircanus.

The CONTENTS.

17. Shallum or Jehoahaz, pag. 611. His Idolatry. *Jeremy's* admonition to him; *Pharaoh Necho* carries him away.
18. *Jehoiakim*, p. 612. His Idolatry and oppression. *Jeremy* exhorts him to repentance. *Uriah's* Prophecy. *Jeremy's* bonds and yokes. *Baruch's* roll. *Nebuchadnezzar* conquers the Egyptians. *Jehoiakim* taken prisoner. *Daniel* and others carried to *Babylon*. *Jehoiakim* burns the roll. *Nebuchadnezzar* returns home. His dream of the great Image made of four metals. *Jehoiakim* revolts. The Golden Image set up by *Nebuchadnezzar* to be worshipped. *Jehoiakim* dies.
19. *Jehoiakim*, p. 617. His Captivity. *Cyrus* born.
20. *Zedekiah* reigns, p. 618. His wickedness. *Jeremy* Prophecies. Several Ambassadors come to *Zedekiah*. *Hananiah* a false Prophet. *Jeremy's* Letter to the Captives in *Babylon*. *Shemaiah* a false Prophet, inveighs against him. *Jeremy* prophesies his death. *Ezekiel's* first vision. *Jerusalem* besieged. His other visions. His Types. *Zedekiah* revolts. *Judea* is invaded. *Ezekiel's* wife dies, for whom he is commanded not to mourn. *Jeremy* imprisoned. *Jerusalem's* siege raised. The Egyptians are overthrown, and the siege renew'd. *Jeremy* put into the dungeon. *Ezekiel* prophesies again. *Jerusalem* taken. The Temple burnt. The Kingdom of *Judah* come to an end.

Chap. VI. The sixth Age from the Captivity of Judah to their return.

Zedekiah taken, sees his Children slain, and then hath his own eyes put out, and in chains, is carried to *Babylon*, pag. 627.
 The City of *Jerusalem* and the Temple burnt. *Gedaliah* set over those poor people that were left in the land to dress the Vineyards, and till the ground, 630
Seraiah the chief Priest with other principal men carried to *Nebuchadnezzar* to *Riblah*, and there put to death, Ibid.
Jeremy had his choice whether he would go into *Babylon* and there be honourably treated, or stay in *Judea*. He chooses the latter, Ibid.
Ismael conspires against *Gedaliah*. *Johanan* discovers it. But *Gedaliah* would not believe it, and so was treacherously murdered by *Ismael*, 631.
Johanan took from *Ismael* his prisoners, but he himself escap'd with eight more to the *Ammonites*.
Johanan and his Captains, and many of the people go into *Egypt*, and carry *Jeremy* and *Baruch* along with them.
Ezekiel Prophecies of the destruction of the last remainder of the *Israelites*. He threatens murmurers and hypocrites, and unfaithful shepherds, and the *Edomites*, 632
Obadiah Prophecies against *Edom*.
Ezekiel comforts the captive *Israelites*, promising that God would avenge them on their enemies.
 He prophesies their return out of *Babylon*, though their condition there seem'd as hopeless as of dead men in their graves, who are become dry bones, 633
 He prophesies of their victory over *Gog* and *Magog*.
 He prophesies against *Egypt*.
 He prophesies against the *Israelites* that were gone into *Egypt*, and against *Pharaoh* himself.
 The Lamentations of *Jeremy*, 633.
Tyre besieged by *Nebuchadnezzar*.
Nabuzaradan carried away the remainder of the *Jews* to the number of seven hundred forty five, Ibid.
Ezekiel hath that glorious vision of the new *Jerusalem* and new Temple, 634.
Tyre taken. Ibid.
Nebuchadnezzar invades *Egypt*, makes great havock there, Ibid.
 He

The CONTENTS.

He returns now into *Babylon*. He hath there the dream of the great Tree, whose destiny was to be cut down, Ibid.
 He new builds *Babylon*.
 He falls distracted, and so continues for seven years, 635
 He returns to his wits. Praises God and dies.
Evilmerodach succeeds him. *Jechoniah* advanc'd.
Zedekiah dies. The King of *Babylon* engages in a war against the *Medes* and *Persians*.
 Of whose Armies *Cyrus* was made General. He obtains a great victory over the *Babylonians*, Ibid.
Belshazzar succeeds.
 In *Belshazzar's* first year *Daniel* hath the vision of the four Beasts, Ibid.
 In his third year he hath the vision of the Ram and He-goat, 636:
Cyrus conquers the *Babylonians*, besieges *Babylon* with a vast Army. *Belshazzar* Carousing with his Nobles fees the band-writing on the wall. *Daniel* interprets it, is thereupon advanc'd, 636
Belshazzar slain. His Kingdom brought to an end.
Darius takes on him the Kingdom.
Cyrus marries *Darius's* only daughter, and so is intitled to the Kingdom of *Media*.
Darius sets over the Provinces an hundred and twenty Governours, over whom he makes three principal overseers, and *Daniel* the chief of all.
 The Nobles being stirred with a spirit of envy against him, move the King to make a decree that for thirty days space no petition should be made to any God or man but to himself. *Daniel* hereupon cast into the Lions den, Ibid.
 The seventy years of the *Jews* Captivity drawing to an end, *Daniel* prays for the promised deliverance.
 The Angel *Gabriel* gives him the Prophecy of the Seventy weeks, 637.
Cyrus upon *Darius's* death is made absolute Monarch of the East.
 The *Jews* shew him the Prophecy of *Isaiah*, foretelling that he should be their deliverer. He thereupon makes an Edit for their return, and that they should go and build their Temple.

Chap. VII. The seventh Age from their return out of Captivity to the death of Christ.

CYRUS made *Zerubbabel* chief Captain of those *Jews* that returned, and assigned into his hands the vessels of the Temple.
 The number of them that returned.
 They offer towards the building of the Temple.
 On the first day of the seventh month of the first year of their return, they built the Altar, and thereon offered sacrifices. On the 15th. day kept the Feast of *Tabernacles*. In the second month of the second year of their return they lay the foundation of the Temple, the old men weeping, the young men rejoicing, 642
 The *Cuthceans* or *Samaritans* offer to join with them, but being refus'd, by their interest in *Cambyse's* Court give a stop to the work, Ibid.
Daniel's vision of the Kings of *Persia*, and of *Alexander* and his successors, Ibid.
Cyrus dies. *Cambyse* succeeds.
 The *Samaritans* now frame an open accusation against the *Jews*, 643.
Cambyse dies. *Darius Hystaspis* succeeds, call'd *Ahasuerus*.
 He marries *Alofta* or *Vashti* the daughter of *Cyrus*.

The CONTENTS.

In his second year *Haggai* Prophesies, and reproves the *Jews* for their negligence in not going on with the building of the Temple, whereupon *Zerubbabel* and *Joshua* took the work in hand afresh, 644.
 In the eighth Month of the same year *Zachary* began to Prophesie to the same purpose that *Haggai* did, *Ibid.*
 In the ninth month of that second year of *Darius*, the Temple began to be rear'd by *Zerubbabel* and *Joshua*. Upon the same day the two last Prophesies of *Haggai* were revealed to him.
 The *Samaritans*, viz. *Tatnai* and *Sethen-boznai* strive again to hinder them. 645
 The Prophet *Zachary* hath a vision of Horsemen, and several other visions, *Ibid.*
Cyrus's decree being found the King commands the *Samaritans* not only not to hinder the *Jews* in building their Temple, but that they should furnish them with money out of the Kings Treasure for it, 646
Darius in the third year of his reign makes a royal feast for his Princes. *Vashti* refuses to come to him when he sent for her, she is thereupon divorced, 647.
 God answers the *Jews* inquiring concerning their *Fasts* of the fifth and seventh months. In the eighth Chapter of *Zachary* he tells them he will change their *Fasts* into days of rejoicing, *Ibid.*
 In the sixth year of *Darius* the second Temple was finished and dedicated, 650.
 Upon the 14th day of the first month they celebrated the first Passover in the second Temple, rejoicing exceedingly because God had turned the heart of the King of Persia towards them.
 In the seventh year of *Darius*, *Ester* made Queen, *Ibid.*
 The History of *Ester*.
Abasuerus dies. *Zerxes* succeeds him. He makes wars upon the *Grecians*. *Artaxerxes* succeeds him.
Ezra obtains a large Patent from him to settle the *Jewish* Commonwealth. Liberty was also granted by him for such of the *Jews* as would, to return.
Ezra with a great number returns, having first kept a solemn Fast to seek a blessing from the Lord.
 They come to *Jerusalem* and present the Gold and Silver they had brought with them which was laid up in the Temple.
Ezra mourns and *fasts* because many of the people had married strange wives. They are moved to put away their strange wives, and the children they had by them, which they consent to do.
 In the twentieth year of *Artaxerxes*, *Nehemiah* his Cup-bearer hearing how things went at *Jerusalem*, and that their walls were not built, obtains a Commission from the King to be Governour of *Judea*, and to build the walls of *Jerusalem*.
 He comes thither and goes about it. *Sanballat* and *Tobiah* at first scoffed at it, but then grew very angry, and conspired to fight the *Jews* and hinder the work. But *Nehemiah* arms the people that so they might be in readiness for them.
Nehemiah redresses the oppressions among them, viz. concerning Slaves, Debtors and Mortgages.
Sanballat and *Tobiah*, and their Accomplices strive now by false rumours and false Prophecies to terrifie *Nehemiah* from the work. And some false Brethren at home seek to hinder the work also.
 However the walls of *Jerusalem* in fifty two days were finished, and the dedication solemnly performed.
Nehemiah appoints *Hanani* and *Hananiah* Governours over the City, calls together the Princes, makes a Collection for the rebuilding the City.
 On the Feast of Trumpets the Law of God was by *Ezra* and others read and expounded to the people, at which they were much affected.
Ezra is consulted concerning the Feast of Tabernacles.

They

The CONTENTS.

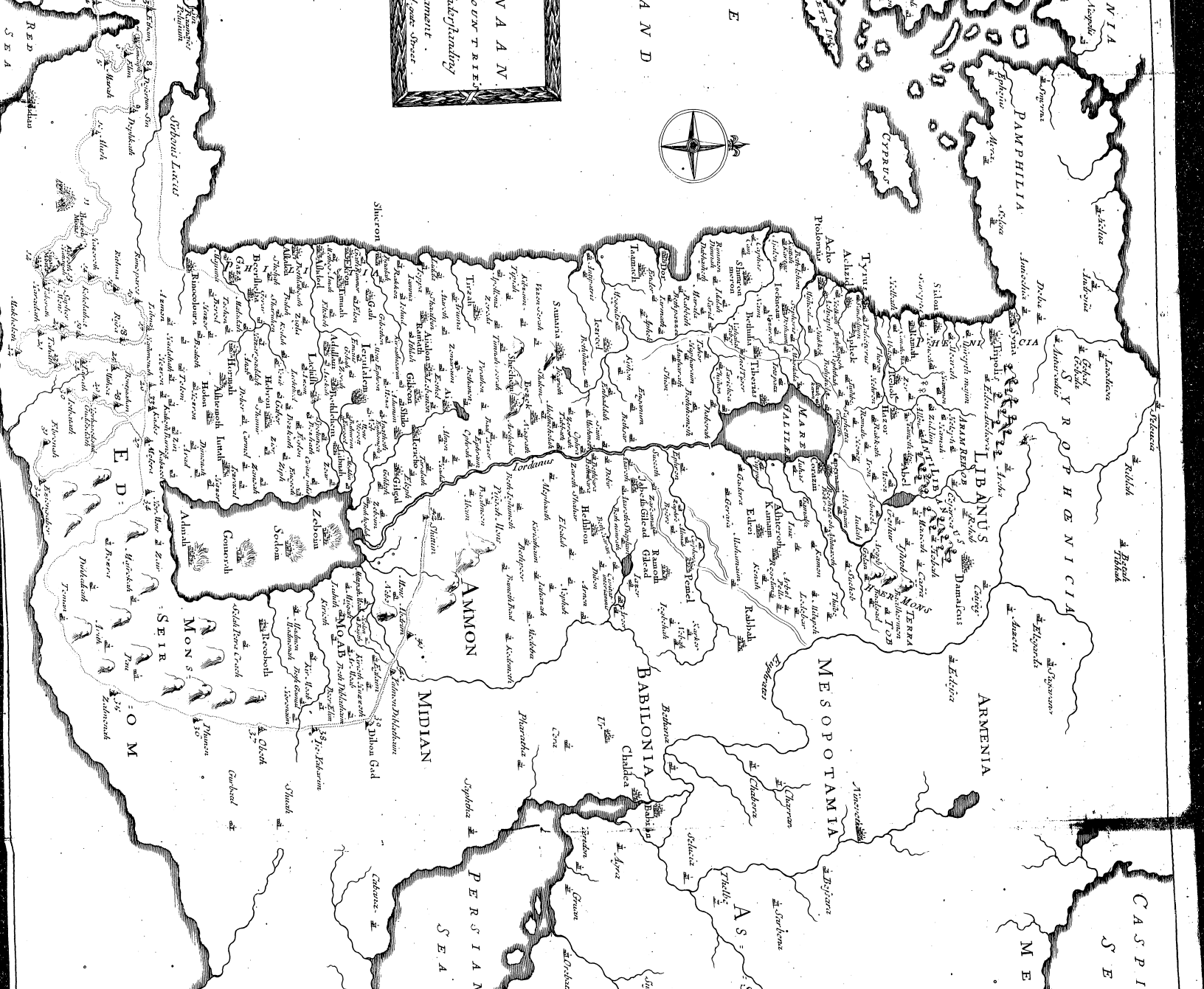
They keep a solemn Fast, and make a Covenant with the Lord, and seal it.
Ezra's Prayer.
 The matter of the Covenant, and the persons that sealed it:
 The chief heads of the people voluntarily offer to dwell in *Jerusalem*. The rest cast lots about it.
Nehemiah goes back to his Master *Artaxerxes*. He returns and governs *Judea* many years. In the twelfth year of his Government, and thirty-second of *Artaxerxes* he went to him again, and soon after returned with a new Commission, and then reformed those disorders in the State, mentioned Chap. 5. and the disorders in Religion mentioned Chap. 13.
 The Prophet *Malachi*.

E R R A T A.

THE most considerable faults of the Press are thus to be amended: Page 14, line 11: read backward. p. 16. l. 10. make the * at *Pub.* p. 17. l. 53. r. *Rhoine*. p. 46. in last part of Marg. after 12. add children. & l. 6. r. fifth son. p. 47. l. 30. r. freedom. p. 57. l. 1. r. attended. p. 59. l. 12. In Marg. r. *Ch.* 36. p. 63. l. 47. r. how violent the rage of jealousy is. p. 69. In marg. near bottom r. there is. p. 80. l. 9. r. to any of. l. 32. r. posterity. p. 81. l. 1. r. r. *God*. p. 85. l. 8. r. *Ch.* 12. l. 3. 14. p. 98. l. 30. r. every. p. 124. l. ult. r. slew. p. 141. l. 36. r. vanity. p. 144. marg. (a) r. *pascate*. p. 158. l. 5. r. fast. p. 162. l. 1. r. new. marg. l. 12. r. *binc*. p. 166. l. penult. r. for no man. p. 170. l. penult. of *Sett.* 41. blot out v. 30. to the end. p. 171. l. 18. r. in all. p. 188. l. 1. r. mutiny. p. 197. l. 1. r. amicably. p. 206. l. 5. r. infested. p. 212. l. 10. r. alledging. p. 231. l. 16. r. in a vision. p. 278. l. 8. r. High-Priest. p. 284. l. 23. r. at present. p. 294. marg. l. 4. at * r. *arte* *isoforia*. p. 313. l. 1. add them. p. 328. l. 49. r. refuse. p. 346. marg. l. 7. r. *damna*. p. 398. marg. l. penult. r. *demonum*. p. 412. marg. (a) r. *disoperiens*. p. 434. marg. l. penult. r. *cogitat*. p. 447. marg. fig. 3. r. in regard of the transcendent holiness. p. 448. marg. l. 2. r. them. p. 464. l. 12. r. 1 *King*. p. 478. l. 1. add know. p. 474. near the bottom for A r. The. p. 476. l. ult. for daily or weekly. p. 478. l. 1. r. we do not find. p. 480. l. 19. r. preserved. p. 517. marg. r. *ob religiohem*. p. 522. l. 16. r. fly nor. p. 543. l. 48. r. more. p. 581. marg. r. *pollebat*. p. 598. l. 1. marg. r. 26. p. 621. l. 33. after Captivity r. as some learned men conjecture, though others assert the continuance of that Kingdom to have been only 254 years, see pag. 605. There are some who begin these years at *Jeroboam's* setting up the *Calves* at *Dan* and *Bethel* when the Ten Tribes became idolatrous, and end them at the destruction of *Jerusalem*, and they include the house of *Israel* in the house of *Judah*, because many of them joined themselves to them, and these the Prophet seems to mean by the house of *Israel*, including also their predecessors, who were dead long before. p. 638. l. 29. r. This I find to be the opinion of the learned *Willis*, and followed by Mr. *Allen* in his Chronology. But for my part I cannot see that there were above twenty years from the laying the foundation of the Temple to the finishing of it as we have shewed pag. 650. Some learned men begin these seven weeks or 49 years at *Cyrus's* decree, and end them when the walls of *Jerusalem* were finished by *Nehemiah*; which interval of time they make 49 years. But the holy *Scripture* having not set down expressly the number of the years of the Kings of *Persia*, and profane authors differing so much about them, 'tis a difficult thing to determine any thing certainly in this matter.

If any Errors have happened in the Continuation of this History, the Reader is desired to mend them with his pen, the Author not having had time to read those sheets over.

150	Seib. born.	Age of Sons of Noah.	Land said unto his Pottery.	Manna.	<i>Josua</i> fights with Amalek.	<i>Kings of Judah.</i>	<i>Kings of Israel.</i>	The City and Temple burnt.	He appoints Zerubbabel Chief Captain over those that returned, and gave into his hands the <i>Vessels of the Temple</i> .
1658	Noah plants a Vineyard.	Arphaxad born to Shem.	He goes into Egypt by reason of the Famine in Canaan. His Danger there on the account of Sarah his Wife.	He returns into Canaan, vanquishes Chedorlaomer, rescues Lot, is met by Melchizedec, and blessed. He takes Hagar.	The giving of the Law on Mount Sinai. Moses 40 days in the Mount.	302	R Ebooram reigned 17 years.	Jeroboam reigned 22 years.	In the 7th. Month of the first year of their Return, they built the Altar, and thereon offered; and on the 15th. day kept the Feast of Tabernacles.
235	Enos born.	1693	Salab born.	2094 2107	He takes Hagar. Circumcision Instituted.	304	Abijam 3 y.	Nadab 2. y.	In the 2d. Month of the 2d. year of their Return, they laid the Foundation of the Temple, the Old men weeping, the Young men rejoicing.
325	Cainan born.	1723	Eber born.	2108	Abraham entertains Three Angels; intercedes for Sodom. Sodom and Gomorrah Consumed with Fire from Heaven.	304 1/2	Asa 41 y.	Elah 2 y.	The Samaritans offer to joyn with them, but being refused by their Interest in the Court, they gave a stop to the Work.
395	Mabatalah born.	1757	Peleg born.	2108	Lots Incest. Isaac Born. Hagar and Isaac cast out.	308 1/2	Jehoshaphat 25 y.	Zimri 7 days.	Cyrus dies. Cambyses succeeds.
		1787	Ren born.	2168	Abraham's sacrificing Isaac. Isaac marries Rebecca. Esau and Jacob Born.	310 1/2	Jehoram 8. y.	Omri 12 y.	The Samaritans now frame an Information against the Jews.
			Nimrod the Grandchild of Cham. The Tower of Babel. The Confusion of Tongues.	2259	His hard Service under Laban. Joseph's Dream. His Brethren sell him. He is sold after to Potiphar. His Mistress's false Accusation. His Imprisonment.	311 1/2	Abaziah 1 y.	Abah 22 y.	Cambyses dies. Darius Hystaspis (call'd Artaxerxes) succeeds. He marries Artaxerxes's Daughter.
			The Assyrian, or First Monarchy begun by Nimrod. See the Kings thereof, pag. 15. of Chap. II. The dispersion of the children of Noah. The Original of several Nations.		Jacob's marriage with Leah and Rachel.	312	Jehoram 8. y.	Abaziah 2 y.	In his 2d. year Haggai Prophesies, and reproves the Jews for their negligence in not going on to build the Temple; whereupon Zerubbabel and Josuah took the work in hand afresh.
					His hard Service under Laban.	313	Abaziah 1 y.	Jehozabab 17 y.	In the 8th. month of the same year Zerubbabel began to Prophesie.
					Joseph's Dream.	314	Atiabab 7 y.	Josabab 16 y.	In the 15th. month of the 2d. year of Darius the Temple began to be rear'd by Zerubbabel and Josuah.
					His Brethren sell him.	316	Jehoram 8. y.	Josabab 16 y.	Tamni and Sitthar-bornai, and other Samaritans seek to hinder them.
					He is sold after to Potiphar. His Mistress's false Accusation. His Imprisonment.	317	Atiabab 7 y.	Josabab 16 y.	Cyrus's Plot is found, Darius forbids the Samaritans from hindring them, and that they should furnish them with money out of the Kings Treasury for the work.
					Pharaoh's Dream. Joseph's Interpretation thereof, and Advancement.	318	Jehoram 8. y.	Josabab 16 y.	Having finished his Conquests, he returns unto Babylon, and there has the Dream of the great Tree, whose Destiny was to be cut down.
					The Famine begins. Jacob sends his Sons into Egypt to buy Corn.	319	Amaziah 29 y.	Josabab 16 y.	Darius in the 3d. year of his reign makes a Royal Feast for his Princess. Esther refuses to come when he sent for her: She is thereupon divorced.
					Josiah makes himself known to his Brethren.	320	Josabab 16 y.	Josabab 16 y.	In the 6th. year of Darius the Second Temple was finished, and dedicated.
					Jacob goes into Egypt. He blesses his Sons and dies.	321	Abaz 16 y.	Josabab 16 y.	Upon the 14th. day of the 1st month they celebrate the Passover in this new Temple.
					Josiah dies. The History of Job.	322	Abaz 16 y.	Josabab 16 y.	In the 7th. year of Darius, Esther made Queen.
					Aaron Born. Moses Born.	323	Abaz 16 y.	Josabab 16 y.	The History of Queen Esther.
2418	Abraham born.					324	Abaz 16 y.	Josabab 16 y.	Abasirius dies. Zerax succeeds him. He makes Wars upon the Grecians. Artaxerxes succeeds him.
						325	Abaz 16 y.	Josabab 16 y.	Ezra obtains a large Patent from him to settle the Jewish Common-wealth.
						326	Abaz 16 y.	Josabab 16 y.	Ezra with a great number of Jews return out of Babylon, having first kept a Fast, to seek a Blessing from God.
						327	Abaz 16 y.	Josabab 16 y.	When they came to Jerusalem, Ezra mourns and Fasts, because he found that many of the Jews had Married Strangers wives.
						328	Abaz 16 y.	Josabab 16 y.	In the 20th. year of Artaxerxes Nehemiah his Cup-bearer comes with a Commission to be Governor of Judea, and to build the walls of Jerusalem.
						329	Abaz 16 y.	Josabab 16 y.	He going about it, Sanballat and Tobiah at first scoff at it, then being angry, conspire to come and fight the Jews. Nehemiah arms the people that so they might be ready for them.
						330	Abaz 16 y.	Josabab 16 y.	Sanballat and Tobiah, and their Accomplishes strive now by false Rumors, and false Prophecies to terrifie Nehemiah from the Work. And some false Brethren also joyn with them.
						331	Abaz 16 y.	Josabab 16 y.	The wall in 52 days was finished, and after solemnly dedicated.
						332	Abaz 16 y.	Josabab 16 y.	Nehemiah makes a collection for the Re-building of the City.
						333	Abaz 16 y.	Josabab 16 y.	On the Feast of Trumpets the Law of God was read by Ezra and others to the People, and Expounded; at which they were much affected.
						334	Abaz 16 y.	Josabab 16 y.	They keep a solemn Fast, and make a Covenant with the Lord. Ezra's Prayer thereupon.
						335	Abaz 16 y.	Josabab 16 y.	
						336	Abaz 16 y.	Josabab 16 y.	
						337	Abaz 16 y.	Josabab 16 y.	
						338	Abaz 16 y.	Josabab 16 y.	
						339	Abaz 16 y.	Josabab 16 y.	
						340	Abaz 16 y.	Josabab 16 y.	
						341	Abaz 16 y.	Josabab 16 y.	
						342	Abaz 16 y.	Josabab 16 y.	
						343	Abaz 16 y.	Josabab 16 y.	
						344	Abaz 16 y.	Josabab 16 y.	
						345	Abaz 16 y.	Josabab 16 y.	
						346	Abaz 16 y.	Josabab 16 y.	
						347	Abaz 16 y.	Josabab 16 y.	
						348	Abaz 16 y.	Josabab 16 y.	
						349	Abaz 16 y.	Josabab 16 y.	
						350	Abaz 16 y.	Josabab 16 y.	
						351	Abaz 16 y.	Josabab 16 y.	
						352	Abaz 16 y.	Josabab 16 y.	
						353	Abaz 16 y.	Josabab 16 y.	
						354	Abaz 16 y.	Josabab 16 y.	
						355	Abaz 16 y.	Josabab 16 y.	
						356	Abaz 16 y.	Josabab 16 y.	
						357	Abaz 16 y.	Josabab 16 y.	
						358	Abaz 16 y.	Josabab 16 y.	
						359	Abaz 16 y.	Josabab 16 y.	
						360	Abaz 16 y.	Josabab 16 y.	
						361	Abaz 16 y.	Josabab 16 y.	
						362	Abaz 16 y.	Josabab 16 y.	
						363	Abaz 16 y.	Josabab 16 y.	
						364	Abaz 16 y.	Josabab 16 y.	
						365	Abaz 16 y.	Josabab 16 y.	
						366	Abaz 16 y.	Josabab 16 y.	
						367	Abaz 16 y.	Josabab 16 y.	
						368	Abaz 16 y.	Josabab 16 y.	
						369	Abaz 16 y.	Josabab 16 y.	
						370	Abaz 16 y.	Josabab 16 y.	
						371	Abaz 16 y.	Josabab 16 y.	
						372	Abaz 16 y.	Josabab 16 y.	
						373	Abaz 16 y.	Josabab 16 y.	
						374	Abaz 16 y.	Josabab 16 y.	
						375	Abaz 16 y.	Josabab 16 y.	
						376	Abaz 16 y.	Josabab 16 y.	
						377	Abaz 16 y.	Josabab 16 y.	
						378	Abaz 16 y.	Josabab 16 y.	
						379	Abaz 16 y.	Josabab 16 y.	
						380	Abaz 16 y.	Josabab 16 y.	
						381	Abaz 16 y.	Josabab 16 y.	
						382	Abaz 16 y.	Josabab 16 y.	
						383	Abaz 16 y.	Josabab 16 y.	
						384	Abaz 16 y.	Josabab 16 y.	
						385	Abaz 16 y.	Josabab 16 y.	
						386	Abaz 16 y.	Josabab 16 y.	
						387	Abaz 16 y.	Josabab 16 y.	
						388	Abaz 16 y.	Josabab 16 y.	
						389	Abaz 16 y.	Josabab 16 y.	
						390	Abaz 16 y.	Josabab 16 y.	
						391	Abaz 16 y.	Josabab 16 y.	
						392	Abaz 16 y.	Josabab 16 y.	
						393	Abaz 16 y.	Josabab 16 y.	
						394	Abaz 16 y.	Josabab 16 y.	
						395	Abaz 16 y.	Josabab 16 y.	
						396	Abaz 16 y.	Josabab 16 y.	
						397	Abaz 16 y.	Josabab 16 y.	
						398	Abaz 16 y.	Josabab 16 y.	
						399	Abaz 16 y.	Josabab 16 y.	
						400	Abaz 16 y.	Josabab 16 y.	



THE
HISTORY
OF THE
Old Testament
METHODIZ'D.

CHAP. I.

*The First Age of the World, from the Creation to the Flood,
containing a Space of 1656 Years.*

SECT. I.

THE Eternal and most Glorious God, the Incomprehensible and forever Blessed Jehovah, being from all Eternity infinitely happy in the Enjoyment of himself, when he was pleased to display his Wisdom, and communicate his Goodness, he did by his Infinite Power create the World out of Nothing, and gave a Being and Existence to Things that had none before. So the Apostle assures

us, *Acts 17. 24. God who made the world, and all things therein, is Lord of Heaven and Earth. And Heb. 11. 3. Through Faith we understand that the Worlds were framed by the Word of God, (that is, the Inferiour, Middle, and Superiour, as the Jews distinguish them) so that things which are seen were not made of things which do appear.*

This glorious Work of Creation was begun (as many Learned Men conceive) at that time of the Year which we call *Autumn (a)*. And that which seems to give countenance to this Conjecture, is, because at that time of the Year the several kinds of Fruits (in most places) are in their maturity and ripeness, as in all probability they were at their creation, being made in their perfection. So that all the Fruits of the Garden being now ripe, Adam had liberty to eat of all of them, the Tree of Knowledge of Good and Evil only excepted.

The World therefore began to be created (as we may suppose) on the first day of the Month called by the Jews *Tisri* or *Ethanim*, which began about the middle of the Month called by us *September*, and was at first the beginning of the Year, and so it continu'd afterwards for Civil Matters (b), (See *Levit. 25. 8, 9, 10.*) But the beginning of the Year was afterwards changed by God's own appointment, as to Ecclesiastical Matters) upon occasion of his bringing the Children of Israel out

Mundum Autumnum tempore conditum esse censent, Scaliger, Niclaus de Lyra, Calvisius, Helvicus, Usserius, alique. Duplicis anni, apud Hebræos, Politici, & Ecclesiastici. Politici Mensis primus Tisri; Ecclesiastici, Nisan. Drusius Observat. l. 10. Secch. 8. v. 10. Richardsen.

of Egypt in the Spring, in the Month *Abib*, or *Nisan*, (which began about the middle of the Month called by us *March*); and that Month in memorial thereof was made the first Month in the Year, *Exod. 13. 3. Remember this day in which ye came out of Egypt, in the Month Abib. Exod. 12. 2. This Month shall be the beginning of Months unto you, it shall be the first Month of the Year unto you. But though Abib upon this occasion was made the first Month of the Year, especially as to Ecclesiastical Matters, and the regulating of their Annual Feasts; yet naturally the Year did begin from Tisri, which is the seventh Month from Abib, (1 Kings 8. 7.) and according to it their Contracts and Bargains about Houses and Lands, and such Civil Matters, were to be ordered. And 'tis observable, that the Feast of the New Moon in this seventh Month was to be kept with more Solemnity than any other of the New Moons, (yea, even than that of *Abib*) because it was their New-years-day: For then, besides that they were to blow with Trumpets, and offer the special Sacrifices, (as on other New Moons) they were on this to offer extraordinary Sacrifices over and above, as we may see *Numb. 29. from 1. to 7.**

First Day.

Upon the first day therefore of the World God created the highest Heavens, and together with them, (as 'tis probable) the invisible Host of Angels, according to that of the Apostle, *Col. 1. 16. By him were all things created that are in heaven, and that are in earth, visible and invisible, all things were created by him and for him. The Psalmist also speaketh to the same purpose, Psal. 148. 2. Praise ye him all his Angels, praise ye him all his Hosts: let them praise the Name of the Lord; for he commanded, and they were created.* 'Tis true, Moses mentions not the creation of Angels; and the reason thereof possibly may be, that he intended (as it seems) to relate only the Creation of things corporeal and visible. God having therefore finish'd (as it were) the Roof of this glorious Building, he fell in hand with this lowermost Globe, consisting of the Deep, and of the Earth, (all the Choirs of Angels singing together, and magnifying his most glorious Name, for this his wonderful Work, as we read *Job 38. 7. Then the Morning Stars sang together, and all the Sons of God shouted for joy.*) The Earth (that is, the whole confused Chaos of Earth and Water) was now without form, and void of all Herbs, Flowers, and Trees, and all living Creatures; and was indeed nothing but a great and deep miry Mass, cover'd all over with Waters and thick Darknes: And the Spirit of God (c) the Creator and Upholder of all Creatures (*Psal. 104. 3.*) by his effectual quickning Power, moved upon, and gave virtue to that great Mass and Heap, whereby it was fitted and prepared for the subsequent Productions.

On the middle of the first day God created Light, (d) and sever'd it from the Darknes: so that whilst there was Light on one side of the Deep, there was Darknes on the other: And he called the one Day, and the other Night. And so Darknes being before Light, the Darknes or Evening (e) is reckoned the beginning or first part of the Natural day of Twenty four Hours. *Levit. 23. 32. From Even unto Even shall ye celebrate your Sabbath, &c. Gen. 1. from 1. to 6.*

Second Day.

On the second day God created the Expansum, (commonly called the Firmament) (stretching out the Heavens as a Curtain, and spreading them out as a Tent to dwell in, *Isa. 40. 22.* By the Expanse or Firmament (taken in a large sense) we are to understand whatever is contain'd in that vast Space from the Surface of the Earth to the uppermost Heavens. For there are three Heavens: First, The Heaven of Heavens, the highest Heaven, called the third Heaven, *2 Cor. 12. 2. I knew a man caught up into the third Heaven.* So *Isa. 66. 1. Thus saith the Lord, Heaven is my Throne, &c.* Secondly, The Sky or Ether, where the Stars are placed, which is called the second Heaven, or Caelum Stellatum. Thirdly, The Air under it, which reacheth from thence to the Surface of the Earth and Water, whereof there are three Regions. First, The highest or uppermost, which is clear and æthereal. The second called the Middle Region, where God hath placed the Clouds, [*Job 26. 8. He bindeth up the Waters in thick Clouds.*] And the third or lower Region, that wherein the Fowls do fly. Now part of those Waters of the Deep fore mentioned, being lifted up by the Power of God, and spread above, and bound up in thick Clouds, whilst others were disposed of here below, to make up with the Earth

Sect. I. the Old Testament Methodiz'd.

one Globe, God was pleas'd to order that that Expanse or lower Region of the Air, [called *Gen. 1. 20. The open Firmament of the Heaven.*] should divide and separate those Clouds and Waters above, from those beneath. And accordingly the Psalmist cries out, *Psal. 148. 4. Praise him ye Heavens of Heavens, and ye Waters that be above the Heavens.* Thus God made a separation of the Waters above, from the Waters beneath, which are enclosed in the Earth, and with it made one entire Globe. But here is not added, (God saw that it was good) which yet is doubled on the third day (possibly because the separation of the Waters, begun on this day, was not perfected till the third day) and is only once repeated on each of the other four days, with addition of very good in the end of all. *Gen. 1. from 6. to 9.*

On the third day God commanded those Waters that were beneath to run together into one place, and the dry Land to appear. This confluence of Waters he call'd a Sea, sending out from thence the Rivers; which were to run thither again, as Solomon speaks, *Eccles. 1. 7. All the Rivers run into the Sea, yet the Sea is not full: unto the place from whence they came, thither they return again.* And he caus'd the Earth to bring forth all kinds of Herbs and Plants, with Seeds and Fruits in perfection, which before were not in the Earth, nor could have been, except he had given power to the Earth to produce them: For there had not been as yet any of those ordinary means whereby the Earth is now made fruitful, viz. Rain, and the labour and help of Man (who was not yet made), neither had there (so much as a Mist (f) gone up to water the Earth. Thus we see that God made them all by his own Almighty Power, and that before the Sun was created, that we might learn to ascribe the Production of the Fruits of the Earth to God originally, and not to the Sun. And thus he made ready all kind of Food, and Provision for the living Creatures, which he intended to create on the sixth day. But 2. 6. above all, he enriched the Garden of Eden (g) with variety of Plants. This Garden is by the Greek Interpreters call'd Paradise, and for the pleasantness of it made a Figure of Heaven, [*Luke 23. 43. To day shalt thou be with me in Paradise.* *2 Cor. 12. 4. He was caught up into Paradise.*] In this Garden God planted the Tree of Life, and the Tree of Knowledge of Good and Evil: The one (as it should seem) to be a Sacramental Sign annexed to the Covenants of Works (which he intended to make with Man) assuring to him the continuance of his Life and Happiness, upon condition he performed perfect Obedience to the Will of his Creator; as the other Tree, namely, that of Knowledge of Good and Evil, should signify and assure unto him death and damnation in case of his disobedience, [*Gen. 2. 8. And out of the ground made the Lord God to grow every Tree that is pleasant to the sight, and good for food. The Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil.*] The Garden being in the lower part of the Country of Eden, a River ran down out of it to water it, and from thence was parted into four Capital Streams or Rivers. The name of the first was Phasis (h), where his History Tigris, which compasses the whole Land of the Chaldeans, where there is excellent Gold, and Bellium, and the Onyx-stone. The name of the second is Gihon, which encompasses the Arabian Ethiopia. The name of the third is Tygris, that is it which goeth toward the East of Assyria. And the fourth is Eufrates.

On the fourth day the Sun, Moon, and Stars were created, to make a difference between Day and Night, and to garnish the World. They were made also for Signs of Weather, for the causing variety and different temperature of Seasons, for setting Periods to Days, Months, and Years, and also to exert their Influence, Virtue, and Efficacy on things below, *Psal. 104. 19. He appointeth the Moon for Seasons, the Sun knoweth his going down; that is, where and when he is to go down in all the Seasons of the Year. The Sun is the greatest of all the heavenly Lights, and the Moon is the least (except Venus and Mercury) of all the Planets, and is made light by the Sun shining upon it, and so by reflexion shines upon the Earth. Moses therefore here speaks of the Sun and Moon as they appear to the Eye of Man, to which the Moon seemeth the greatest Light next to the Sun, because 'tis nearest to the Earth of all the Planets. Gen. 1. from 14. to 20.*

Fifth Day. On the fifth day *Fifth* and *flying Fowl* were created, and God blessed them, and commanded them to be *fruitful, and multiply*. The *Fowl* were created out of the *Waters*, and out of the *Ground* also, [Gen. 2. 19. *Out of the Ground the Lord God formed every Beast of the Field, and every Fowl of the Air.*] For though the *Waters* did at first bring them forth, yet there was in those *Waters* of which they were made a mixture of *Earth*, and in that regard it might be said that they were also formed out of the *Ground*.

Sixth Day. On the sixth day God commanded the *Earth* to bring forth all sorts of *Creeping things*, and *Four-footed Beasts*. And last of all he made *Man*, the *Master-piece* and *Chief* of all his *Creatures* here below. His *Body* he made of the *Dust* of the *Ground*, working it to such a *Temper*, that it was fit *Matter* whereof to make the *Body* of *Man*: And by his *Almighty Power* he created and infused into that yet *lifeless Body* a *living reasonable Soul*, which being *instantly united* to it, (in a wonderful manner,) his *Body* was *quickened* and *enlivened*, which soon appear'd by the *Breath* in his *Nostrils*; so *Adam* became a *living Soul*, that is, (by a *Synecdoche* of the Part for the Whole) a *living Man*: and his name was called *Adam*, because he was made of *red Earth*. Thus we see his *Soul* was not, as his *Body*, made of the *Earth*, but created by the *Insufflation* of God, and had its *immediate Original* from the *Father of Spirits*, Heb. 12. 9. Numb. 16. 22. Eccl. 12. 7. And to this purpose *Elihu* speaks, Job. 33. 4. *The Spirit of God hath made me, and the Breath of the Almighty hath given me life. I have made the Earth, and created Man upon it,* saith the Lord, Isa. 45. 12. Moreover this is farther to be remembered concerning the *Creation of Man*, That God created him *after his own Image*, which consisted principally in the *divine knowledge* * of his *Mind*, and in the *natural sanctity* of his *Will*, and in the *Dominion* he gave him over the *Creatures* here below. And in making of *Mankind*, he made not only the *Males* after his *own Image*, but the *Females* also. *Adam*, presently after he was created, had all *living Creatures* (by the *Power* of God) brought before him, as to a *Lord* appointed over them, and he gave them *Names* either *agreeable* to their *Natures*, or such whereby they might be *fitly distinguished* * one from the other. But though God had placed *Adam* in so delightful a *Paradise*, yet he saw that his *Happiness* would be *imperfect*, except he had a fit *Companion*: Therefore, to the *high commendation* of Matrimony, the Lord said, *It is not good for Man to be alone; I will make him an help meet for him*: And accordingly casting him into a *deep sleep*, and taking one of his *Ribs* out of his *Side* whilst he slept, he fashio'd it into a *Woman*, and gave her to him for a *Wife*. Whereupon *Adam* said, *This is Bone of my Bone, and Flesh of my Flesh*. Then God establishing a *Law of Marriage* between *Man* and *Woman*, [Matth. 19. 4, 5. *He that made them at first, made them Male and Female; therefore shall a Man leave Father and Mother, and cleave to his Wife, and they twain shall be one Flesh.*] He blessed them, and said unto them, *Increase and multiply, and replenish the Earth, and subdue it*, Gen. 1. 28. that is, *Keep it in a State of subjection* to you: For he had given them *Dominion* over all *living Creatures* here below, and for them he had provided a large proportion of *Sustenance* and *Food* (i) to live upon, namely, the *Fruits* of the *Earth*; But to *Man* and *Woman* (as 'tis probable) he allowed *liberty* to eat *Flesh*. For though, Gen. 1. 29. only *Herbs* and *Fruits* are mentioned as given them for *Food*, and *Living things* are not mentioned as given for *Meat*, as after the *Flood* they were, [Gen. 9. 3. *Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things;*] yet we may also take notice, that neither *Corn*, nor *Bread*, nor other things are named, which no doubt were in use before the *Flood*: And *Abel* being a *Keeper of Sheep*, surely he did not keep them that their *Bodies* might only rot above or under ground. And *Mans Body* being in a *decaying condition* since the *Fall*, stood in more need of *nourishing Meats*, than while he abode in *Innocency*. Neither were the *Herbs* or *Fruits* of that *virtue* for his *nourishment* after the *Curse*, as before. Neither is it likely that *Man* should be barr'd of so useful a *nourishment* as *Flesh* or *Fish*, for so long a time as till after the *Flood*, because they were not (possibly) so necessary for him in the time of *Innocency*, nor expres-

* Col. 3. 10.
Ephes. 4. 24.
Gen. 1. 26.

i) The Food they were to live upon at first: But after the Fall Beasts and Birds of Prey, and Fishes, were given you all things; another.

Sect. 2. the Old Testament Methodiz'd.

sed by name for his *Food* at the time of his *Creation*. Besides, seeing after the *Fall* the *Creatures* were killed that their *Skins* might be for *Cloathing*, and were offered in *Sacrifice* to God even by *Righteous Abel* himself, it is not to be imagin'd but that they did eat of the *Flesh* of them, as in *Sacrifices* was usual. And therefore for those after the distinction of them into *clean* and *unclean* was made, even before the *Flood*, and seven of the *clean* reserved for *Sacrifice* and *Food*, whereas two sufficed of the *unclean*, for preservation of the *kind*, as we see, Gen. 7. 2. Moreover, had they not made use of *Cattle* for *Food* in those 1600 Years before the *Flood*, the *Earth* would have bin overburdened with their vast increase and numbers. And the words of our Saviour reflecting upon the *Old World* for their inordinate eating and drinking before the *Flood* came on them, [Mat. 24. 38.] implies rather an abuse in the excess, than an abstinence from the use of *Flesh*, and other delicacies. And so much by way of *digestion* concerning that particular. But to return, *Sin* being not yet entered into the *World*, God beheld all his *Creatures* that he had made, and approved them all as very good;

Gen. 1. from 24. to the end.

Gen. 2. from 18. to the end.

On the seventh day God having finished the *Works* which he intended to *Create* Seventh day. (the *Generations* and *Originals* whereof have bin before described.) He then rested from all Labour, and ceased from further creating any thing, and blessing that day and hallowing it, (that is, exalting it above other days, and setting it apart to an holy use.) he appointed and consecrated it for a *Sabbath*, because therein he rested, and (as it were) refreshed himself, as we read Exod. 31. 16. *Wherefore the Children of Israel shall keep the Sabbath to observe it, throw out their Generations; for a perpetual Covenant: It is a sign between me and them for ever. For in six days the Lord made Heaven and Earth, and on the seventh day he rested, and was refreshed.* This is spoken indeed of God in allusion to the manner of men. (For the *Creator* of the ends of the *Earth* fainteth not, neither is weary, Isa. 40. 28.) But yet this being alleged as the reason of the *Sabbath* [Exod. 20. 11.] shews it to be instituted before the *Fall*. Now if God thought fit to injoin man to set apart one day in seven from the works of his Calling, even in the state of *Innocency* (when he had no sin in him) that on that day he might converse with his *Creator* more immediately in *holy Duties* and *Exercises*, how much more needful is such an *Ordinance* to us now in this *Corrupt Estate*, who have need of all helps to draw us nearer unto God? And accordingly we find a *Seven-days-Sabbath* kept and observ'd before the giving of the *Law* on Mount *Sinai*, as is plain from Exod. 16.

Gen. 2. 1, 2, 3.

SECT. II.

After the first Week of the World was ended, God brought (as it seemeth) the New married Couple into the Garden of Eden, giving them command to dress and keep it. And having made them *upright, holy and happy*, and written his *Law* upon their hearts, he was pleased to confer this further favour and honour upon them to enter into the *Covenant* (k) with them, promising thereby to continue them in their happiness which they now enjoyed, provided they would forbear to eat of that one Tree in the Garden, which he called the *Tree of Knowledge of good and evil*. Before this *Covenant*, God had not promised to continue *Man* in this happy Condition wherein he had made him, though he should never have sinned. And nothing hindered, before this *Covenant* was made, but God might have annihilated man, though he had not offended. But by this *Covenant* God was pleas'd freely and graciously to bind himself to continue man in his present happiness, provided he continued in his Obedience. And thus the Lord was pleas'd to arm mans miserable Will against falling, both by the great reward promised in case of his Obedience, and the great evil threatened in case of his disobedience. Gen. 2. 16, 17. And the Lord God commanded the man saying, Of every tree of the Garden thou mayst freely eat, but of the tree of Knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die. But the Devil (l) having himself apostatiz'd from God and fallen from his own happiness wherein he was created, he envied our first Parents theirs, and presently contriving and designing to draw them into Transgression against God, he so to

(k) See more concerning this Covenant in my Supplement to Knowledge and Grace, pag. 64, 65, 66.

(l) See John. 8.

2 Pet. 2. 4.

Jude v. 6.

1 John. 3. 8.

C

ruine

ruine them, he thereupon makes choice of the Serpent for his Instrument, of which 'tis probable there were divers sorts created, and some of them of great bigness, and *specious and beautiful* to the eye by a comely mixture of various colours, and such as then (as it seems) did bear their bodies aloft, and went upright, and were of great subtilty and cunning, and possibly of much more at that time than since the Fall. This Instrument the Devil makes choice of, and (as it seems) opened his mouth and caused him to speak articulately (as an Angel did the mouth of Balaam's Ass, Numb. 22. 28.) or else he spake in him to Eve. And at the first on he asked her whether God had forbidden them to eat of any tree in the Garden? Eve not knowing now (as 'tis probable) the fall of Angels, nor suspecting any evil to be in the World, did without any apprehension entertain conference with the Serpent. And accordingly he tells him, *They might eat of the trees of the Garden, but one tree God had expressly forbidden them; that tree they might not eat of nor touch (so he heightens the prohibition, to put the greater obligation on her self to forbear it) under the severe penalty of Death, which would certainly be inflicted on them, if they did transgress. The Devil tells her no such thing would ensue, * but contrarily upon the eating of this Fruit, their eyes would be opened, and they should suddenly attain to a high degree of Divine Knowledge and Wisdom, in a manner equal to that of God himself. And therefore he intimates as if God out of envy to them had forbidden them the use of this tree. And writing to a wrong sense the name of the Tree, He represents knowing good and evil as a state of Perfection, but well knew that upon the eating thereof they should soon have a useful experimental knowledge of good and evil, and that they should know good by the loss of it, and evil by the sense and feeling of it. *Tis possible the Serpent being subtle by Nature, and instigated by the Devil to do it, might as a very officious Instrument of his, pluck some of the fruit of this Tree, and eat of it in the presence of Eve, thereby to shew her that the eating of it did not hurt or bring death upon Him, and why then should She fear it would do so upon Her? And possibly he might pluck some of the Fruit and offer it to her, and tempt her to eat thereof. But howsoever it was, Eve (being Won upon by these fine insinuations) began to doubt of the truth of Gods threatening, concerning eating of this tree, and possibly being tickled also with a secret desire, and affection of an higher state and greater knowledge, which she hoped to attain unto thereby, and seeing also the tree to bear a pleasant Fruit to look upon, she did venture to eat of it (without consulting her husband first as she should have done) and then having eaten her self, 'tis like she was very importunate with her husband to eat also (as appears from Gen. 3. 17.) which He (out of his great affection to Her) did at last comply with Her in.*

(*) The Devil having made this great and fatal Conquest of our first Parents by the Serpent, it seems he much applauded himself therein, and therefore would be worshipped among the Heathens in that shape. Hence that direful Custom that the Priests of Babel must at their Initiation Serpenibus coronati, Evam, Evam, insensurare. Whence Babelus is by the Poets called Evius. So also Asclepius was worshipped under the shape of a Serpent at Epidaurus. Salustius miris Deus incubat angui, says the Poet. Much more might be brought out of clemens Alexandrinus in Exhortatione ad Gentem, and out of Eusebius ad preparationem Evangelii upon this Argument, to shew the Devils Tyranny over the poor Pagans, in this very shape, the shape of a Serpent. But I do not wonder so much that the Heathens were so deluded by him. Since I read what Austin in his Book de Hereticis reports of certain ancient Hereticks amongst the Christians called Ophites, who (says he) adorant serpentem (item quem Eva sile decipit) tanquam is esset Christus; Et patrem Cene Dominum non prius Sanctificatum esse putant, quam Serpens ille vocatus lambus, & attingat eum sine degulst. See more in Damascus's Notes upon him.

* Ch. 2. 25.

often in the Old Testament, as a prelude of his Incarnation) or otherwise without it, yet he made his Voice to be heard by them. They being Confused of their sin, and fearing the Majesty of God, and being stricken with horror and amazement, knew not what to do, and therefore ran and hid themselves among the trees of the

Sect. 2. the Old Testament Methodiz'd.

the Garden. God calls to Adam, *Adam where art thou?* He comes trembling, and says he heard his voice indeed, but he hid himself because he was naked. Observe here, how he begins to shuffle at the very first. He imputes his hiding himself to his nakedness. He should have said, they had grievously sinned, and so as guilty persons were afraid to appear in the presence of a righteous and powerful Judge. The Lord answers him, *Thou wert naked before without fear or shame, [Gen. 2. 25.] whence comes it that thou art now alarmed? Hast thou eaten of the Tree I forbade thee? Adam shifts it off from himself to the Woman, saying, The woman which thou gavest me perswaded me to it, and I did eat. Then the Woman was call'd and examined; the shifts it off from herself to the Serpent, saying, The Serpent beguiled me and I did eat. They having no more to say for themselves. Then the Lord gave Sentence upon all three. First, He sentences the Serpent because he had been so officious an Instrument of the Devils in the seduction of our first Parents, that He should be cursed above all Cattle, and whereas before his natural gate was otherwise, and the green leaves were appointed to him for food as well as to the other Cattle, [Gen. 1. 30.] now he should go on his belly, and crawl, and that with much pain and difficulty then other creeping things, and should feed on the dust of the earth. And beside the natural antipathy that should be between Mankind and Serpents, there should a more remarkable enmity appear betwixt Christ (who should in the fulness of time be born of a Woman, [Gal. 4. 4.] and all true believers that should be Members of him) and the Devil, and his Angels, together with all the wicked, who are His Seed and Offspring, [Joh. 4. 44. You are of your Father the Devil, &c. [And that the Messias, the promised Seed of the Woman should bruise the Devils Head, that is, destroy his Kingdom, and throw the merits of his Death and efficacy of his Spirit dispell the Devil of all his power, and tread him under his Churches feet, [Ecb. 2. 14. 1 Joh. 3. 8. Joh. 12. 31.] And that the Devil should bruise his heel, that is, assault Christ himself with temptations, and his Members with various troubles, which to Him and them should be but as the bruising of the heel. So that the Devil and his Seed should persecute Christ and his Church and Members, but never be able to extirpate or destroy them. 2dly, He sentences the Woman, that she should have many troubles and sorrows accompanying her Conception, viz. faintings, and sick fits, and perils of abortion, and should have many troubles and sorrows, in breeding, bearing, bringing forth, and bringing up her Children. And further, that her desire should be subject to her husband, and upon his will and pleasure it should depend, and she should be obliged to bend to her husbands will, and he should have Dominion over her, and power to command her, which would be now, (by reason of the corruption of her nature) oftentimes troublesome and irksome to her, whereas in the state of Innocency, it would have been pleasing and delightful.*

3ly, He passes Sentence on the Man, because he had hearkned to the voice of his Wife, the Earth should be accursed for his sake; so that he should not sustain himself upon it, but with a great deal of toil and trouble's Thorns and Thistles it should bring forth to him in abundance, and he must now eat of such herbs and fruits as the Earth by tillage and husbandry would produce, but not any more of the herbs and fruits of Paradise. With labour and the sweat of his brow, he must eat his bread, and get food and nourishment, till he die, and his body return to dust out of which it was at first form'd. Thus we have seen how God was pleased to relax his own Law, and to relieve our first Parents, and not to execute the Sentence of Death immediately upon them. For our infinitely-wise and gracious God foresaw how he could bring good out of this great evil, and make this fall of our first Parents tend to the manifestation of his own justice and mercy; whereas had he instantly destroyed them, He had put an end to the World as to mankind, and must have made a new stock and race of men if he would be glorified by them. God therefore in his infinite Wisdom and Goodness immediately made another Covenant with our first Parents, viz. a Covenant of Grace, giving them this glorious promise, *That the seed of the Woman should bruise the Serpents head,* which imported that all repenting Sinners, who should sincerely believe in this Seed of the Woman, should not perish, but have eternal life: And all that would desperately go on in their sins, not regarding this Saviour, should be damned and perish everlastingly. These Sentences being passed, Adam called the name of his Wife *Eva*, because she was afterwards to be the Mother not only of all Men and Women that should live a natural life, but of those that should live a spiritual life by faith (n) in her Seed, faithful, namely, the promised Messias.

C 2

(n) So Sarah was afterwards called the Mother of the faithful, 1 Pet. 3. 6.

Now the day on which our first Parents fell, seemeth to have been the 10th day after the Creation of the World ; which day (probably in Remembrance of so remarkable a thing, which brought so much misery on Mankind) was appointed afterwards by God himself for the most solemn yearly Fast, and the day of Atonement, wherein all Strangers as well as Home-born people of the Jews, were commanded to afflict their Souls, under this severe threatening, that every man who did not afflict his soul that day, should be destroyed from among the people, Levit. 16. 29. & Ch. 23. 29.

SECT. III.

SIn being now come into the World, God teacheth Adam and Eve the Rite of Sacrificing, and how to cloath themselves with the Skins of the sacrificed Beasts ; so that the first thing that dieth in the World is a Sacrifice or Christ in a Figure. (o) Then the Lord upbraiding our first Parents for their vain Imagination and thinking by eating of the forbidden fruit, to become like unto God, in an ironical way. He says, behold the Man is become like one of us, to know good and evil, meaning that by their sin they were become most unlike Him. And upbraiding them also in like manner, for the certainty of Death they had brought upon themselves, and lest they should flatter themselves that they might now take of the tree of Life, and eat and live for ever (as they had flattered themselves about the other tree.) He jets them out of the Garden of Eden, and set Cherubims with a fiery flaming Sword to keep the way leading to the Tree of Life, to shew them they had now no right to it, nor might meddle with that Sacramental Seal of Life, having by their Disobedience and Sin made themselves justly liable to Death.

Gen. 3. from 21. to the end.

SECT. IV.

Adam being now expell'd Paradise, and appointed to till the ground, begat of his Wife Cain and Abel, though in what Year of the World is not expressed. Cain was the first of all Mortal Men that was born of a Woman, and next to him Abel, Cain was a tiller of the Ground, and Abel a keeper of Sheep. In Cain evidently appeared the poison the Devil had breathed into fallen Man. And in Abel the Grace which is given to Gods people in and through Jesus Christ. In process of time they both Sacrifice. Cain of the fruits of the Earth, Abel of the firstlings of his Flock, and of the fat and best thereof. And by Faith Abel offered a more excellent Sacrifice than Cain. By which he obtained himself that He was Righteous, Heb. 11. 4. For God shewed by some outward visible sign, that he had respect to Abels Sacrifice, (either by firing (p) is from Heaven, as some conceive, or some other way) but despised wicked Cains. This much incensed Cain. Whereupon the Lord tells him that he had no reason to be thus angry, For if he did well he should surely be accepted ; but if he did ill, the punishment of his sin would lie watching at his door to seize upon him. And further to allay his anger towards his Brother, He tells him that Abels desire should still be subject to him as to the first born, and He should be content that He should be preferred before him. See Ch. 2. 16.

But Cain notwithstanding being implacably angry with his Brother, meeting him one day in the Field, He slew him. Having committed this Execrable Murder, God calls to him, and asks him, Where his Brother was ? He answers, I know not. Am I my Brothers keeper ? Then the Lord tells him that the Voice of his Brothers blood cryed unto Heaven for vengeance against him, and that He had drawn down upon himself by his heinous transgression this punishment, that the Earth that receiv'd his Brothers blood should plague him, by being unfruitful under all his pains of husbandry, and that he should be a Fugitive and a Vagabond on the Earth. Cain being thus sentenced was presently seiz'd with a great terror and fear, and vented the anguish of his Soul in such expressions as these ; My punishment is greater then I can bear. Behold, O Lord, thou hast driven me out this day from the face of this Earth and Land where I now dwell with my Parents, and Kindred ; and I shall be hid, as it were, and shut up and excluded from

from thy Grace and Favour, so that thou wilt not vouchsafe any gracious glance towards me, nor accept of any oblation from me ; and I shall be in a continual fear that every one that meets me will slay me. And indeed Seth being born soon after the murder of Abel, and in the 130th Year of Adam, in that space of time so many might be born as might justly occasion Cains guilty Conscience, to suspect that every one that met him would kill him. But God tells him, He might be secure as to that, for he would have him preserv'd alive as a miserable Spectacle, to terrify others from that heinous Crime of Murder. And accordingly he would set a mark upon him (possibly some strange trembling of his head, or some frightful ghastly look) which would make him a horrible Spectacle of Divine Vengeance to terrify others from so detestable a Crime. And whosoever should slay him thus marked, and do unto him as he had done to his Brother, more then a single Vengeance should be taken of him, Gen. 4. 15. (q)

The Lord having (and probably in a visible Apparition) thus sentenced Cain, as soon as he was got out of the place where God manifested his presence, He fled as a banished man from his Native Soil, and the Land where his Father dwelt, to a Land East of Eden, which afterwards (from his wandering there) was call'd the Land of Nod. Sometime after his Wife bare him a Son, whom he named Enosh, and in process of time He and his Posterity (r) b-ginning to build a City in that Country, He called it by his Sons Name.

Unto this Enosh was born Irad, unto Irad Mehujael, unto Mehujael Methusael, and unto Methusael Lamech.

This Lamech (being a Branch of that wicked root of Cain) bringeth into the World the Abomination of Polygamy, or having more Wives at once than one. For He took to himself Ada and Zillah. By the former he had Jabal, who first invented (at least among Cains Posterity) the use of Tents, and taught the right ordering of the Flock ; and Jabal who invented Musical Instruments, such as the Harp and Organ. By the latter, viz. Zillah, He had Tubal-Cain, (s) who wrought in Brass and Iron ; and Naamah who (they say) (t) found out the way of ordering Wool, and of Carding and Weaving.

This Lamech presuming possibly upon the strength of his Family, and priding himself in the Arts invented by his Sons (especially by Tubal-Cain, who was an Artificer in Brass and Iron, and possibly made Swords and such Instruments of War.) He thought himself able to resist, and oppose any that should offend Him. Therefore in a boasting vaunting fashion he speaks thus to his wives (who seem'd afraid of him, lest his fierce and boisterous humour should expose him to danger,) Fear ye not (my Wives) concerning me. For if any man should attempt to set upon me, I would slay that man by my wounding him, and though a young man, I would dispatch him by my hurting him. * And if Cain a Fratricide shall be avenged seven-fold, surely Lamech (that kills a man in his own defence) shall be avenged seventy times seven-fold.

Gen. 4. from 1. to 25.

SECT. V.

After the death of Abel, Adam begat Seth in his own likeness, and after his own Image, (u) that is, such as he himself now was, namely sinful, and not such as he was created. Seth was born in the 130th Year of Adam. In the Race of Seth there was still the account of Years is carried on from the Creation to the Flood. And among these (as it seems) principally the true worship of God was maintained, which by the Race of Cain was very miserably corrupted. To Seth at the age of an 105 Years a Son was born, whom he called Enosh, that is, sorrowful, intimating thereby the woful and lamentable condition the World was in at that time by reason of the corruption and wickedness that was found in the Progeny of Cain. However Seth and his Off-spring did then more openly and solemnly set up and establish the Worship of God than formerly it had been. Whence it came to pass that they that perished in that way of Worship were known by the Name of the Children of God, * and they who forsook God, and his sincere Worship were called the Children of Men, Gen. 6. 2.

Gen. 4. 25. 26.

SECT. VI.

E Noab being ninety years old begat *Cainan*: *Cainan* when he was 70 begat *Mahaleel*, *Mahaleel* at 65 years old had *Jared* born to him. *Jared* at 162 years old had *Enoch* born to him. *Enoch* at 65 years old had *Methusalah* born to him.

Methusalah at 187 had *Lamech* born to him.

Now *Adam* the Father of Mankind died, when he had lived nine hundred and thirty years. *Setb* the Son of *Adam* died when he had lived 912 years.

Noab, the tenth from *Adam*, was born when his Father *Lamech* had lived 182. And his Father prophesied of him, that he would be a man of eminent Piety, and such a Son as would much comfort his Parents, notwithstanding all the miseries, labours, troubles and sorrows which *Sin* had brought upon Mankind, and notwithstanding the many Evils they met with in that wicked and uncomfortable time.

Enos, the third from *Adam*, died when he had lived 905 years.

Mahaleel, the fifth from *Adam*, died when he had lived 895 years.

Jared, the sixth from *Adam*, died when he had lived 562 years.

As for *Enoch*, the seventh from *Adam*, He was a very holy person, one that walked with God, and followed not the wickedness of that Age, but with great courage let himself against it, and being a Prophet (as we read *Jude* v. 14, 15.) He plainly told them of, and set before them the day of Judgment. Behold the Lord cometh with ten thousand of his Saints to execute judgment upon all, and to convince all that are ungodly of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. I lay this holy Person, God was pleased to translate immediately into Heaven (x) (not suffering him to die as other men ordinarily do) when he had lived as many years as there are days in our Year, viz. 365. Thus it pleased God to shew to that Age that there was a future Calistal State of Bliss and Happiness that good men both in Soul and Body shall enjoy hereafter.

Gen. 5. whole Chapter.

SECT. VII.

IN the 480th Year of the life of *Noab*, the Lord seeing that the generality of the World had corrupted their ways, and that the Professors of his true Worship (namely, the Posterity of *Setb*) without any regard to their Profession, had scandalously and promiscuously (y) married with the Daughters of the profane Race of *Cain* (who were meer natural unregenerate men) and that they had taken to them Wives according to the liking of their Eyes, without any regard to Piety or Virtue. God being highly provoked with this Generation for this and their other great Enmities, He declares that having now a long time strove with them both by outward Preaching and Admonitions of the pious Patriarchs, as also by the inward Conversions, and blessed motions of his own Holy Spirit, He should not now continue to strive with them, for he perceived they were fleshly (walking after their own lusts (Jud. v. 16.) and not-like to reform and amend. However of his Mercy he would try them once more, and would allow them the space of an 120 Years to repent in. * If no amendment appeared in that time, He determined by an Universal Deluge to destroy from the Earth Men and Beasts, and creeping things, and the Fowls of the Air. * This also recorded, that there were in those days Men of huge stature and strength far beyond others (such as *Og*, and the *Anakims* afterwards in *Moses*'s time, *Numb.* 13. 33. and *Goliath*, and *Ish-bonath* in *David*, 2 Sam. 21. 16.) who being admired for their bodily strength, presumed to oppress others. For the Curse of God following those unequal Matches of the Children of *Setb* with the Children of *Cain*, many of their seed became such Giants, namely fierce and cruel men, and played the Tyrants over those among whom they lived. God therefore seeing the wickedness of Man to be so exceeding great on the Earth, and that his mind was a Mine of evil Imaginations, and his Heart a Sink of evil Affections (whereby they evidenced the great depravation of mans Nature by the

SECT. 8,9. the Old Testament Methodiz'd.

the Fall) it repented the Lord that he had made Man; that is (speaking of himself after the manner of men) He declares He intended now to do what men that repent, and are grieved for what they have done, are wont to do; namely, to destroy the works of his own hands from off the Earth. Therefore he speaks thus of himself to the men of that Generation, both that he might shew to their Capacity, as also shew unto them the height and hainousness of their sins which had provoked Him to destroy so great a part of those Creatures, which he had made for his own Glory, and particularly Man, from whom he expected more eminent Honour and Service. But though God was so highly offended with the generality for their wickedness, yet *Noab* being a just man, and upright in his Generation, and one that walked with God, found Grace in his sight, and being a Preacher of Righteousness * to that wicked Age, the Lord was graciously pleased to make choice of him and his Family to be a remnant and a seed out of which Mankind and his Church should be increased and propagated. * 2 Pet. 2. 5.

Gen. 6. from 1. to 14.

SECT. VIII.

Noab first began to set his mind to the propagation of an Off-spring, when he was 500 years old, Gen. 5. 32. To whom was born first of all *Japheth*, Gen. 10. 21. His second Son was *Sem*, being two years after the Flood, an 100 years old, Gen. 11. 10. His third Son was *Ham*. God seeing that all Flesh, that is, all mankind had corrupted their ways, and that the Earth was filled with violence, through the wickedness of the Children of men, he tells *Noab*, that the end of all Flesh was come before him, that is, that the time of their destruction was at hand, and he would destroy them from off the Earth.

And accordingly he now commands *Noab* to build an Ark of Gophir-wood,

and to make it 300 Cubits (x) long, 50 broad, and 30 in height, appointing him to make it three stories high, with several Rooms in it, pitching it within and without. So that the length was to be ten times more than the height, and six times more than the breadth, resembling something (as to the fashion of it) a mans Coffin. Into this Ark *Noab* was commanded by God to take his Wife, and his three Sons, and their wives, with some of all living Creatures, which should by his instinct, and moving, come unto him of their own accord, without his Care. The clean Beasts, * and Fowls should come by seven, and the unclean

God makes a Covenant to preserve Him in case he trusted in Him, typifying thereby the spiritual preservation and salvation of true Believers by Christ from the Deluge of Gods wrath, 1 Pet. 3. 20, 21. Heb. 11. 7.

But the old World in the mean time (void of all fear and sense of danger) followed their old Course, and went on eating and drinking, marrying, and giving in Marriage, Math. 24. 38.

Gen. 6. from 14. to the end.

Gen. 7. 1, 2, 3.

(x) Understand Sacred Cubits, which were double to the common, as appears by comparing the 1 Kings 9. 15. with 2 Chron. 2. 15. some understand hereby the geometrical cubit six times as long as the common Cubit. And thus we may easily conceive the capacity of the Ark to be fully sufficient to hold whatsoever was to be contained in it. And no doubt God instructed *Noab* as to the quality and quantity of Provisions, that he was to provide, for all that were to be in the Ark.

by two: And with *Noab*

* Here is a distinction of clean, and unclean Beasts, and Fowls in *Noab*'s time, and was instituted in all likelihood soon after the Fall of Man, long before *Moses*'s time. The use of the seventh of the clean Beasts and Fowls was for Sacrifice, ch. 8. 20. Of the other six either four must be for meat and the other two for preservation of seed. Or four of those two might be for increase of those Beasts and Fowls, which were of most use and comfort to Mankind, and the other two for present food, and the seventh for Sacrifice.

SECT. IX.

Methusalah, the eight from *Adam*, died in the 969th Year of his Age, and so went all men in length of life, Gen. 5. 27. *Lamech*, the ninth from *Adam* died when he had lived 777 years, Gen. 5. 31. On the 10th day of the second month, in the Year of the World, 1656, and in the six hundredth year of the life of *Noab*, God commanded him, that he should provide himself to enter into the Ark, and take the living Creatures into it that should be preserved in it.

(a) *PERNIT sum duabus columnis uni latericie, alteri lapideæ: caelestium rerum scientiam inscripsit, quibus lapideam suo tempore superscripsit narrat. Jolephus in Syria.*

Upon the 17th day of the same month Noah, (a) and his Wife, and Children, and the living Creatures of all sorts being entered into the Ark, the Lord shut him in, that is, either by the ministry of Angels, or his own immediate power caused the door on the out-side to be made sure and safe against the rain, and violence of the waters, and so what could not be done by outward means, he himself was pleased to supply. And thus all vain Cavils, and Imaginations, which the Curiosity of men may suggest about this whole matter, may easily be answered by a serious consideration, and belief of the infinite power and wisdom of God. Noah being thus shut up in the Ark, the Flood began with the bursting of the Fountains of the great Abyss from beneath, and a continual showering of rain from above 40 days, and 40 nights together. The waters increased and prevailed on the Earth 150 days, and rose to such a height that they covered the Mountains, and all things that had life on the Earth perished.

Gen. 7. whole Chap.

SECT. X.

UPON the 17th day of the seventh month the Waters abated, and the Ark rested on one of the Mountains of Ararat in Armenia the greater, not far from the Cassian-Sea; and on the first day of the tenth month, the tops of the Mountains were seen. And 40 days after, namely, upon the eleventh day of the eleventh month, Noah opening the Window of the Ark, sent forth a Raven, who flew thither and thither, fluttering about the Ark, and resting on the top of it, the waters being not yet dried up. For the Raven being accustomed to live at large, was weary of the straightness of his Cage, and finding (as 'tis like) dead bodies on the Mountains, he was ravenous after such prey, and would be no more confined to the Ark. Seven days after Noah sends out a Dove, to try if the waters were abated, but the Dove finding no rest for the sole of her foot (the Mountain-tops, though bare, being yet very muddy) returned to him again. After seven days more, he sent her forth again, and in the evening he brought in her mouth an Olive-leaf, which was a sign the waters were low, and thereby God comforted Noah, assuring him that his deliverance out of the Ark was near at hand; And herein also the especial providence of God is to be observed in preserving the Olive, together with the seminal virtue of other Trees, Plants and Herbs (though soaked so long under waters) for the replenishing the World with these kinds of Vegetables again, there not being any seed of them preserved in the Ark that we read of.

Noah then staying yet seven days more, he sent forth the same Dove (b) again a third time, which returned not to him any more, having found food (as it seems) now for her self upon the Earth, and taking content in the free Air, and liberty. This Dove no doubt soon after by the providence of God found her own Mate.

Gen. 8. from 1. to the 13.

CHAP. II.

(b) Of the sending forth of the Dove, and her returning to Noah (called by the Heathens Diucalion) there is express mention in humane writers, particularly in Plutarch's Dialog. de Solertia animalium.

The second Age of the World from the Flood to the promise made to Abraham in Ur of the Chaldees, containing the space of 422 years, and ending in the 2078th year of the World.

SECT. I.

ON the first day of the first month of the six hundredth and first year of Noah's life, he opened the Window that was in the covering of the Ark, and looked about him, and found that the waters were dried from off the face of the Earth; yet so as it still remained moist and dirty, having been so long a time soaked with such a quantity of moisture. Therefore he stayed yet 55 days more, namely, to the 27th day of the second month, and then he and all that were with him

SECT. 2. the Old Testament Methodiz'd.

him (by the Commandment of God) went forth out of the Ark, having continued therein 375 days, or a full (c) solar year, and ten days more: &c.

Gen. 8. from 13. to 20.

SECT. II.

NOAH, when they were come out of the Ark, built an Altar * (probably of Earth or Turf) and offered Sacrifices and whole Burnt-Offerings thereon to the Lord, of the clean Beasts and Fowls (according to that form of Worship which the Lord had before first mention of in a grateful acknowledgment of Gods great Goodness and Mercy to them in their preservation from the Flood. And God smelled a sweet savour therefrom, that is, long before he did graciously accept this Service Noah had performed, and was highly pleased and delighted with his Faith and thankfulness. And the Lord said, He would not again curse the Ground for man's sake, nor destroy every living Creature thereon by a general deluge; For he saw, That the imagination of man's heart was evil from his youth, and though that (among other things) justly provoked him before to destroy the World, yet he saw that the Children of men being so corrupt by Nature, if he should proceed against them according to their deserts (and not according to the riches of his own Mercy) he must be continually punishing and destroying of them; therefore though he would deal as he thought fit, with particular sinners, yet he would not at one stroke destroy all Mankind any more. And to confirm this his gracious Decree, He promises that while the Earth remains, Seed-time and Harvest, Cold and Heat, Summer and Winter, Day and Night should not fail or cease; that is, generally it should be so; but yet this did not hinder, but that he might execute particular Judgments upon particular Places or Persons to the contrary. Further God now declares, That he was resolved to restore and repair the nature of things corrupted by the Flood. And then blessing Noah, and his Sons, he bad them be fruitful and multiply and replenish the Earth. And he tells them, That the fear and dread of them shall be upon all brute Creatures, even to the taming and over-awing the fiercest and strongest of them, either by force or cunning. Whence it is that the most savage of them do fear the face of man, though sometimes by the just judgment of God they do (as it were) rebel, and rise up against him and hurt him. God also now permiteth to Noah and his Posterity, to eat Flesh as freely for their food as Herbs, which grew out of the ground. So that now the Lord restores to Noah and his Children, the lawful use of those things which were (in a manner) taken from them by the Flood; yet there was this exception made to his general Grant, that though they might freely eat of any of the Creatures that were fit for meat, yet they might not eat Flesh with the blood, or in the blood, but the Beast must first be killed and cleansed of t' blood; Which restraint was in all probability made to deter them from cruelty, and shedding one anothers blood. And to enforce the observance of this Command the more upon them, he tells them that as to their own life-blood, if it were at any time shed by a Beast, of a Beast it should be required, that is, the Beast should be put to death for it. See Exod. 21. 28. And if it were shed by man, of man it should be required, let the Murderer be of what quality or condition soever. He further declares, That who so sheds mans blood (that is, willingly, wilfully and unlawfully,) by man, (that is, by the Magistrate) * shall his blood be shed; For God made man in his own Image, and though that Image be much impaired by the Fall, yet there are still some remainders of it in man, which God cannot endure should be defaced. And further, God was now pleased to make a Covenant with Noah and his Posterity, and with every living Creature (which as for mans sake they were at first created, so for mans sin they had been in the Flood destroyed) that he would not any more destroy Man and Beast by an Universal Deluge which should cover the whole Earth with waters, though he might punish particular Countries with Floods and Inundations. And as a sign and pledge of this Covenant, He would give them the Rain-bow, which though it was naturally in the Clouds before, yet now it should be a particular token of this Covenant, and of Gods Oath * annexed to it, and should assure the truth * and performance of it.

Gen. 8. from 20. to the end.

Gen. 9. from 1. to 18.

D

SECT.

(c) The solar year exceeds the lunar 11 days, and consists of 365 days, commonly, though every fourth or leap year, consists of 366 days. * Here is the mention of an Altar, and Burnt-Offerings, long before Moses, or the Levitical Law. See Levit. 6. 5.

* See Numb. 35. 19, 21, 27. Rom. 13. 4.

* See 25. 54. 9.

As for the rest that follow from hence to *Sardanapalus*, there is little mentioned of them in History, save only their bare Names, and the years that they reigned.

6. *Sardanapalus*, who giving himself up to all shameful dissolutions, Two of his great Commanders, viz. *Belochus* (Governour of *Babylon*) and *Arbaces* (Governour of *Media*) conspire against him and overthrow him, and force him at last to burn himself in a pile of wood. Upon his fall the Empire was divided into two Principalities. *Belochus* possessed himself of *Assyria* and *Chaldea*. And *Arbaces* of *Media*. His Posterity (that were eminent) were these, *Cyaxares*, *Astager*, *Darius*.

The Posterity of *Belochus*, * that were of note were these:

Phul.
Tiglatb-pileax.
Salmanassar.
Senacharib.
Ezar-baddon.

* This is He that is said to have humbled himself at the preaching of Jonah, and afterwards invaded Israel in the time of Menahem.

Merodach-Baladan, who being Governour of *Babylon* under *Ezaraddon*, destroyed his Master, and seized upon *Babylon* for himself, and made that the Seat of the Empire, whereas before from *Sardanapalus* his time to *Ezaraddon*, *Nineveh* had been the Royal Seat. He is thought to be *Nabulazzar* or *Nabopolassar*. 'Tis like he was a famous Astronomer, and in honour of him an Epoch or account of Time was instituted and observed, which began on the 26th day of February, A. M. 3258.

Nabuchodonasor the Great, who brought this Monarchy to its highest pitch.

Evilmerodach.

Belsazzar, who was Conquered by *Cyrus*, and so this Monarchy was swallowed up by the Persian.

SECT. V.

HAVING shewed how *Nimrod* began the first Monarchy, it will be requisite before we proceed any further to give a short Narration how the Earth was at first divided among the Sons of *Noah*, and those that descended from them, though it hath since (in several parts of it) changed its Inhabitants. And the scope of this account is principally to shew from which of them the Messias was to spring, and among which people in the mean time the Church of God was maintained. As also to make known the Original of several Nations, and the several Countries they inhabited, which will serve very much to the clearing of many places in the Scripture, as will appear in the Sequel.

Noah had three Sons, *Sem*, *Japhet*, and *Ham*.

The Inheritance of the Sons of *Sem* was the choicest of all, and contained within

Asia.

Sem had five Sons, *Elam*, *Assur*, *Arphaxad*, *Lud*, *Aram*, Gen. 10. 22.

1. *Elam*. Of *Elam* descended the *Elamites* or *Persians*, Neighbours to the *Medes*. *Susan* the Metropolis of the *Susians*, is by *Daniel* placed in the Province of *Elam*, Dan. 8. 2.

2. *Assur*. From *Assur* descended the *Assyrians*, and from him *Assyria* took its name. The Metropolis of which was *Nineveh*.

3. *Arphaxad*. From him *Arphaxitis*, a part of *Assyria*, seemeth to have received its denomination.

4. *Lud*. From him came the *Lydians* in *Asia* the less, where *Croesus* was King.

5. *Aram*. Of him descended the *Arameans* or *Syrians*. Hence *Padan-Aram*, Gen. 25. 20. *Aram-Naharaim*, Ch. 24. 10. *Aram-Damascus*, 2 Sam. 8. 5, 6. *Aram-Zobab*, Psal. 60. *Aram-Maacahab*, 1 Chron. 19. 6. *Aram-Beth-Rehob*, 2 Sam. 10. 6. are spoken of as several Provinces of *Syria*.

Aram had four Sons, which in the 1 Chron. 1. 17. are reckoned among the Sons of *Sem*, viz. *Huz*, *Hul*, *Gether*, and *Mefesh*.

1. *Hur* or *Uz*. He by the general consent of the Ancients built *Damascus*. There were two besides of this Name. *Uz* the Son of *Nachor* the Brother of *Abraham*, Gen. 22. 21. Whose Land is called the Land of *Uz*, [Job 1. 1. There was a man in the

Land

Sect. 5. the Old Testament Methodiz'd.

Land of *Uz*, whose name was *Job*.] This probably was in *Arabia* the desert. And *Uz* of the Posterity of *Esau*, or *Edom*, Gen. 36. 28. who fixed in *Arabia* the stony, on the borders of *Canaan*, from whom *Idumea* is called the Land of *Uz*, Lam. 4. 21. *Rejyee* and be glad O daughter of *Edom*, that dwellest in the Land of *Uz*.

Hul. His Posterity are said to inhabit that part of *Armenia*, which is called the Country of the *Palmyrenians*.

Gether. He was the Father of the *Bactrians*, a people of *Syria*, according to *Josephus*.

Mefesh, or *Mafsh*, whose Posterity inhabited (as some think) the upper part of *Syria* between *Cilicia*, and *Mesopotamia* about the Mountain called *Mafsh*.

Now *Arphaxad*, the third Son of *Sem*, begat *Salah*, and *Salah* begat *Eber*, and *Eber*, besides *Peleg*, had another Son named *Jotam*, whose thirteen Sons *Moses* mentioneth as the Founders of so many Nations. Their Seat *Arabia* the happy, as the great *Bochartus* conjectureth.

Of *Sheba* (one of them) came the *Sabeans*, who dwelt by the *Red-Sea*. This Son of *Jotam* lived on Robbery. The rest by Commerce with other Nations. *Ophir* his 11th Son seems to have given name to that part of *Arabia* near the *Sabeans*, where there was much gold. Another *Ophir* there was in *India* in the Island *Taprobane*. And from this mans Land 'tis probable *Solomons* Ships fetched Gold, 2 Chron. 9. 10. called also Gold of *Parvaim*, 2 Chron. 3. 6. And thus much of the Inheritance of the Sons of *Sem*. *Japhets* portion was this; To *Japhet* fell a considerable part of *Asia*, and all *Europe*. His Posterity did spread themselves (having first sat down in *Asia* the less) mostly towards the Northern and Western parts.

Moses reckons seven of his Sons, and as many Nephews.

Gomer. This mans Posterity inhabited the North quarter of *Asia* the less. Wherefore they are ranked among the Northern Nations, Ezek. 38. 6. And therefore to them we may assign *Phrygia*, *Pontus*, *Bythania*, and part of *Galatia*. And whereas they spread themselves Westward also, they are withall held to be the Progenitors of those people, whose Countries the *Gallo-Grecians* afterwards inhabited.

Magog. From him descended the *Scythians*, or *Tartarians*. *Gog* and *Magog* being that part of *Syria* about *Caucasus*; which the *Colchis*, and *Armenians* (whose Language was half *Chaldean*) called *Gog-Hasaf* (i.e. the Fort of *Gog*) and thence the *Greeks* *Caucasus*.

Madai. From whom the *Medes* descended.

Javan. From him descended the *Iones* (or all that inhabited Greece from *Thrace* to the *Isthmus* of *Corinth*, the *Macedonians* being included.) *Alexander* is signified by *Daniel* under the Name of the King of *Javan*, Ch. 8. 21.

The Sons of *Javan* were four.

Elisba. From him *Elis* is denominated, the most ancient, and ample Region of *Peloponnesus*.

Tarshish. From whom *Tarsus* the great City in *Cilicia* took its name. Some understand hereby *Tartessus* a City of the *Iberians*, or *Spaniards*. Besides this there was another *Tarshis* in the *Indian-Sea*, whither Ships went from *Ezion-Geber*, 2 Chron. 20. 36.

Chittim. He according to *Josephus* possessed himself of the Island *Cyprus*, where was a City called *Citium*, the Native place of *Zeno* the Stoick. And from hence, according to him, the *Hebrews* called all Islands, and Maritime places by the name of *Chetim*. The *Romans* are by *Daniel* signified under this name. And *Chittim* imports the same thing with *Latium* betokening to lie bid. The opinion therefore of *Josephus* is very probable, that those Islands and Coasts of the *Mediterranean* might be known to the *Hebrews* under the name of *Chetim*.

Dodanim, or rather *Rhodanim*. The descendants of him. *Bochartus* placeth in *Gaul* about the River *Rhodanus*, now called *Rhene*. *Rhodanim*, he saith, signifies yellow or Saffron-coloured, which agreeth well with the colour of the hair of the ancient *Gauls*. Wherein the *Britans* also shewed themselves descended of the same stock, as *Jornandes* judges.

Tubal and *Mefesh* (the fifth and sixth Sons of *Japhet*) are joined in Scripture most commonly together as near to each other. *Bochartus* understands by *Tubal* and *Mefesh* the *Moschi* and *Tibareni*.

Tubal,

Tubal and *Mesech* are noted by *Ezekiel* to abound in *Slater*, and *Brafs*, which by the consent of *Authors* fitly agreeth with the Regions of *Cappadocia*.

7. *Thiras*. From *Thiras* most *Authors* derive *Thrace*. By these were the *Istles* of the *Gentiles* divided in their *Lands*, *Gen.* 10. 5. Thus the *Sons* of *Japhet*, according to their several Languages, did plant several *Colonies* in all their Regions and Countries of *Europe*, and those that border the *Mediterranean-Sea*, which are now called the *Istles* of the *Gentiles*, not properly, but because they so lay along the *Sea*, that they might seem to be *Ilands*.

And thus we have seen what was *Japhets* portion, which was very large. For unto it belonged all *Europe*, besides *Asia* the *less*, *Media*, part of *Armenia*, *Iberia*, *Albania*, and those vast Tracts toward the *North*, inhabited of old by the *Scythians*, and now by the *Tartars*. To say nothing of the new *World*, into which it is probable the *Scythians* passed by the *Streights* of *Anian*. To his Posterity also belong the *Northern parts*, which by *Jornandes* (a *Gothish* Historian) are deservedly called the *Work-house* of people, and sheaths of Nations. We come now to consider *Chams* portion. Cursed *Cham* was not excluded from earthly blessings.

Cham's portion.

To his lot fell *Egypt*, and all *Africk*, a great part of *Syria* and *Arabia*, besides *Babylonia*, *Susiana*, *Assyria*, and other Countries, which his Grandson *Nimrod* possessed himself of. *David* often calleth *Egypt* the Land of *Cham*, or *Ham*. In *Arabia* and *Africk* the name of *Ammon* (the aspiration being taken away) was universally known, as appeareth by *Amor* a River there, and from the Promontory *Ammonium*, and from the people being called *Ammonij*, and from the *Ammonian* Country, where was the famous Oracle of *Ammon*, nay all *Africa* was called *Ammonia*.

Cham had four Sons, *Chus*, *Mizraim*, *Phut*, and *Canaan*.

1. *Chus*. By the Land of *Chus* in the Scripture is meant part of *Arabia* inhabited by the *Chusians*, called also *Chutheans*; of whom were the *Madianites*, and *Sehora* the wife of *Moses*. They inhabited above *Egypt*, upon the *Persian-Gulf*, in part of *Arabia* the *Stony*, and the *happys*, and are thought by some to be the same with the ancient *Scenites*, from their dwelling in *Tents*.

Chus had six Sons, *Seba*, *Havilah*, *Sabtah*, *Raamah*, *Saboecha* and *Nimrod*. And *Raamah* had two, *Sheba*, and *Dedan*. All these inhabited about the *Persian-Sea*, except *Nimrod*, whom *Moses* affirmeth to have fixed his Seat at *Babel*.

2. *Mizraim*. He was the Father of those that inhabited *Egypt*. From *Mizraim* *Moses* deriveth seven people, or Nations, *Ludim*, *Ananim*, *Lebubim*, *Naphthubim*, *Patrusim*, *Cashtubim* (out of whom came *Philistim*) and *Captirim*. *Josephus* says the Sons of *Mizraim* possessed all the Country lying between *Gaza* and *Egypt*, though the *Philistim* only gave name to it, from whom the *Greeks* called it *Palestina*.

By *Ludim*, *Bochartus* proveth the *Ethiopians* to be meant, whom he will have a Colony of the *Egyptians*. By *Ananim* the *Nomades* of *Africk*, who inhabited about *Ammon*. *Lebubim* are thought to be the same with the *Lybians* bordering upon *Egypt*, from whom this denomination might pass to those that inhabited the greater part of *Africk*. *Naphthum* he placeth in *Marmaria* upon the *Mediterranean-Sea*. *Patrusim* he placeth in *Thebais*, a Province of *Egypt* called *Patrus*, and by many distinguished from *Egypt* though peopled from it. *Captirim* seem to be Neighbours to *Cashtubim*, from both which the *Philistins* seem to have descended, as appeareth from *Amos* 9. 7. *Are ye not as Children of the Ethiopians unto me, O Children of Israel, saith the Lord? have not I brought up Israel out of the Land of Egypt? and the Philistins from Caphtor, and the Assyrians from Kir?*

3. *Phut*. The third Son of *Cham*, who divided *Africk* with his Brother *Mizraim*. To *Mizraim* fell *Egypt*, and so much of *Africk*, as reached to the lake *Tritonic*, which divideth *Africk* into two equal parts. To *Phut* fell all from the Lake as far as the *Atlantic Ocean*, as may be gathered from *Heredotus*, lib. 4.

4. *Canaan*. The fourth son of *Cham*. His Posterity were *Sidon* (his First-born) and *Heb*. From him descended the *Jebusites*, the *Emorites*, the *Girgashites*, the *Hevites*, the *Archites*, the *Sinites*, the *Arvadites*, the *Zemarites*, and the *Hamathites*. By *Canaan* was inhabited the Land, which afterward bore his Name, and was conquered by the *Hebrews*. His Family was propagated as far as the *Sea*, the *Phenicians* being descended of him. The Scripture calls *Phoenicia* the Land of *Canaan*.

Sidon

Secl. 6. the Old Testament Methodiz'd.

Sidon was the Father of the *Sidonians*, whose City was more ancient then *Tyre*, and the Mother of it. For the *Sidonians* led a Colony thither, and founded *Tyre* two hundred and forty years before the building of *Solomon's Temple*, as *Josephus* reporteth. *Antiq. lib. 8. c. 2.*

The Children of *Heb* dwelt in the Land of *Canaan* about *Hebron*, and *Barseba* towards the South, and from them the *Anakims* descended.

The *Jebusites* held *Jerusalem*, and the Castle or Fort of *Zion* until *Dauids* time.

The *Amorites* passed the Mountains of *Judea*, and passing over *Jordan* made War with the *Maabites*. And they seized upon *Basam*, *Herbon*, and all the Country lying between the River *Jabbek* and *Arnon*. In memory whereof one of their Poets wrote a Poem, which *Moses* hath inserted into his Writings, *Numb. 21. 27.* *Wherefore they, that speak in Proverbs, say come into Helibron, let the City of Sihon be built, and prepared.*

The *Girgashites* seem to have continued about *Gadara* over against *Galilee* beyond *Jordan* till *Christs* time, *Matth. 8. 28.* And when he was come to the other side, to the Country of the *Gergesens*.—

The *Hevites* dwelt in Mount *Hermon* toward the East of the Land of *Canaan*, from whom descended the *Gibeonites* (living nigh to *Jerusalem*) and the *Sichemites* (dwelling near to *Samaria*) more towards the West.

The *Archites* inhabited *Area* a City in *Libanus*.

The *Sinites* had a City called *Sin*, not far from *Area*.

The *Arvadites* or *Aradites* possessed the Island *Aradus* on the Coast of *Phenice*, at the mouth of the River *Eleutherns*.

The *Zemarites* dwelt (as 'tis thought) about *Tinisa*, a notable City of *Calestria*, upon the River *Orontes*, and built *Zemarajim* in the Tribe of *Benjamin*.

The *Hamathites* were seated about *Epiphania* a City of *Syria*.

This was the Inheritance of the Sons of *Canaan*, whose Border was from *Sidon* as thou comest to *Gerar* unto *Gaza*, as thou goest unto *Sodom*, and *Gomorrhah*, and *Admah*, and *Zebolim*, even unto *Lasha* or *Lyfa* a City of the *Arabians* in the mid way between the dead, and the Red-Sea.

Thus was the Earth (as far as we can understand) anciently divided, and possessed after the Flood, though it hath since in several parts of it changed its Inhabitants.

Gen. 10. whole Chapter.

SECT. VI.

The years of mans life (*i*) were now cut shorter by one half then they were before, as we may see *Gen. 11. 19, &c.*

We shewed *Secl. 4.* that *Sem* begat *Arphaxad*, and *Arphaxad* *Salah*, and *Salah* *Heber*, and *Heber* *Peleg*, and unto *Peleg* *Reu* was born, when he was 30 years old, *Gen. 11. 18, 19.*

Serug was born to *Reu* when he was 32 years old, *Gen. 11. 20.*

Nabor was born to *Serug* when he was 30 years old, *Gen. 11. 22.*

Terah was born to *Nabor*, when he was 29 years old, *Gen. 11. 24.*

When *Terah* had lived 70 years, there was born unto him *Haras* his eldest Son. For though *Abram* be set first, *Gen. 11. 26.* yet that was not because he was eldest, but because he was worthiest. * For he came not into the World till 60 years after. His Brother *Nabor* being between him and *Haras*. As for *Haras* he died at *Ur* of the *Chaldees* in his Fathers life time, and preface, and left three Children, to wit, one nigh the third time between the Times of *Abram* and *Isaacs*, *Ch. 25. 7.* *Psal. 90. 10.* * The like we read before of *Stm. Ch. 5. 32.* *SECT. 6.* *Ch. 10. 1.*

(*i*) Mans life was halfd or thereabout at the time of Flood, as we may see by comparing *Gen. 11. 11.* with *Gen. 5.* And again shorned about another half at the building of *Babel*, *Ch. 10. 25.* & *11. 29.* And will the third time between the Times of *Abram* and *Isaacs*, *Ch. 25. 7.* *Psal. 90. 10.* * The like we read before of *Stm. Ch. 5. 32.* *SECT. 6.* *Ch. 10. 1.*

S E C T. VII.

P^Eleg, the sixth from Noah, died 209 years after the Birth of Rue, Gen. 11. 19.
Nabor, the ninth from Noah, died 119 years after the Birth of his Son Terah,
Gen. 10. 25.

Noah died when he had lived 950 years in all, and 350 of them after the *Flood*,
Gen. 9, 28.

In the *two thousand and eighth* year of the World was *Abram* born, and in the *130th* year of his Father *Terah's* life. For he was *75* years old when *Terah* his Father died, who lived *two hundred and five years*, Gen. 11. 32.

In the year of the World *two thousand and eighteen Sarai* (who was also called *Ischah*, the Daughter of *Haran*, *Abram's* eldest Brother) was born, being ten years younger then *Abram*, see *Gen. 17. 17.*

Ken, the seventh from Noah, died two hundred, and seven years after the Birth of Serug, Gen. 11.21.

Scrug, the eighth from Noah, died two hundred years after the Birth of Nabor
Gen. 11. 23.

SECT. VIII.

Near about this time *Cbedorlaomer* King of *Elam*, or *Elamais*, a Country in *Persia*, with the assistance of three other petty Kings (whereof one is called the King of Nations, because (as 'tis probable) his Subjects were of several Nations) subdued the King of *Pentapolis*, to wit, *Sodom*, *Gommorah*, *Admah*, *Schoim*, and *Bela* or *Zoar*, all which served him twelve years.

Gen. 14. from 1. to 5.

SECT. IX.

Terah with Nabor, and Abram (his two Sons) now living at Ur of the Chaldees, and there (according to the custom of that place) being idolaters, and serving other Gods, [Joshuah 24. 2.] God was pleased of his free Grace, and mercy to chuse Abram to be the Father of his peculiar people, when there was nothing in him to move the Lord to shew him such special favour. And accordingly God was pleased to

*him about the 70th year of his age to leave that

Idolatrous place, and to go into a Land which he should show him, promising to make of him a great Nation, and to bless him, and in him (k) all the Families of the Earth, Abram obeying (l) this Call, persuaded his Father Terah to go along with him, and also his Brother Nabor, and to with Lot his Nephew (the Son of Haran) and Sarai his Wife, they came from Ur: (m) to Charran a City in Mesopotamia, (n) and there made their abode by reason of the great infirmity and sickness of Terah, who about five years after, (when he had fulfilled 205 years) there died, Gen. 11. 31, 32.

Gen. 12. from 1. to 5.

CHAP.

CHAP. III.

The third Age of the World from the Promise made to Abraham in Ur of the Chaldees, unto the departure of the Israelites out of Egypt, containing a space of four hundred and thirty years, and ending in the 2508th year of the World.

SECT. 1.

THe Lord having called *Abram* (as we shewed in the foregoing Chapter) when he lived at *Ur of the Chaldee* to leave that Country, and to go to a place that he *should* shew him, promising to *bleſs* him, and that in *his Seed* all the Nations of the Earth *should* be *bleſſed*. *Abram* readily obeyed *this Call*, and accordingly removed from thence, and went to *Charran*. From which *Promiſe* and *Abrams departure* (which immediately followed) are to be deduced the 430 years which *Abram* and *his Poſterity* were to ſpend in foreign Lands. See *Exod. 12. 40. 41*. And from *this Promiſe* and *Covenant* to the giving of the *Law* (which was *three months* after the *Iſraelites departure out of Egypt*, and which could not diſannul *this Covenant*, as the *Apoſtle* ſpeaks, *Ch. 3. 17. 18*) were 430 years.

At *Charran Abram* stayed about five years till his *Father* died; and then following the *Call of God* (being 75 years of age) he took *Sarah* his *Wife*; Lot his *Nephew*; with all the substance they had gotten, and the *Men-servants* and *Maid-servants* they had acquired (o) in *Charran*, and journeyed on till at last they came into the *Land of Canaan*, (the *Canaanites* a cursed *Idolatrous* people being now the *Inhabitants* thereof) thorow which they passed till they came to a place called *Shechem*, and the *plain of Moreh*, where *God* appearing to *Abram*, promised him that to his *Seed* he would give that *Land*. (p) Whereupon in that place he built an *Altar* * to the *Lord*, that He might offer up his *Sacrifices*, *Prayers* and *Thanksgivings*, and perform the outward *Worship* *God* requir'd of Him among his own *Company*, in opposition to the *Idolatry* of the *Canaanites*. From thence he removed into the *Hill-Country* call'd *Luz* (and in after-times known by the name of *Bethel*, Gen. 28. 19.) where again he built an *Altar*, and called upon the *Name of the Lord*. And from thence holding on his *Journey* he came at last into the *South part* of the *Country* which looks towards *Egypt*.

Gen. 12, from 4. to 10.

SECT. II.

IT pleased the Lord now to put *Abrams* Faith upon a *new Trial*. For not long after this God visited this Land of *Canaan* (which of it self was very fruitful) with a *great Famine*, being provoked thereto by the *Iniquity of the Inhabitants thereof*. See *Psal.* 107. v. 33, 34. Hereupon to avoid this Calamity, *Abram* was forc'd to go down from thence into *Egypt*, where (as *Iosephus* tells us) he taught the *Egyptians Astrology and Arimethick*, which before they were ignorant of. When he came near unto *Egypt*, he began to be in great apprehensions of the danger his life was in by reason of *Sarai*, if the *Egyptians* should take her to be *his Wife*. For though she (was for, *Heb.* 11. 9, at this time 65 years old, yet she was very fair and beautiful in her self, and much more if compared with the swarthy Complexions of the *Egyptian*-Women. Hereupon, to prevent danger to himself, he delir'd her to say, if the were ask'd, That she was *his Sister*. (¶) Now though this was in a *seculence* (as *Abraham* afterwards told *Abimelech* upon another occasion, *Gen.* 20. 12.) because she was *his Brother's Daughter*, (and such in those days were usually call'd *Brothers and Sisters*;) yet by her saying, *She was his Sister*, *Abram* intended the *Egyptians* should understand that *she was not his wife*, but free to be married to another. And so thorow his over great

1

fear and solicitude for himself, and too much distrustful Gods Providence and Care over him. He exposed her to great and evident danger. For Pharaoh King of Egypt being informed of her by his Courtiers, He sent for her to his house, (r) that is, (as 'tis probable) ordered her to be brought to the Royal Seraglio of his Women, to be fitted and prepared there for some time, according to the custom of those Countries, that the King might afterwards take her to wife (see Ester 2. 9.) In the mean time Pharaoh was very kind and munificent to Abram for her sake, and much enriched him by many great Gifts and Presents. But now on a sudden God plagued Pharaoh and his House. What those Plagues were he inflicted on them, the Scripture being silent, 'tis a foolish Curiosity too meely to enquire, but they were such (s) as by the over-ruling Providence of God preserved the Chastity of Sarai, and brought Pharaoh to understand that she was Abrahams wife. Whereupon He restored her to him again, and quietly dismissed them, giving his Servants charge to see them safely conducted out of his Dominions.

Gen. 12. from 10. to the end.

SECT. III.

UPON this Abram with Sarai his Wife and Lot his Nephew return again into the Southern parts of Canaan; And here let us observe the wonderful and gracious Providence of God to Abram. Abram intended by going down into Egypt only to keep himself from starving, but behold he Returns very rich in Cattel, and Silver, and Gold; so early did he experience the truth of Gods Promise to him. Being entered now again into Canaan, he marches on to the Place between Bethel and Ai, where before he had pitched his Tent, and had built an Altar, and there again called upon the Name of the Lord. And Lot also (who had still accompanied him) being now returned into Canaan, was very rich in Cattel, so that they wanted Pasture and Water for so many Herds and Flocks as they had between them. And thence arose a strife and quarrelling (as is usual in such cases) among their Herdsmen about Pastures and Water. And they were the more straitened, because the Canaanites and Perizzites that dwelt thereabout had taken up the greatest and best part of the Pasture for their own Cattel. This matter being like to make a difference between them, Abram though the Uncle and Superior, yet amicably spake to Lot, desiring him there might be no strife between them, for they were Brethren; and that not only after the Flesh (He being the Uncle, and Lot his Nephew) but after the Spirit, they both sincerely serving one and the same true God. And 'tis like He set before Him how by such a contention they might give scandal to the Neighbouring Canaanites, and draw a Reproach upon the true Worship of God, and their own Profession. Upon all which considerations Abram represents to him that he judged it convenient they should now separate one from the other, and offers him his choice, whither he would go to the right hand or to the left. Not that Abram could give to Lot any title to the Land at that time, (For he himself had not then so much as to set his foot on, Acts 7. 5. and afterwards forced to buy a Burying-place for his Family, Ch. 23. 11.) But he desires Lot to chuse which quarter he pleased, upon supposition that he could obtain the use of it upon fair and reasonable terms, and with the consent of the Canaanites. Then Lot taking notice, and observing that all the plain of Jordan, even unto Zoar was exceeding fruitful, pleasant, and well-watered, even like to Paradise, and to Egypt, (which by the overflowing of Nile was ever esteemed a fruitful Country.) He chose that place, and marching thither, pitched his Tent near Sodom. But thinking possibly to find the Place a Paradise he found it a Hell; For the Sodomites were abominable Sinners before the Lord, see Ezek. 16. 49, 50. Abram being now left alone with his Family, the Lord appeared to him, and comforted him, and gave him a new Promise of that Land to him and his Seed for ever. Now as the Heavenly Canaan is hereby typified, so that clause for ever will be verified to the true seed of Abraham, by whom it will be possessed for ever and ever. But as the Promise has respect to that Canaan which Abram now beheld with his eyes, so it is promised to the Israelites condi-

conditionally, * provided they did obey and keep the Covenant God made with them, but if they did degenerate, and proved an unfaithful Seed, then he would be no longer tied to his Promise, see Deut. 4. 25, 26. Levit. 26. 27, 32, 33. Ezek. 33. 25, 26. Levit. 18. 28. God also further promises Abram that He will multiply his Seed as the dust of the Earth, which may be understood both of the Children of his Body, and of his Faith. After this Abram went and dwelt in the plain of Mamre near unto Hebron, where he built an Altar unto the Lord, to Sacrifice thankfully to God for all his Mercies to Him.

Gen. 13. whole Chapter.

ipse prius renuntiaverunt. Deus quod fultitia ejus imparabat, fecit. See Sect. 7. Note (c).

SECT. IV.

ABOUT this time Bera King of Sodom, with the rest of the Petty Kings of Pentapolis shook off the Yoke of Chedorlaomer King of Elam, to which they had been subject for 12 years. Chedorlaomer hereupon, and some other Confederate Princes that dwelt about the River Euphrates, joyned their Forces together, and resolv'd to Chastise those Kings that had revolted. And having first overcome the Rephaim, (a people descended from Canaan, [Gen. 15. 20.] that dwelt in Asharoth-Carnaim, a City beyond Jordan [Deut. 1. 4.] and those people that inhabited all that Region which was afterwards possessed by the Moabites, [Deut. 2. 9. 10.] and Edomites, [Deut. 2. 22.] and the Amalekites, and the Amorites) in the Vale of Siddim, (s) they gave battel to the Revolters, and the Kings of Sodom and Gomorrah, and their Forces were vanquished, and overthrown there, and many of their Soldiers slain, and many probably in the Rout fell into the Slime-pits; but the King of Sodom himself escaped, vers. 17. Then they plundered Sodom and Gomorrah, and seized upon Lot also, who dwelt there, and carried him away with the rest of their Prisoners. The rydings of this coming to Abram the Hebrew (he is the first in the Scripture so called) he instantly (doubtless by the special instigation of the Spirit of God) armed his own Servants (viz. such as had been trained up in his own Family in the use of their Arms to the number of three hundred and eighteen) and took along with him his three Confederates, * Haner, Eschol, and Mamre, with the Forces they could make, and marching speedily after Chedorlaomer, he overtook him and his Army (laden with the Prey and Spoil) at Dan (u) in the North Border of Canaan. And having first with a Military Prudence and Policy divided his Men, to make a shew as if he had a great Army dispersed divers ways, He there fought them and defeated them, and slew many of them, and pursued them to Hobab on the left hand of Damascus, and rescued Lot and the rest of the Prisoners out of their hands, and brought them back again, together with the prey they had taken. Abram thus returning triumphantly, is met by Melchizedec (x) King of Salem, * who seems to be some eminent man in Canaan, raised up by God in that Corrupt Nation, who was both King and Priest, (of whose Father and Mother and Pedigree there is no mention in the Scripture neither of his Birth or Death, or that he had any Successor in his Priesthood. This Melchizedec in Congratulation of Abram's Victory, brought forth Bread and Wine to re-

* Or [for ever] may be thus understood, viz. to the coming of the Messiah, where the promises of the Old Testament end. Christ bringing in a new Age, and beginning a date of new blessings to the faithful Children of Abram, usque in seculum.) Semini quidem carnali quoniam duravit politica Moyses, videlicet usque ad Christi exhibitionem, Pisc. vel quoniam durabit respublica Hebraeorum. Vox Olim non significat hic absolutam aeternitatem sed longum tempus, scilicet usque ad adventum Messiae. Et haec promissa erant limitata, si Deo obtemperarent. Cessante conditione cessat res.

(s) Which was afterwards turned into a Lake or Sea of putrid and unsavoury Waters, and was therefore called the Salt Sea [Josh. 3. 16.] the whole tract of that plain abounding with salts or brackish Slime-pits, vers. 10. or the dead Sea, because no Fish could live in it, or Alphabetically, from its bituminous and pitchy Nature.

* God moved them to join with Abram. The Prosperity of Gods people makes those that observe he, desirous to be in League with them: Upon that ground did Abimelech and Phicol desire to enter into Covenant with Abram, Gen. 21. 22, 23. And the like motion, for the same reason, was made to Isaac his Son, Gen. 26. 27, 28, 29, &c.

(u) Moses seems by a Prophetic Inspiration, and by way of Prophecy or anticipation, to call this place by the Names whereby they were afterwards known and called.

Hinc conficiunt quidam (sic trivi est substantia) penitencium ut modo erat, non esse a Mose conscriptum; putantque Ebraeam aut alium divinum scriptorem, interstitis hinc inde clausulis, opus illustrasse, & explicatius reddidisse, Mat.

(x) See Apocofical History, pag. 375. 376.

* Afterwards call'd Jersusalem.

(1) Thus we see that though the Church was to be continued in the Posterity of *Abram*, yet there is little question to be made, but that as yet there were some few of other Families that were the true Servants of God, as *Joh* afterwards, and his friends were among the *Edomites*. (2) So that the payment of *Tithes* is antecedent than the *Legal Law* his Religion, before the *Prey*, which by the right of War belonged to him; and having been bountifully enriched by the Providence of God, he would not have it said he was enriched by such wicked people as the *Sodomites* were. Yet He excepted from this his general refusal (wherein He said He would have nothing of His) that which of *Christ*, the young men (his *Soldiers*) had spent of the *Enemies prey*, or taken to themselves, may be continued and desired also that his three Confederates might have a share and portion in the Mainenance to *spoils*.

Gen. 14. whole Chapter.

SECT. V.

A *Bram* having thus vanquished the Forces of these forementioned *Kings*, lest he should fear they would at some time or other be revenged of him (as possibly they might threaten) God appears to him in a *Vision*, or open apparition, which he (being awake) beheld with his bodily Eyes, and tells him, That he would be a shield to him, to defend him against his Enemies; and seeing he had with so much piety refused the Reward offered him by the *King of Sodom*, He assures him that He Himself will be his exceeding great Reward, blessing him with the blessings of this life, and rewarding him with the transcendent glory of his own Kingdom hereafter. But notwithstanding this *Abram* in a bemoaning manner expresses the great perplexity of his mind, that (growing now in years) He did not yet see the fulfilling of that Promise of giving him a Son from whom the *Messiah* was to spring; And therefore He cries out, Lord what wilt thou give me, seeing I go Childless. Intimating his great and ardent desire that the Lord would please at length to remember his Promise made unto him concerning that particular. And besides He saw, that wanting Issue he wanted the comfort that other Parents had: He saw he had not a Son to be (under Himself) the guide and stay of his Family, but was forced at present to put his concerns into the hands of *Eliuzer* his Steward, (a) and for ought He saw His Estate would be injured by him (when he was dead) for want of an Heir. God tells him his Servant should not be his Heir, but One that should come out of his own Bowels; and further assures him, that his Seed (how improbable soever it seem'd to him at present) should be as the Stars of Heaven for multitude, especially his Spiritual Seed, the Children of his Faith: He might assure himself they should be innumerable, as the dust of the Earth, [Ch. 13. 16.] and as the Sand on the Sea-shore, [Ch. 22. 17.] See 1 Kings 4. 20. Then *Abram* believed (b) and firmly rested on this great Promise of God, and it was imputed to him for Righteousness, that is, God of his free Grace accepted him as Righteous and justified (who had no Righteousness of his own whereby he could stand before Gods Judgment-Seat) upon his Faith in Gods Promise, and especially the promised *Messias*. God also renewed to him the Promise of the Land of Canaan,

(a) Whose Ancestors were of *Dameccus*.

(b) Here is implied, or faith first mentioned in the Old Testament, whence *Abram* is called the Father of all Believers, Rom. 4. 11, 12, 13.

Canaan, which his Posterity after 400 (c) years *Sojourn*ing and affliction in Lands (e) See Appo that were not theirs, [viz. in *Canaan* and *Egypt*] should possess; namely, in the thirteenth Generation, when the Sins of the *Amarrites* and other Inhabitants of *Canaan* (this 17. pag. 38. only by a figurative Speech being put for all) should be full, then the Lord would judge that Nation that afflicted them, and bring them out with great substance. *Abram* desiring (and possibly by some special motion of Gods Spirit) to be further assured hereof, God was pleased hereupon to make a solemn Covenant with him for the performance of it, and to confirm it with a sign and a Vision. And seeing it was the manner of men when they made a solemn Covenant to cut Beasts in twain, and to pass between the parts of them, willing (as it were) that they might be cut (d) See Jer. 34. in pieces if they broke the Covenant, (d) so God here was pleased to appoint *Abram* 18. to take Beasts and divide them, laying each piece one against another, with a Turtle (e) *Egyptian* Dove on one side, and a young Pigeon on the other, which accordingly he did; and when the Birds (e) came down upon the Karkasses, *Abram* drove them away, and when the Sun went down, *Abram* fell into a deep sleep or Trance, and a great burrower non fecit atque seized him, shadowing out possibly the great distresses his Posterity should be in, through the vexations of their Enemies. And then a smoking Furnace and a burning Lamp passed between the pieces of the Beasts, intimating the Majesty of God pat- Lamp passed between the pieces of the Beasts, intimating the Majesty of God pat- terned between them. Then did God make a Covenant with *Abram* to give to his Seed the Land of *Canaan* (now possessed by the *Kenites*, *Kenizzites*, and other Nations) (f) from the River of *Egypt*, viz. *Sicbon*, * [Numb. 34. 5. *Joshua* 13. 3.] unto *Euphrates*. (e) And accordingly those Lands (so far off) became Tributary in Davids and Solomons days, 2 Sam. 8. 3. 1 Kings 4. 21. 2 Chron. 9. 26.

Gen. 15. whole Chapter.

thing notable above the rest, retain'd the Name of the whole Nation. * *Quis dividit Egyptum a Canaan? Arabia et in Sironidem paludem refuit*. Bochart. (f) If they possessed not all that was promised, the cause was in their breach of Covenant with God, not Gods with them.

SECT. VI.

S *Arat* who had a great while earnestly desired and longed for that blessed promised Seed, and seeing now ten years gone since their coming into the Land of *Canaan*, and her self still barren, and despairing almost (as it seems) of any from her own Body, the (without advice from God, of her own head) counsels her Husband to endeavour the fulfilling of the Promise by such a means, which though by many then practised, yet was contrary to the first Institution of Marriage, namely, to take *Hagar* her Servant, an Egyptian born to be a kind of Secondary wife or Concubine to him; which he accordingly did. But *Hagar* being with Child by him, began to be proud thereof, and to despise her Mistress, who was barren. *Sarat* (though otherwise of a sweet and meek spirit, and for her obedience to her Husband propounded as a pattern to other Wives, 1 Pet. 3. 6.) was so transported at this insolent carriage of her Servant, that she flies out upon *Abram* himself (who possibly might be a little too indulgent to *Hagar*, being now with child by him) and challenges him as if He were the Cause (g) of this wrong and injury the sustained, and desires the Lord to judge between him and her, and to do Her right. *Abram* patiently tells her, He left *Hagar* to her, to take what course she pleas'd with her to humble her, and make her submit. Hereupon *Sarat* used her with much severity and hardship, which the not willing to endure, ran away, and thought (as it seems) to go down into *Egypt* her own Country. And accordingly travelling through the Wilderness (which was the road thither) and sitting down wearied, and full of grief and sorrow, by a Fountain of Water, the Angel of the Covenant [Mal. 3. 1.] the Lord Christ the Son of God (called *Jeovah*, ver. 10.) appears to her, and advises her to return, and to submit her self to her Mistress, telling her that she should bear a Son, and call his Name *Ismael* (signifying God will hear.) For God had taken notice of her affliction, and heard her Cry. He further tells her, That her Son would be a fierce and wild man, and a great Warrior, and his hand would be against every man, and every mans hand

(e) V. 5. *Injuriam mea super te est, h. e. injuriam quam patior tu causa est quod insolentiam ancille non corrigis*. LXX. *adversari in te*.

* De Ishmaele
hæc vera sunt,
& de ejus post-
eris, Saracenis
Arabibusque.
(h) See Gen.
25. 18.

hand against him,* but yet he should have a numberless Offspring, and be and his Posterity should exceedingly enlarge the bounds of their Habitation even unto and among their Kindred, (h) of whom they shall not be afraid, but shall stoutly face them every where. Hagar thereupon called the Name of the Lord that spake with her, *Thou God seeing me*, magnifying his Mercy for having so favourable a regard to her in her great affliction, and giving her a clear sight of Himself in that place, and directing her what to do. And then falls into an admiration that the should live; and see

(i) V. 13. Nonne etiam vides post videntem me, i. e. lucem hanc aspicio & vivo. Miratur Hagar si post Angelum vivere, quia a conspectu Dei aut Angelum mortem sequi putabant, ut ex cap. 32.
(k) Jud. 13. 22. patet.

(l) Putres videntis Dei & viventis Hagar.

the light after he had seen the Lord. (i) So that hereupon he called the Name of the *Well Beer-labai-rai*, that is, the *Well* of one that liveth, after she hath seen (k) and been seen by the Lord. And possibly he intended also there to leave a Memorial to Posterity of the watchful Eye of God over her, in the time of her affliction. So she return'd to her Mistress, and afterwards brought forth a Son, and Abram called his In the year of Name *Ishmael* (according as the Angel had appointed) in the 11th year after He came the world, into Canaan, and in the 86th year of his Age.
2094.

Gen. 16. whole Chapter.

SECT. VII.

Thirteen years after this, namely, when Abraham was 99 years old, God appeared to him again in a visible manner, and said to him, *I am God Almighty, able to do all those great things for thee which I have promised, how unlikely soever they may seem in the eye of Reason. Therefore trust in me; Be sincere and upright before me, and do all that I command thee, and let thy whole Conversation be always as in my sight; And I will renew and establish my Covenant with thee, and will multiply thee exceedingly.* * Then Abram fell on his face, and God further talked with him, saying, Behold my Covenant is with thee, and thou shalt be a Father of many Nations. Neither shall thy Name be any more called Abram (signifying an higher Father, but it shall be called Abraham, signifying a Father of a great multitude. (l) And I will multiply thee exceedingly, and will make Nations of thee, and Kings shall come out of thee, and I will establish my Covenant between me and thee, and thy Seed after thee in their Generations for an everlasting Covenant, (m) to be a God to thee, and to thy Seed after thee. (n) And I will give to thee, and to thy Seed after thee, the Land of Canaan (wherein thou art now a stranger) for an Everlasting possession. (o) And this I appoint as the Token, Sign and Seal of the Covenant between me and you, that all the Males among you shall forthwith be circumcised, and that every Male-Child among you that shall be hereafter born, either of Natives or Proselytes, * shall be circumcised on the eighth day. And this Circumcision (which figures or represents a putting off, and mortifying of the old man with its affections and lusts) shall be in your Flesh for a sign of that Everlasting Covenant (p) I have made with you. And that man among you (being of the Jewish Race) who being not Circumcised (q) in his Childhood, shall afterwards

* And accordingly out of his Loins came not only the Israelites but the Ishmaelites, the Edomites, and many other Nations by the Children of Keturah.

(l) By inferring H the first letter of Hamon signifying a multitude. This is the first name God changed, and hence the custom of giving Names at Circumcision.

(m) Everlasting (i) called, in respect of the long continuance of the outward Ceremony of Circumcision; but for the spiritual part of it literally everlasting in Christ, Heb. 13. 20. & c. 15.

(n) Which words comprehend all the blessings of the Covenant of Grace.

(o) Tempus pro temporis parte aliquando accipitur. Et 1701 perperum tempus de parte quasi quadam, subiectæ materiæ convenienter dicitur. See v. 8 in possessionem perpetuam, scil. quamdiu pollicia Judæica futura est, ad adventum inique Messie (i. Circumcisio, & alia ceremonialia in fœdus Olîm, i. e. perpetuum servanda Judæis data fuerunt, h. e. semper & continuo donec effundenda essent & non mixtura Glor. * Existentem qui dedit nullum adulem servum obligari ad Circumcisionem sui aut proli, nisi ipse consentiat. Nec talis Circumcisio Sacramentum esse fœderis Dei nisi volentes complerimus.

(p) Fœdus, e. fœderis signum, ut frustra sint Pontifici qui jubent a Sacramentis exulare trepo. My Covenant shall be in the Flesh, that is, the token, sign and seal of my Covenant. For Circumcision was not the Covenant itself. And so God speaketh of other Sacraments. Of the Passover, Exod. 13. 9. Of the holy Supper, 1 cor. 11. 28.

(q) Patres ante diluvium habuerunt idem fœdus quoad substantiam, h. e. promissionem gratiæ per Christum, semen mulieris. Non autem his imposuit fuit circumcisio. Satis erat fœdum in Mestum telluri per Sacrificia.

Data est circumcisio ad signum fœderis, i. Memorativum patris Abraham cum Deo. 2. Distinctivum fœdum ab infidelibus. 3. Demonstrativum precitæ originalis. 4. Præfigurativum baptisimi.

Adulter qui ritum hunc neglexerit ab Ecclesiâ eliminabitur, si natus inter Hebræos fuerit infansulus non possit se circumsciscari. Sed adulter negligentiam Parentum supplet adult.

willfully

willfully neglect to take on him that sign, he shall be cut off from among you as a Violator of my Covenant. I will not own him as one of my peculiar people, and by you he shall be reckoned as an Heathen, and cast out of the Communion of the Church. Further God tells Abraham that he should not call his Wife any longer Sarai, which

signifies a Lady or Princess of one Family, but Sarrah, (r) a Princess absolute. For she was to be a Mother of many Nations, by the spreading of Isaac's Posterity, her natural Son (and even Kings to spring from Her) and Her prebeminence was to be of much larger extent upon the account of Her spiritual Daughters, 1 Pet. 3. 6. Abraham hearing these things, fell on his face before the Lord, in an humble expression of reverence and thankfulness, and he was so transported with these welcome tidings, (which he firmly believed) that he even laughed for joy. However, though he now believed he should have a Son by Sarrah, yet he forgets not Ishmael, but humbly prays to the Lord for him, O that Ishmael might live before thee. O that thou wouldst please to have a gracious Eye upon him, to protect and bless him. God tells him, He would bless Ishmael with Temporal Blessings, and would multiply him exceedingly, inasmuch that 12 Princes should spring from him (whose Names we have set down Gen. 25. v. 13, 14, 15, 16.) but his Covenant he would establish with Isaac, whom Sarrah should bear unto him next year at this time; which Covenant com- prehends not only outward but spiritual blessings also. Then the Lord left off speak- ing to Abraham, and went up to Heaven in the same form and shape he had appeared to him. Abraham now embracing these Promises, and resting on them by a lively Faith, caused himself (being now 99 years old) and his Son Ishmael (being 13 years old) and all the Males of his house to be Circumcised that very day. (s)

Gen. 17. whole Chapter.

SECT. VIII.

The Son of God and two holy Angels (t) accompanying him, appear now unto Abraham in the shape of three men in the plain of Mamre, as he sat in the door of his Tent at Noon-tide. He apprehending them to be Strangers travelling that way, (who possibly might be weary and faint) and they seeming to him to be per- sons worthy of respect, he addresses himself to them with great Reverence, and one of them appearing with greater signs of excellency and dignity than the rest, Ha directs his Speech to him: My Lord (says He) if I have found favour in your sight, stay with me and rest your selves under that Tree for a while, and let a little water be brought to wash your Feet, and accept of a little refreshment from me to strengthen you in your Journey, seeing Providence hath led you this way. They intimate their willingness to accept his kind offer. Hereupon he hastens to Sarrah, and orders her forthwith to make ready some Cakes to be baked on the Hearth, and he orders one of his Servants presently to kill a Calf and dress it, and that it should be made ready. These things being done, He then set these Provisions before them with Butter and Milk, and he himself stood by to wait upon them and serve them. And they did eat, [see Ch. 19. 3.] having true Bodies for that time, and for the present dispensation of that Service. For though a Spirit hath not Flesh and Bones, [Luke 24. 39.] yet Spirits may, and by Gods appointment sometimes do assume humane Bodies, which are crewible to be dissolved again by the power of God, when the work and service is done for which they were assumed. When therefore they had eaten, then One of them, viz. the Lord asked him where Sarrah his Wife was, said, i. e. one By naming her, he shewed he was more than a Man. Abraham said (he was at hand of them said in the Tent. The Lord said I will certainly return unto thee, not by a New Appari- tion, but by accomplishing the thing promised, viz. that thou shalt have a Son by thy Wife Sarrah, and it shall be accomplished so many months hence as is usual according to the course of Nature for a Woman to go from her Conception, to the bringing a Child into the World. Sarrah hearing this in her Tent-door, laughed within her self, [not out of Faith and Joy, as Abraham had done before, Ch. 17. 17.] but thinking it a thing very unlikely (by reason of her great age) if not impossible. But though the laughed only within her self, and did not break out into a loud and open laughter, yet the Lord discerned it, and took notice of it, and ask'd her, Why

(r) Addita ni- mirum eadem littera R, que nominali Abra- hami accessit, ut mirum esset, quidam promissum symboli- sam. Antea di- cebatur Sarai, i. e. Princes- sum Domus ma- tris familias. Postea vero di- cebatur Sarrah, i. e. Princesps, i. e. regina.

(s) Hinc liquet quantum in tradi- tienda familia fuerit Abrahæ- mus qui eodem die quo institutus est adeo tristis ritum admisit, Moysen in loc.

(t) Thus he interpreted that Angels un- way, 12.

According to the Custom of those Eastern Countries.

They had eaten, then One of them, viz. the Lord asked him where Sarrah his Wife was, said, i. e. one By naming her, he shewed he was more than a Man. Abraham said (he was at hand of them said in the Tent. The Lord said I will certainly return unto thee, not by a New Appari- tion, but by accomplishing the thing promised, viz. that thou shalt have a Son by thy Wife Sarrah, and it shall be accomplished so many months hence as is usual according to the course of Nature for a Woman to go from her Conception, to the bringing a Child into the World. Sarrah hearing this in her Tent-door, laughed within her self, [not out of Faith and Joy, as Abraham had done before, Ch. 17. 17.] but thinking it a thing very unlikely (by reason of her great age) if not impossible. But though the laughed only within her self, and did not break out into a loud and open laughter, yet the Lord discerned it, and took notice of it, and ask'd her, Why

she laughed? Did she look more upon her own and her Husbands decayed Natures and age than upon the power of God? Sarah being thus reprovd, she out of shame and weakness in that sudden disturbance of her mind denies that she laughed. But though she did not openly, yet she did within her self, and she began now to be ashamed, because she perceived the person that spake to her was more than a man, because he could discern her inward affections. But she did presently (as it seems) recollect her self when the underlood who it was that spake, and made this Promise, and accordingly believed it, and therefore her Faith is commended, Heb. 11. 11. Through Faith Sarah her self received strength to conceive Seed. And afterwards she laughed for joy, as we find Ch. 21. 6. These things being done, These three Persons that were in the shape of Men, arose, and Abraham in civility accompanying them some part of the way. The two holy Angels went on directly towards Sodom, but the Lord staid communing

(u) Amos 3. 7. with Abraham, and tells him he would not bide (u) from him what Judgments he now intended to execute upon Sodom, and those Neighbouring wicked Cities. For he had appointed him to be the stock of a great and mighty Nation, (his peculiar people) yea the stock out of whom the blessed seed should spring, in whom all the Nations of the Earth should be blessed. And he knew that he would instruct and command

(x) Deut. 6. 7. his Children (x) and his Household after him to keep the way of the Lord, and to do justice and judgment. Then the Lord speaking to him after the manner of men, as one that had no mind to punish without first inquiring into the matter of Fact, He tells him He will go down and see whether their wicked deeds were answerable to the Cry that was come up into his Ears concerning them. Then Abraham drew near unto the Lord, and began to plead for these Cities, especially for Sodom, (as being in

(y) The Righteous are sometimes taken away by the same publick Calamity that the wicked are, but the one is taken away in mercy, the other in judgment. likelihood touched with a greater concern for his Nephew Lot who dwelt therein) intreating the Lord that the Righteous should not be dealt with as the Wicked, (that is, taken away in wrath and Vengeance) (y) but that the City might be spared for the sake of the Righteous therein. And to urge his plea further, He humbly represents to Him that possibly there might be to the number of fifty Righteous persons found therein. God tells him he would certainly spare them, if such a number could there be found. Then Abraham said, Behold now I have taken upon me to speak to the Lord, who am but dust and ashes, peradventure there may be 45 found there. The Lord answered, He would not destroy it if 45 were there found. Then Abraham descends to 40, to 30, to 20, and at last to 10; and if there had been but so

(z) Sometimes God forbids his Prophets to pray for such, Jer. 17. 1. Ezek. 14. 14.

many to be found there God would have spared them, but seeing there were not so many, He intimates to Abraham that they must not expect to be spared. Then God departed from Abraham, and he returned to his own Place.

Gen. 18. whole Chapter.

SECT. IX.

THE two Angels (before mentioned) in humane shape, that went towards Sodom came thither in the Evening, and Lot sitting in the Gate of the City, and seeing of them, and supposing them (by their outward appearance) to be Strangers of quality, he went towards them, and giving them civil honour and respect by bowing to them with his face towards the ground (after the manner of those Eastern Countreies) he courteously invited them to his house, and to Lodge with him that night. They seemed unwilling (a) at first to accept his kindness, and proffered to lodge in the Streets all night, which possibly they intended to have done (to observe the manners and behaviour of that people) had he not been so importunate with them to turn in to him. Therefore upon his importunity they accepted his courteous offer, (b) and did go with him to his house, and there he made them the best Entertainment he could, and for half baked unleavened Bread for them, and they did eat. [See Ch. 18. 6.] But the appearance of these two Angels now intertained by Lot, being, as 'tis like, of young men of rare and extraordinary beauty, notice hereof was taken by some of the wicked Inhabitants of that City, and the Report thereof soon spread abroad, and so they presently flocked together from all quarters of the City to Lot's house, requiring to have these Guests brought out to them,

them, intending abominably to abuse them. Lot goes out to them to intreat them and to dissuade them from so detestable an attempt, but they seeming bent upon it, to take them off from so horrid a villany, in that great and sudden disturbance of his mind he proffers (very unwarrantably and unjustly) to yield up his two Virgin Daughters (c) to their Lusts, rather then his Guests should be violated, who had taken shelter under his Roof, and according to the Laws of Hospitality ought to be kept safe and free from all harm and violence. But these wicked Sodomites were so far from being perfwaded by what Lot said unto them, that instead of desisting they fall upbraiding and twitting him, that he that was but a Stranger in their City, should take upon him to be a Judge, and Censurer of them and their actions. And therefore (it seems) he had not only inwardly grieved and vexed his righteous Soul with their unclean Conversation, but as occasion was offered, had often reproved them for their wickedness, and had done what lay in him to dissuade them from their abominable courses. But they nothing mov'd either by what He had before or at this present said unto them, began to press hard upon Him, intending to break open his door. Hereupon the Angels pulled Lot into the house to them, and shut the door, and presently smote that wicked Cane with such a blindness, that they could not see the door. Then the Angels commanded Lot that whomsoever he had there nearly related to him, whether Sons in law, or Daughters, he should bring them out of that place, for God had sent them to destroy it, and the other Neighbouring Cities to it, for their great and crying abominations. Lot accordingly went out to his Sons in law (the Husbands as it seems of his other Daughters that were married into the City) to perswade them to come away with him; but he seemed to them as one that jested or talked idly: so supine and secure usually are carnal men, when Gods Judgments are ready to fall upon them. When the Morning approached, the Angels urged Lot and his Wife and two Daughters that were in the house with him, to get them going, lest they should be involv'd in the common Calamity. But yet Lot (it seems) lingered, as loth to leave his other Children behind him to be destroyed. Thereupon the Angels laid hands on him and his Company, and hurried them out of the City, the Lord therein shewing himself very merciful unto them. Then the Angels charged them to make haste, and escape for their lives, and not so much as to look behind them, nor to stay in all the Plain, but to fly to the Mountain, nor so much as to mind or regard House, Cattel, or Riches, or what ever they had left behind them. Lot tells the Angels that the Mountain was so far off, that he feared lest the destruction would overtake them before they could get thither, and therefore he earnestly desires that Zoar (formerly called Bela) might be the place they might be permitted to fly unto (which was near at hand) and that God would please to spare that place for his sake. The Angel (undoubtedly by Gods direction) grants his request, but bids him hasten away, for he could not do any thing against Sodom till he was got thither, for God had decreed in mercy to save him. It was break of day when the Angel halted Lot and his Company away, and by that time the Sun was well risen, the Lord (d) rained upon Sodom and Gomorrah, Admah, and Zeboim, [Deut. 29. 23. Hosea 11. 8.] fire and brimstone from Heaven. (e) But it seems while Lot and his Company were hastening towards Zoar, his Wife (either doubting whether any such Judgment would fall upon Sodom as was threatened, or lingering in her desires after those Friends, and the Wealth and Estate they had left behind them) looked back, against the express Command of the Angel before given; whereupon she was immediately turned into a Pillar or Statue of a rocky mineral Salt (which will indure all weathers) as a standing Monument of her Infidelity and Disobedience, and to season others with more wisdom. Abraham getting up early that Morning, and looking towards Sodom and the Cities of the Plain (whose destruction the Lord had acquainted him with before) he saw the smoke that from that Country go up as the smoke of a Furnace; and God remembered the Intercession of Abraham for Lot, neither did he forget the Piety and Righteousness of Lot himself, which we find mentioned 2 Pet. 2. 7, 8.

Rev. 21. 8. And so the Apostle says, Jud. 7. 7. That Sodom and Gomorrah suffered the Vengeance of eternal fire, viz. that temporal destruction was as a forerunner of those eternal torments in Hell which they now suffer, and so may well be a terrifying Example and warning to all that fall into the like sin. See Apolol. Histor. pag. 422.

Lot quickly finds that it had been better for him to have followed the advice of the Angel at the first, and gone immediately to the Mountain, for now he was afraid to stay any longer in Zoar. Possibly the wickedness he saw among them might make him afraid that a like Judgment to that of Sodom would fall upon them; or it may be he feared lest the people of that place would fall upon him, as the Cause of the overthrow of those Neighbouring Cities, seeing he and his Family only had escaped. So he and his two Daughters left that Town, and betook themselves to the Mountain and dwelt there in a Cave, where being in a manner immured up, his Daughters began to think that by that solitary life they were deprived of all hope of Marriage; and living there in that manner without the society of any but themselves, it seemed all one to them as if there were not a man upon the Earth besides their Father. Hereupon being blinded with fear and passion, and desirous to have Children of their own Kin, and not of the faithless and cursed Nations, they resolve upon a very wicked and detestable course, viz. to make their Father drink Wine (more than was fit) of that they had brought with them from Zoar (which possibly they perswaded him the rather unto, to drive away his sad thoughts) that so being drunk he might lie with them, which else they knew he would never do. And here observe the just Judgment of God, Lot had at Sodom rashly offered to prostitute his two Daughters Chastity to the Rabble there, to prevent the violation of his Guests, and now here in the Cave his own Chastity is violated by the contrivance of His two Daughters. This was just as from God, but 'twas very wickedly done of these two young women thus to draw their Father to commit Incest with them. However from this incestuous Copulation came Moab and Ammon, Fathers of the Moabites (f) and Ammonites, two great and populous Nations.

Gen. 19. whole Chapter.

SECT. X.

Abraham now (his Wife Sarah having (as it seems) newly conceived) removed from the Plains of Mamre, towards the South, and sojourned in Gerar, the Metropolis of the Philistines that dwelt in that Country. Here He began to be afraid of himself again, because of Sarah his Wife, who though now near 90 years old, yet was still very beautiful. He therefore now (as before in Egypt, see Ch. 12. 13.) apprehended that these people would kill him, if he were known to be her Husband; that so He being taken away she might be free to be married to one of them. Hereupon Sarah (by his appointment) going again under the name of his Sister. Abimelech King of that Place hearing of her, took a liking to her, and took her from her Husband, intending shortly after to make her his Wife (though he had a Wife before, see vers. 17.) thinking, as it seems, Polygamy to be no sin. Upon this God immediately smote him with a dangerous Sickness, and plagued his Court with a strange Discase. And in his Sickness God informed him by a dream (g) of the Cause why He had laid his hand upon him, telling him he was a dead man, if he restored not unto Abraham his Wife. And further, He tells him that Abraham was a Prophet, one in especial favour with Himself, to whom he did often reveal his Will, and by whom he did teach and instruct others, [see Psal. 105. 15.] and He should pray for him, if he did restore his Wife to him again. Abimelech being thus restrain'd and prevented (by Gods immediate hand) from touching of Sarah, he pleads his own Innocence before the Lord, that in this matter his heart was clear from any adulterous purpose, and his body from any unchaste action. And seeing this sickness on his Family, and fearing possibly it to be on the rest of his Subjects (who sometimes snarl for their Princes sin,) he intreats the Lord not to proceed to punish his people that

(f) The Moabites were afterwards Idolaters and Enemies to the Israelites, yet from Ruth a Moabitess our Saviour Sprang.

(g) Dreams are sometimes supernatural, and sent of God, and bring their own evidence and assurance with them. God thereby signifying what he will do, or have men to do. And thus God sends dreams upon extraordinary occasions to wicked men, as here to Abimelech, and afterwards to Laban, Pharaoh, and his Butler and Baker, and to the Midianite, Judg. 7. 13. To Nebuchadnezzar, to Pilate's Wife. And all these for the good of his own Servants and People, but Principally God sends them to his choice Servants, as to Jacob, to Solomon, to Daniel, to Joseph the Son of Jacob, and to Joseph the Husband of Mary, and this was one of the ordinary ways wherein God revealed his will to his Prophets, Numb. 12. 6. Joel 2. 28. Under which colour, Saul complains of the want of them, 1 Sam. 28. 15.

Sect. 11. the Old Testament Methodiz'd.

that were innocent and guiltless as to this matter. Then Abimelech expostulates with Abraham that he should by dissembling his Wife, expose Him to so great a sin, as Adultery was, and consequently bring upon him and his people the dreadful punishment due thereunto. (h) So that we see this Heaten King by the light of Nature (h) See Dutch Annotations, in loc. (even in these days before the Law was given) did hold Adultery in a King such an abominable sin as might justly bring a Plague or great Judgment on a whole Nation: Abraham excuses himself as well as he could. He confesses he was afraid of himself there, because he thought the fear of God was not among them, and so they would not care what they did. And besides, it was not altogether false what he had said. For Sarah was his Sister in one sense, being the Daughter, that is, the Grand-Child of his Father, though not the Daughter or Grand-Child of his Mother, Terah having Haran (her Father) by another Wife than he had Him. And he confesses ever since God called him to leave his Fathers House, and wander in several Countries, thinking he should find little of the fear of God in the places where he was to travel, and apprehending danger to himself in respect of the great beauty of Sarah, he had desired Her that in all Places where they came, (and apprehended any such danger) she should always say, She was his Sister. Abimelech then not only return'd Sarah to him again untouch'd, but presented him with large and great Gifts, and offered him to live in any part of his Country, where he pleas'd; so much Civility and Kindness did the Lord dispose the heart of this Heaten King. Moreover Abimelech tells Sarah, That he had given her Brother (as he called him) a 1000 pieces of Silver (amounting to about 561. 5 s. of our money) but intimates to her that she ought always to own her Husband in all Companies, and he ought to be as a Veil to her, to cover her from the Eyes and Desires of all others, and a Guardian of her Chastity; whereas by denying him, she (as it were) unveiled her self, and laid her self open to the unlawful Desires of others. Thus was Sarah reprov'd by an Heaten King, and taught and instructed to carry her self better for the future. Then Abraham prayed for Abimelech, and the Lord was graciously pleas'd to take off his hand from him and his Family, and so that sickness (i) they lay under, was removed.

Gen. 20. whole Chapter.

was a thing that could not in so short a time either be perceived as a Judgment, or discerned as a Cure upon Abraham's prayer, therefore they think it was some unusual closing of the Womb for that time. Existimam plagam fuisse talem ut viri & mulieres inhabiles essent ad Concubium, illudque fuisse omnibus manifestum. Notum est etiam Demones ligamine conjuncts sepe fraudasse, ut se mutuo potiri non possent. Forte mulieribus loca obstrata erant, aut coarctata. Rivet.

(i) Some think this was more than meer barrenness, which was a Cure upon Abraham's prayer.

SECT. XI.

God having now visited Sarah with so much mercy, as to give her power and strength to conceive (upon her belief of his gracious Promise, (k) Heb. 11. 11.) and her full time being come, she brought forth a Son to Abraham, he being an 100, and the 90 years of age. And as God had appointed, Abraham Circumcised (l) V. 7. Give him on the eighth day, and called his Name Isaac, Ch. 17. 19. and Sarah greatly children's lack joyed, and said, God hath made me to laugh, and others that hear of this thing will the plural laugh also, and rejoice with me. For (says she) Who would have thought that I singular some- should have born a Son, or given suck (1) in my old age. So the Child grew, and at a times used in fit time was weaned, and at his weaning Abraham made a great Feast, a proper time Scripture, see for it (as may be supposed) than at his Birth or Circumcision. At this Feast Sarah Ch. 46. 7. 23. eloped Hamael (now about 17 or 18 years old) (m) mocking and jeering at Isaac (n) Compare and possibly calling him their young Master, who (forsooth) must be heir of all, Ch. 17. 24. 25. whereas by right of Primogeniture He supposed the Inheritance belonged unto him; & 21. 5. and possibly his Mother Hagar might have some hand in it also, by encouraging him was not only therein. And this mocking ('tis like) was accompanied with some expressions of hatred and bitterness of Spirit, so that the Apostle calls it a Persecution, Gal. 4. 29. propheticall. Sarah at this was so incensed, that she said to Abraham, (doubtless by the motion of) Under this Gods Spirit, for God himself afterwards confirms the Sentence) Cast (n) on this Inheritance Bondswoman and her Son, for he shall not be Heir (o) with my Son. This was very figured.

F 2

grievous

greivous to Abraham, who was very loth to part with Hagar and Ishmael. But God by a vision in the night commanded him to hearken to Sarah in this thing, and the rather to doubt that Hagar and Ishmael by the misery of being cast out might be brought to a sense of their sin, who in mocking at Isaac had in a sort despised the blessed Seed promised in him. And the more to dispose Abraham to a willingness hereunto, God tells him, That in Isaac his Seed should be called, (p) that is, from Isaac, (not from Ishmael) shall spring the Messiah, and that numerous seed he had promised to him, who shall be called the true Seed of Abraham, and Gods own peculiar people with whom he will establish his Covenant. Abraham therefore giving Hagar some bread and victuals, and a bottle of Water to refresh her in her travel thorow the Wilderness towards Egypt, he dismiss'd her and her Son. When she came into the Wilderness the lost child way, so that the bottle of Water being spent, and her Son sick and fainting for thirst, and the not able to supply him, despairing of his life, she left him under a bush, and went and sat her self at a small distance from him, as being loth to see him die, and she lift up her voice and wept. Upon this an Angel of God called unto her, and ask'd her what she meant to take on in that fort, having had experience of Gods Fatherly Care over her before, and he bad her not to fear or be discouraged, for God had heard the voice of the Tomb (who doubtless cry'd po less than his number in this their great extremity) and bad her lift him up, and hold him in her hand, for God would make of him a great Nation. Then the Angel shewed her a Well of water hard by, which she did not see before, and there she fill'd her bottle, and gave her Son to drink. He being refreshed thereby, and rescued from this present danger of perishing by thirst, God was afterwards very favourable to him, and blessed him according to his promise with temporal things, and He grew up and became an Archer, that is, a valiant Hunter, and a Warrior, shooting with the Bow used in War. And he dwelt in the Wilderness of Paran, next adjoining to the desert of Sinai, and his Mother chose (q) an Egyptian Woman, as her self was, for a Wife for him.

(q) Observe the right of Parents, yea of Mothers alone in blessing their Children in Marriage.

About that time Abimelech spake to Abraham, saying, I perceive God doth wonderfully bless thee, and therefore I desire to make a Covenant with thee, and that thou wilt swear to me to deal kindly with me, and my Children, and Childrens Children, and the Inhabitants of this Land wherein thou sojourne'st, according to the kindness thou hast here received. Abraham readily consented to it, knowing that it was his Posterity only that was in time to come actually to enjoy that promised Land, and that he himself was to live there only, as a Stranger and Sojourner; therefore he was willing to give him his Oath, that as for himself, he would no way hurt either him, or his Son, or his Sons Son. But before he did it, he expostulates with Him about a Well of Water (of great use in that dry Country) which he had digg'd, and Abimelech's Servants had by violence taken from him. Abimelech protests himself wholly ignorant thereof. Then Abraham made a great Present to him of Sheep and Oxen, by way of gratitude for the great kindness he had received from him. And so they made a Covenant one with another. And to prevent future Controversie about this Well, Abraham gave him seven ew-lambs, as a valuable consideration, and desires that they might be as a testimony (r) that the Well (though before taken from him) was now acknowledged to be His; And because at this Well they both swear, and made a Covenant, Abraham called the Place Beer-sheba, (r) that is, the Well of the Oath. Abraham now looking upon himself as like to settle here, he planted a Grove, intending it for a place of Prayer and Religious Worship, that under the shade of those Trees they might more commodiously call upon the Name of the Lord, the everlasting God, and perform all other publick Duties of His Worship and Service, which within their Tents they could

(r) So an heap of stones made a witness, Ch. 31. 48.

(s) As Abraham dwelt here, and made this Covenant, and digg'd this Well, so Isaac afterwards dwelt here, and made a Covenant, and digg'd this Well again, and renews the Name, Ch. 26. 23, 33. And Jacob dwelling there with his Father, went thence to Laban in Haran, and going into Egypt, with all his Family, comes thither, and here Sacrifices, and bath a Vision; afterwards it was a Seat of some Solemn Idolatry, Amos 8. 14. 5. 5.

not so conveniently do. So that at this time the use of Groves was not unlawful. But afterwards when men began superstitiously to think that God was better worshipp'd in them than in other places, and possibly did it in imitation of the Idolatrous Nations, (who set up their Idols in Groves, and there sacrific'd to false Gods) the Lord did thereupon forbid his people all planting of Groves for Religious Use, Deut. 16. 21. Thou shalt not plant thee a Grove of any Trees near the Altar, &c. And this planting of Groves

Groves was afterwards one of the Abominations for which God was angry with the Children of Israel, 1 Kings 14. 15. God will root up Israel out of his good Land, which he gave to their Fathers, because they have made their Groves, (1) provoking him to anger.

Gen. 21. whole Chapter.

(1) Gods people were hardly kept from planting Groves, and Deut. 12. 2. Thus it was in the times of the Judges, Ch. 3. 7. in the times of the Kings of Israel throughout. 1 Kings 17. 16. especially in the Reigns of Jeroboam, 1 Kings 14. 15. and of Ahab, whose Queen Jezebel had 400 Prophets of the Groves that did eat meat at her Table. The and in the Reigns of the Kings of Judah, especially of Ahaz and Manasseh. But the godly Kings of Judah cut them down and burnt them: as Jehoshaphat, Hezekiah, and Josiah. And Asa put down his Grandmother Maachah from being Queen because she had made an Idol in a Grove.

SECT. XII.

SOME time after this, when Isaac was well grown up (but of what age is not certain) God was pleas'd (though he knew the heart of Abraham perfectly, yet to manifest the strength of his Faith, and the unfeignedness of his Obedience, both for his own Glory and the benefit of his whole Church in after Ages) to put Abraham upon an extraordinary trial. Wherefore he commands him (and in such a manner that he could not but be assur'd it was the Command of God, and no Satanical illusion) to take Isaac his only Son by Sarah his lawful Wife, the Son whom he had so long expected, whom he so dearly and tenderly loved, the Son by whom God had promised to multiply his Seed as the Stars of Heaven, and from whom the Messiah was to spring, in whom all the Nations of the Earth should be blessed, (which could not be if Isaac died without Issue) yet notwithstanding God commands him to take this Son, this dearly beloved Isaac, and to go to the Land of Moriah, and upon one of the Mountains there which he would point out to him, (viz. the very place where Jerusalem, and the Temple were afterwards built, 2 Chron. 3. 1.) to slay him first with his own hand, and then to burn his dead body to ashes on the Altar, as a Burnt-Offering unto Him. Here See the Law all that was in Abraham, either as a Man, or a Father, or an Husband, or a Believer, of Burnt-Offerings, Levit. 1. 10. 11. 17. 19.] I say, Abraham believing this, rose up early in the morning, (without acquainting Sarah therewith, who in all likelihood would have strove with all her might to divert him from it) and taking Isaac and two Servants with him, and as 'tis probable some lesser quantity of dry Wood to begin the fire (which was carried on the Ass, (resolving to furnish himself with the rest upon the Mountain) they travell'd three days, and at last came within sight of the place. At which, nothing appall'd, he bad the young Men his Servants slay with the Ass, at the bottom of the Hill, telling them, that he and Isaac would go to the Mountain to worship, and then return to them again. (x) Then laying the Wood of the Burnt-Offering on Isaac, and taking fire in his hand, and a knife, they went towards the Mountain. As they went along, Isaac said to him, My Father, here is Fire and Wood, but where is the Lamb for the Burnt-Offering? Abraham answers, My Son, God will provide a Lamb. Hereupon it is likely Abraham by degrees began to acquaint him with Gods Command, and shewed him the necessity of Obedience and submission thereunto, and set before him the Promises and Power of God, and whatever else might dispose him to yield Obedience. Isaac meekly submits, and suffered his Father to proceed, without making any resistance, and therein was an eminent Type of Christ, who went forth bearing his Cross, Joh. 19. 17. Acts 8. 32. When they were come to the top of the Mountain, Abraham

(x) Non hesitant, quia sibi reddi posset immolatus, qui dari posset non speratus. Divino intonantem praecepto, obediendum est, non disputandum. August.

Abraham built an Altar (probably of Turf and Stones which he found there) and having laid the Wood in stretching forth his hand

(y) Who swears by himself, and promises as God, and is called Jehovah, v. 16.

(z) Cognovisti? I. e. certissimum experimento deprehendi, uti cognovisti scilicet, a te & aliis. Nec propter se Deus, sed propter altare temerari ut probat. Vires enim dilectionis sue hominem latent, nisi divino experimento, eidem innoscent. More hominum loquitur, qui ejus rei periculum sciant, id est novissimum periculum putant.

(a) The main thing hereby signifi'd was this, That God the Father would in the fulness of time, give his only-begotten Son to be a Sacrifice for the sins of Men. And till that time came he would accept of Rams and Lambs, and such like Sacrifices, which should prefigure and typifie this death of his Son.

seen; that is, in due time God will provide help for his Children, though they be for the present brought into great trials and difficulties; and He will help them in such a manner, that they shall plainly see his Hand therein. After this the Angel of the Covenant called to Abraham a second time, and said, By my self have I sworn, because thou hast done this thing (for I accept of thy Will for the Deed) I will greatly bless and multiply thy Seed even as the Stars of Heaven, and as the Sand upon the Sea-shore, and they shall possess the Gates of their Enemies, that is, shall subdue them, and bring both their strength and policy under their Command, (the Gates of Cities being the places of greatest strength, and places commonly of Consultation, where the Magistrates used to meet, [see Deut. 32. 15, Math. 16. 18.] and in thy Seed shall all the Nations of the Earth be blessed. Then Abraham and Isaac and the Servants returned to Beerseba, where Abraham dwelt a good while after.

Gen. 22. from 1. to 20.

SECT. XIII.

After this Sarah (b) upon some occasion, as it seems, went to Kirjath-arba, (afterwards called Hebron) (c) being 127 years of Age, and there she fell

(b) As Abraham is Registered for the Father of the Faithful, Rom. 4. 11. So is Sarah for the Mother of them, 1 Pet. 2. 3.

(c) A City afterwards allotted to the Tribe of Judah, not far from the Ok-field of Mamre, where Abraham had formerly lived.

to the Governors and Elders of the Hittites, the Inhabitants of Hebron (of the Progeny of Cham, Gen. 10. 6, 15.) and told them that he being a Stranger among them, did humbly desire this favour of them, that he might be permitted to buy of them a small piece of ground. Namely so much as would make a burying-place, that he might bury his dead out of his sight. For though he had now liv'd 62 years in Canaan, yet he never went about to purchase a foot of Land in it before. The Children of Heth answer, That he was a mighty Prince among them, and he might freely make use of any of their Sepulchres, even the choicest (d) of them upon this occasion. (e)

(d) Favillae erant sua singulis distincta

seorsim Sepulchra. Ita morem in vita meditati sunt & Ethnici, simile quid est Mat. 27. 60. Anonym. in loc.

(e) Abraham would not by any bounty of theirs enjoy one foot of that Land which God had given him Intire for his possession, but the time of possession according to the grant and promise being not yet come, without any distrust of Gods promise, or renunciation of his own Right, he buys a parcel of the Land, for his own present necessity.

But

But Abraham being willing rather to pay for a piece of Ground that might be his own Property, than to hold any in Common with the Heathens (though it were but by burying his dead among them) he humbly bowed himself to them, (as acknowledging their kindness) and requested them that they would intercede with Ephron a chief person among them (who sat at that time in their Assembly, though Abraham knew it not) that he might purchase of him the Cave of Machpelah for a burying-place, and he was willing to give him as much money for it as it was worth. Ephron being there present, (f) told Abraham in the audience of the Inhabitants of the City, that he did freely give him that Cave, and the Field belonging to it. Abraham bowing himself again in token of thankfulness, told him, (g) That if he were that among the Ephron, of whom he had before spoken, he would willingly pay him for it, and did children of not desire to have it on any other Terms. Ephron told him the Land was worth Heth, about 400 Shekels (h) (amounting to about 25 l. of our money) and that was but a trifle between them two. Abraham however resolv'd to pay him a just value for kindness it, and accordingly paid him by weight (not by tale, as is now usual) the 400 Shekels, and so to the Field with the Trees growing thereon and the Cave was made free to Abraham by payment of the money, the Inhabitants of the City being Witnesses, without Deeds or Writings, which were not then, as afterwards in use. See Gen. 32. 9, 10. (i) Abraham having thus bought this Field and Cave, he therein buried (j) the body of his beloved Sarah.

Gen. 23. whole Chapter.

(i) Afterwards he himself was buried there, and Isaac and Rebecca, Jacob and Leah, Gen. 25. 9, & Ch. 49. 31. & 50. 13. They testifying thereby their Faith in Gods Promises, for the Inheritance of this Land, and of the heavenly Canaan figur'd thereby. This made Joseph also give charge to have his bones carried thither.

SECT. XIV.

Abraham being now 140 years old, and the Lord having blessed him in all things, he began to think of providing a fit Wife for Isaac his Son, who was at this time 40 years of age. And understanding that his second Brother Nahor (whom he had left at Haran in Mesopotamia, when he first came into Canaan) had by Melchah his Wife eight Sons (whereof one was Bethuel Father of Rebecca) and four by Reumah his Concubine, I say hearing these tydings of his Brother, and of his numerous Off-spring, he had a mind to send his chief Servants and Steward (supposed to be Eliezer, who had the Charge of all his Concerns) to his Kindred there, to seek a Wife among them for his Son. Therefore calling him to him, and acquainting him with the business, he required him to swear (k) to him, by putting his hand under his thigh, (l) that he would not take a Wife for his Son of any of the Daughters of the Canaanites (because he would not have his Seed mix themselves with that profane and Idolatrous people, whose blood his Posterity was to flee without pity, and to succeed in their room) but should go to his own Country to Charan to seek for a Wife there, where was the trust Worship of God, next to that in his own Family, though indeed very much corrupted, as we may see in Laban, Ch. 31. 30, 53. The Servant very discreetly objected, that possibly a Woman of that Country would not be willing to come along with him so far, nor would marry his Son on such Terms, as to leave her own Relations, and come and dwell in Canaan. Therefore if his Son would have a Wife from thence, in all likelihood he must consent to go and dwell there. And if they in Mesopotamia should insist on such terms as these, he desires to know what his Oath should bind him to. Abraham tells him, that by no means he must consent that Isaac should go and dwell there, both because they were too Corrupt in Religion, and because Isaac's going to dwell there would be in a sort to renounce the Land of Promise. He must rather live here as a Stranger and Sojourner, by hand to the Faith as he himself had done. But he bids the Servant not to be over-careful in that matter, for God would send his holy Angel to guide and direct him, and show him what he was to do. And if the Woman he should chuse for a Wife for his Son, would not be willing to come along with him, he should be free of his Oath. On these terms therefore the Servant undertook the business, and swore to him to perform

(k) A practice used by Masters of Families in taking of any of their household, in token of homage, subjection and faithful-ness, so Jacob required of Joseph, Ch. 47. 29. (l) Though the usual custom of swearing was by lifting up the hand to the God.

form what he enjoy'd him. Then providing himself of all things needful for such an undertaking, that he might set out in a Port and Equipage agreeable to the greatness and wealth of his Master, he took 10 Camels and Servants answerable, and furnished himself with Provisions for so long a Journey, and carried with him many rich Presents of all sorts to present his Masters Kindred with, as there should be occasion, and to shew what a mighty man of Wealth his Master was. Thus furnish'd, he began his Journey, and after several days travel he came to Haran where Nabor his Masters Brother dwelt. And coming thither about eventide, the time that the young women of the City us'd to go out to a Well hard by to fetch Water, he caus'd his Camels to kneel down, and to be unloaded near that Fountain, that so they might bait and be watered, and rest themselves. This done, he betook himself by solemn prayer unto God, humbly intreating him to prosper him in the business he came about. And then (as 'tis like) by the special motion of Gods Spirit, (m) he humbly desired of the Lord to give him a sign whereby he might know the person that his Providence had appointed for Isaac, and that this in particular might be the sign, namely, that that Damoel among those that came out to draw Water, who when he intreated her that he might drink of her Pitcher, should answer, *Drink thy self, and I will give thy Camels drink also*, might be the person, whom He should look upon as designed for His young Master. For that thing would argue her to be of a good ingenious, friendly, hospitable nature and disposition. Immediately upon this, Rebecca, Daughter of Bethuel, and Grand-Child of Nabor Abrahams Brother, came with her Pitcher to draw Water, being a Virgin of great beauty and comeliness. The Servant seeing Her, addresses himself immediately to her, and desires to drink of her Pitcher; she readily gave it him, and freely offered to draw water for his Camels also. The man wondering at her Civility and Courtesy, began silently to consider with himself, whether this was not a clear evidence that God had heard his prayer, and made his Journey successful, and had now pointed out the Damoel to him that was pointed for Isaac. And then asking her whose Daughter she was, she told him Bethuels, the Son of Nabor by Milca his lawful Wife. He then acquainted her (as 'tis like) whose Servant he was, and from whom he came, and presented her with a Jewel for her Forehead, and two Bracelets for her Hands. Then secretly worshipping God, and praising of him that he had dealt so mercifully with his Master, and had led him His Servant in the right way to take his Brothers Grand-Child for his Son; he asked her if they had any room in her Fathers house for him and his Company. She told him, *They had*. And then immediately she ran to tell them of her Mothers house what had happened; for it seems it was the custom of those times and places for the Women to dwell in Tents and Houses by themselves apart. See v. 67. Rebecca had a Brother whose Name was Laban, who hearing these things, and seeing the Jewel and Bracelets on the Forehead and Hands of his Sister, by the appointment (as 'tis like) of his Father and Mother, (who were both ancient) he went to the Man, and saluting him kindly, said, *Come thou blessed of the Lord, thou art welcome unto our house*, which is ready to receive thee. Eliezer readily and thankfully accepted his kindness, and went along with him unto his House. When they were come thither, Laban ungirded his Camels, and gave them Provender, and gave water to Eliezer, and the other Servants that were with him to wash their Feet, after the manner of those Eastern Countries; and then they set Meat before them. But Eliezer (like a faithful Servant that was more intent upon his business than his belly) told them, That he would not eat till he had acquainted them with his Errand. And then he declared unto them that he was Abrahams Servant, that God had extraordinarily blessed his Master with great Riches, that his Wife Sarah had born him a Son when he was very aged, that this Son was to be his Heir, that his Master had made him swear to him that he should not take a Wife for his Son of the Daughters of the accursed Canaanites, but of his own Kindred. That he had objected to his Master that peradventure such a Damoel would not be willing to come with him so far from her own Relations, that his Master had answered, *That God would send his Angel with him to direct and prosper him*, and he should find a Wife for his Son among his own Kindred; and if he could not find such an one among them that would be willing to come, he should be clear of his Oath. Upon these terms he undertook this Journey, and when he came to the Well without their City, he

(m) Without the like warrant we may not assume the like.

Sect. 15. the Old Testament Methodiz'd.

37

prayed unto the Lord to prosper him in his business, and that by such a sign he might know the Damoel God had appointed for his Masters Son, and this sign he found pointed him clearly to Rebecca. These things being all true and real, he desired them that they would please to deal kindly and uprightly with his Master, and to let him have a direct answer, concerning this great and weighty matter, that he might know whether to turn to the right hand, or to the left, that is, that if they consented not, he might somewhere else look for a Wife for his young Master. Then Laban (who as 'tis like had the managing of all their affairs, his Father being old) spake in the Name of them all, and told the Servant that the thing seemed to proceed from the Lord, and from his all-wise Providence, and therefore they could not speak unto him either good or bad. Good reasons they had none against this motion, and had they would not urge, so that they had nothing to say against it. And therefore he should have their free consent to have Rebecca for his Masters Son (provided she were willing) seeing God had declared his good pleasure therein by pointing Her out to him by that sign. When Eliezer heard this, he worshipped God, bowing himself to the ground. Then he presented Rebecca with some rich pieces of Gold and Silver plate, and with rich Suits of apparel, and presented her Mother also and her Brother with rich Gifts. All things having thus prosperously succeeded, Eliezer and his Company were now willing to eat and drink with Laban, which having done, they reposed themselves there that night. Then rising early the next Morning (Eliezer like a man that seriously minded his business) desired them to hasten him away with his young Masters. Her Mother and Brother were not willing so soon to part with her, but desired that she might stay with them at least ten days before she went. But Eliezer was impatient of so long a stay, and therefore intreated them that seeing the Lord had so eminently prospered him in his business hitherto, he might now hasten home to his Master. They replied, They would call Rebecca, and see what she said to it. Rebecca expressing a modest willingness to go (provided it might be with their good liking.) They said, They saw the thing was of God, and therefore she should go. Then solemnly blessing her, and praying that she might be the Mother of thousands of Millions, (that is, of an innumerable Posterity, who might possess the Gates of their Enemies) they forthwith sent her away with Deborah her Nurse, and some young Maids to attend her. Rebecca with Her Attendants being thus committed to the Care of Eliezer, they began their Journey towards Canaan; and after some days travel, they drew near to Beerseba where Abraham and Isaac dwelt. It being now Eventide, Isaac was walking in the Fields to pray and meditate. It being in the way (n) that leads to the Well Labai-rai, where on a sudden lifting up his eyes, he saw the Camels coming towards him. Rebecca seeing him at some distance, ask'd Eliezer who He was; and he telling her it was Isaac his young Master, she immediately lighted off from her Camel, and took a Veil and covered her face in token of modesty and subjection. When they met, the Servant told Isaac all that had happened, and presented Rebecca to him. Isaac joyfully received and welcomed her, and forthwith conducted her into his Mother Sarahs Tent, (o) which it seems at her death (about three years before) had been reserv'd with its Furniture for his Wife: And soon after He took her for his Wife, by solemn marrying of her, and their Tents loved her exceedingly, and was highly pleased with her. So that the great grief he had before lien under for his dear Mothers death, was now well mitigated and abated by the Comforts he had in his new Wife.

Ch. 24. whole Chapter.

SECT. XV.

Abraham having thus happily dispatched that weighty business of his Sons marriage, he took to himself another Wife, (p) by name Keturah, when he was about 140 years old. For though forty years before that time his body was as it were dead, [Rom. 4. 19.] as to any humane likelihood of begetting Children, yet God infused vigor and strength to him (to make good his Promise of multiplying his Seed, Ch. 17. 17.)

(p) Non libidine movetur, sed amore proles, et ex divina infinitate, ut ex eo semine inter gentes quos multiplicaretur.

G

5.

5. in others also, though principally in *Isaac* that he enabled him to beget six Sons of *Keturah* in his old age. To these he gave portions, (as he had done before to *Ismael* the Son of *Hagar*, being his Children by his Concubines) (7) and before his death sent them away into the East-Country, into part of Arabia, a good way off from *Isaac*, the Heir of the Promise, whom he made the sole and full heir of all his remaining Estate; thus testifying his Faith that only *Isaac* and his Seed should enjoy the Land of *Canaan*.

Chap. 25. from 1. to 7.

Chap. 25. from 1. to 7. *Edomites* and *Israelites* that these two Nations should differ very much one from the other. They should be divided in habitation, and should differ very much in their Laws, Religion, and Manners; that *Esau* for some time should be greater than *Jacob* [see *Ch.* 27. 43. & *Ch.* 32. & 33.] and the *Edomites* should be more potent than the *Israelites*, [see *Numb.* 20. 18.] yet in conclusion the Elder should serve the Younger, that is, the *Israelites* should subdue the *Edomites*, [2 *Sam.* 8. 14. 1 *Kings* 22. 47. *Obadiab* v. 17, 18.] And the younger should have a great prebeminence above the Elder in respect of Spiritual priviledges; he should have the Birthright, and the Inheritance of the Land of Promise; out of his Loins the Messiah should come; and the blessing of the Adoption and Covenant should be conferred on him and his Posterity. All these blessings seem contained in that Oracle, v. 23. The Elder shall serve the Younger. See *Rom.* 9. 12. But yet 'tis probable, *Isaac* did not rightly understand this Prediction, as *Rebecca* did, which made the one seek so much to favour *Esau*, the other *Jacob*. And 'tis likely that this was the very reason why *Rebecca* believing it to be thus decreed of God, did so confidently afterwards plot and contrive to have the blessing conferred on the younger, contrary to the mind and intention of *Isaac*. When the time of her delivery came, the first that came forth was Red and all over hairy, and they called his name *Esau*, which signifies made or perfected, as if he were born a Man rather than a Child. Then came forth the other, taking hold on *Esau's* heel, [*Hosea* 12. 3.] as if he would have pulled him back; that he might be born before him; which was doubtless purposely so disposed by the Providence of God, as a sign presaging what should afterwards come to pass, to wit, that he should overthrow and supplant his Brother, and get the Birthright and Blessing from him; and accordingly his Name was called *Jacob*, that is, an holder by the heel, or a Supplanter.

Ch. 25. from v. 20. to 27.

SECT. XVI.

Rebecca continued 19 years barren after her Marriage, but at last upon *Isaac's* prayer, (who had prayed many years for her) the Lord was intreated to bless her with power to Conceive, and the conceived Twins, who struggling in her Womb, she said, If it be so, why am I thus? that is, if it be so that I am indeed with child, why am I thus? what is the reason I feel such a strange, and extraordinary and painful struggling in my Womb more than other women do that are in my Condition? Hereupon she betook her self either by her own private prayer, or by some Prophet to inquire of the Lord what the meaning of it should be. The answer she received was, That she had two Sons in her Womb, that should be the heads of two several Nations, [viz. *Edomites* and *Israelites*] that these two Nations should differ very much one from the other. They should be divided in habitation, and should differ very much in their Laws, Religion, and Manners; that *Esau* for some time should be greater than *Jacob* [see *Ch.* 27. 43. & *Ch.* 32. & 33.] and the *Edomites* should be more potent than the *Israelites*, [see *Numb.* 20. 18.] yet in conclusion the Elder should serve the Younger, that is, the *Israelites* should subdue the *Edomites*, [2 *Sam.* 8. 14. 1 *Kings* 22. 47. *Obadiab* v. 17, 18.] And the younger should have a great prebeminence above the Elder in respect of Spiritual priviledges; he should have the Birthright, and the Inheritance of the Land of Promise; out of his Loins the Messiah should come; and the blessing of the Adoption and Covenant should be conferred on him and his Posterity. All these blessings seem contained in that Oracle, v. 23. The Elder shall serve the Younger. See *Rom.* 9. 12. But yet 'tis probable, *Isaac* did not rightly understand this Prediction, as *Rebecca* did, which made the one seek so much to favour *Esau*, the other *Jacob*. And 'tis likely that this was the very reason why *Rebecca* believing it to be thus decreed of God, did so confidently afterwards plot and contrive to have the blessing conferred on the younger, contrary to the mind and intention of *Isaac*. When the time of her delivery came, the first that came forth was Red and all over hairy, and they called his name *Esau*, which signifies made or perfected, as if he were born a Man rather than a Child. Then came forth the other, taking hold on *Esau's* heel, [*Hosea* 12. 3.] as if he would have pulled him back; that he might be born before him; which was doubtless purposely so disposed by the Providence of God, as a sign presaging what should afterwards come to pass, to wit, that he should overthrow and supplant his Brother, and get the Birthright and Blessing from him; and accordingly his Name was called *Jacob*, that is, an holder by the heel, or a Supplanter.

SECT.

SECT. XVII.

Abraham lived after the birth of *Jacob* fifteen years, with whom he is said to have lived in Tents, *Heb.* 11. 9. By Faith he sojourned in the Land of Promise as in a strange Country, with *Isaac* and *Jacob*, the Heirs with him of the same promise. And now being 175 years old, (an 100 years after his first coming into *Canaan*) he gave up the Ghost, and was gathered to his people, that is, the Society of the Just, such as he was. He was buried in the Cave of *Machpelah* with *Sarah* his Wife, by his Sons *Isaac* and *Ismael*; which latter, though never received again into his Fathers Family after his first dismission, yet dwelt not so far off, but that he heard of his Fathers death, and came to his Burial. *Isaac* after his death dwelt by the Well *Labairai* [see *Ch.* 16. 14.] and there the Lord exceedingly blessed him.

Ch. 25. from 7. to 12.

SECT. XVIII.

About this time *Heber*, the 5th from *Noah*, died, 430 years after the Birth of his Son *Pelag*, (*Gen.* 11. 17.) This man lived the longest of any that was born after the Flood, and outlived *Abraham* himself, and from him *Abraham* came first to be firamed the Hebrew, *Gen.* 14. 13. And in after-times all the Posterity of his Grand-Child *Jacob*, were called by the same Name, *Gen.* 40. 15. I was stolen away (says *Joseph*) out of the Land of the Hebrews; whence observe, that *Canaan* was called the Land of the Hebrews while the *Canaanite* was still living in that Land.

SECT. XIX.

Esau and *Jacob* being now grown up, discovered themselves to be of very different tempers, and different ways of life. *Esau* was a cunning Hunter, and a man of the Field, like *Nimrod* or *Ismael*, valorous and fierce, and following his Pleasure: *Jacob* a good plain man dwelling in Tents, living a plain Shepherds life, keeping home, and looking to household affairs; a man of little Note in Comparison of his Brother. Now *Isaac's* affection was most to *Esau*, because he observ'd his officiousness, care, and diligence to please him, and to provide such meat for him as he loved, which he took as a sign that he did greatly reverence, respect, and love him. And He thought of the Tiro He would prove the most able and active, and fittest for great Employment, and the best and stoutest stay and support of His Family. Yet in all this *Isaac* did not so well consider (as he should have done) the divine Oracle concerning *Jacob*, recorded *vers.* 23. And 'tis like on this account *Rebecca's* affection was most to *Jacob*. But to proceed on in the story of these two Brothers, *Jacob* one day had provided for himself red pottage made of Lemils, (a kind of pulle) and possibly had put some Cordial Ingredients into it, which not only coloured it, but made it seem very desirable to the palate. This, though a small matter, yet conducteth (as we shall see) to the fulfilling of a great Promise, *Ch.* 27. 29. *Esau* comes in from hunting with an Hunters stomach, extreme sharp set, and ready to faint, and feeling this Broth, and having a strong Appetite to it, he earnestly desires *Jacob* to give him some of it. *Jacob* (as it seems) apprehending the Birthright [according to the Oracle, *vers.* 23. The Elder shall serve the younger] to belong to him, he makes use of this his Brothers present necessity, and asks him to sell him his Birthright for the pottage. *Esau* feeling himself faint, and ready to die with hunger, said, What will my Birthright (with all the Priviledges belonging to it) profit me if I instantly die? Therefore relieve my present necessity, and take it. But *Jacob* would not take his bare word for it, but requires that he should swear to him that He should have (r) it. *Esau* does so, and thereupon *Jacob* gave him bread and pottage. And his so greedily de-

(r) The Priviledges of the Birth-right were these: 1. Lordship over his Brethren, *Ch.* 4. 7. & 29. 1. 2. A double portion of goods, *Deut.* 21. 17. 3. The right of Priesthood after the Fathers death, until the Priesthood was transferred on the Tribe of *Levi*, *Numb.* 8. from 16. to 26.

giving red postage, and so ungraciously despising and selling his Birth-right for it, [see Heb. 12. 16.] got him the Nickname, and brand of Edom, which signifies red. And when he had eaten and drunk his fill, he went away like one that had despised his Birth-right. Yet possibly afterwards he did think of recovering it again by force, or some other way from his Brother; for we find him after this, pleading his Birth-right to his Father, Ch. 27. 32.

Chap. 25. from 27. to the end.

SECT. XX.

ABOUT this time there was a *Famine*, or great Scarcity of Provisions in that part of the Land of Canaan where Isaac dwelt, and he had thoughts of going down into Egypt, as his Father had done on the like occasion, Gen. 12. 10. But God appearing to him, bad him he should not go thither, but stay in Canaan, and he would be with him and bless him, and give to him that Land [by way of Promise] and to his Posterity [by way of actual Possession;] and the Inheritance of all those Countries possessed by so many several Nations, should be *Theirs*; And He would perform the Oath which he swore to Abraham his Father, and would make his Seed to multiply as the Stars of Heaven, and in his Seed all the Nations of the Earth should be blessed; For the Messiah should come of him. For he did not forget Abraham's Faithfulness and sincere Obedience to him, and would recompense it by blessing his Son. (1) Hereupon Isaac went to Gerar, a City of the Philistines, where he was born, Gen. 21. 2. The men of the place asking him concerning Rebecca, and he being afraid they would kill him, that some of them might have her, (being a beautiful woman) if he own'd himself her Husband, he (as his Father (2) Abraham had twice done before, Ch. 12. 13, 19. & 20. 2.) said, She was his Sister, which though true in a sense (the being his Kinswoman) yet it was not so to their understandings. After some time Abimelech King of the Place looking out at a Window, saw Isaac using some free, though innocent familiarity with Rebecca (which between any that were not Man and Wife He thought would not have been decent) and thereupon he told Isaac that certainly she was his Wife; which he immediately confessed, and declared the reason of his not owning it before. Abimelech expostulates with him for this, telling him that some of his Subjects might possibly have taken Rebecca to himself, and have lain with her, and so brought great guilt upon them. By which we see that dissimulation, but much more Adultery (before the giving of the Moral Law) were condemned by the very light of Nature, and Heav'n-Morality. Abimelech further charges his Subjects, That none of them should injure Isaac upon pain of Death, Isaac now falls to Husbandry, and hath (by the blessing of God) an hundred-fold increase, and grew to so great Riches and Wealth, that it drew the envy of the Philistines upon him, inasmuch that they stop'd up the Wells that had been digged there formerly by his Fathers Servants. This injury was great, both because of the scarcity of Water there, as also because it was done against their Covenant and Oath formerly made with his Father Abraham, Gen. 21. 30. But Isaac, without making any further disturbance about it, let his Servants to dig them again, and to call them by the Name his Father had formerly given them. Abimelech gives him notice how some of his Subjects envied him, and therefore advises him to remove from thence; which he accordingly did, to the valley or lower ground of Gerar. There his Servants digging, found another Spring, and that also these men of Gerar strove for, so that he called it *Sitrah*, signifying contention. Then his Servants digged and found another Spring, and that also these men of Gerar strove for, so that he called it *Sitrah*, signifying contention. Then they removed further, and digging again, found another Well, and for that the Philistines strove not, and therefore Isaac called it *Rehoboth*, intimating that God had now made room for them, that they might grow in the Land. The Famine being ended, he returned to the Place from whence he came, viz. Beerseba, where the Lord appeared to him, and comforted him against the envious dealings of the Philistines, and promised to bless him, and to multiply his Seed, for his Father Abraham's sake. Here he builds an Altar to Sacrifice thankfully unto God, and here he calls upon his Name and worships

(1) The Pity of Parents is very beneficial to their Children, provided they walk in the steps of their Religious Parents. (2) Exemplum Patrium liberis in utramque partem potenter trahitur.

* From this word Satan hath his name.

Sect. 21. &c. the Old Testament Methodiz'd.

worship him in a publick and solemn manner, declaring hereby that he would worship no other God, than the God of his Father Abraham. Abimelech with some of his chief Courtiers follow him thither, and tell him, That they saw the Lord was with him, and did eminently bless him, and therefore they desired to make a Covenant with him, whereby He should be engaged that he should not hurt them, as they had not done him any considerable injury, the small annoyance about the Wells being a thing not worthy to be remembered. Isaac consenting hereunto, did thereupon make them a great Feast, and the next morning they did confirm their Covenant mutually by their Oaths, and so he sent them away in peace. The same day Isaac's Servants came and told him of the Well they had found thereabout. And he called it *Sheba*, signifying an Oath. This Well was formerly so called by Abraham, Ch. 21. 31. but having been stop'd (as it seems) by the Philistines, and now opened again by Isaac's Servants, the old name is again imposed upon the like occasion.

Ch. 26. from 1. to 34.

SECT. XXI.

ESAU being now 40 years old, contrary to the consent and will of his Parents, took two Wives of the Stock of the Hittites (one of the accursed Nations of the Canaanites) viz. Judith (u) the Daughter of Beeri, and Basemath the Daughter of (v) Esau's Elson, who by reason of their being bred up in Idolatry, and their averseness to the true worship of God, and other ill qualities, were very displeasing, troublesome, and unpeaceful to Isaac and Rebecca.

Ch. 26. v. 34, 35.

Ch. 27. v. 46.

Ch. 28. v. 8.

Names, as appears, Gen. 36. 2.

SECT. XXII.

ISHMAEL, Abraham's Son by Hagar, at the age of 137 died, and was gathered unto him, and their Castles and Towns were called after their Names.

Gen. 25. from 12. to 19.

focletatem iustorum, qualis ipsi erat. Hæc prius etiam male meritis attribuitur, quia scilicet illi congregantur ad malos tanquam ad populum suum. Iam.

(x) Abraham dicitur congregatus ad populum suum, i. e. ad

SECT. XXIII.

ISAAC was now arriv'd at the age of 136, and his Eyes (y) were very dim. Blindness indeed is incident to old age; yet this seems to have happened to Isaac by the special Providence of God, that Jacob might be blessed by him. For Isaac lived after this above 40 years, as may be collected from Ch. 35. 28. The Patriarchs having received the promise of Grace for themselves and their Seed after them, were wont before they died, in the Name of God, and by the Spirit of Prophecy to fore-tell with which of their Seed this Covenant should continue, and so did as it were by way of Will and Testament pass over the right of the Covenant and the promise of Grace to those their Children who were to be heirs thereof, and in whose Families the Church was to be continued till the coming of Christ. Whence that phrase, Heb. 12. 17. of inheriting the blessing. And thus Isaac now intended to bless his Son Esau, not understanding (as 'tis probable) the Will and purpose of God herein, so plainly as Rebecca did from that Oracle: Gen. 25. 23. where the Lord said unto her two Nations are in thy Womb, and two manner of people shall be separated from thy womb, the one people shall be stronger than the other, and the elder shall serve the younger. And being her self

(y) Isaac was so when Jacob was born, and Jacob was now 76.

self persuaded thereby that God intended the blessing to the younger, without doubt he did labour to persuade Isaac thereof. But though God enlightened his understanding by a prophetic illumination, as concerning the blessing he was to pronounce, yet withall he did not so clearly show him the right person on whom it was to be conferred, but left him therein to his own spirit, which carried him to consider Esau's Prerogative in being his First-born; and having a great affection for him (as we have seen Sect. 19.) he intended to transmit the blessings and promises made to his Father Abraham unto him. But the Providence of God serving it self upon the better illumination and Faith of Rebecca, by her means doth disappoint Isaac's purpose, that it might appear that it was not by the will of Man, but of Gods free Grace, and singular favour that Jacob had the blessing. But to return, Isaac now intending to bless Esau, he had him go out into the Field and take him some Venison, and to make him some savoury meat, such as he loved. For being aged and feeble, 'tis like he desired this refreshing meat to cheer his Spirits, that he might be the fitter Instrument of the holy Spirit of God in pronouncing this Propheticall Blessing. Rebecca understanding this, and being strongly persuaded that the blessing belonged to Jacob, 1. By Gods declaring to her when the Children struggled in her Womb, That the elder should serve the younger. And 2ly, By Jacob's holding his Brother by the heel when he was born. And 3ly, By Esau's selling his Birthright to Jacob. And lastly, By Esau's profaneness and Jacob's Piety, and perceiving that Isaac was now ready (through mistake) as much as lay in him to cross the Counsel and purpose of God, she resolves to endeavour to dis-appoint her Husband; And though the subtilty and deceit the instructs Jacob to use therein, be not justifiable, yet thus far she is praise-worthy, that understanding rightly the Oracle of God, she sought to prevent the Error of her Husband; and to procure the blessing for him to whom God had appointed it. Hereupon she calls Jacob, and bids him fetch her two young Kids from the Flock, and she would of them make Savoury meat for his Father, which he should speedily carry to him, and so receive the blessing from him. Jacob humbly told her, That there was a great deal of difference between Him and his Brother as to their persons; For his Brother was an hairy man, and He himself was not so; and possibly his Father would feel him when he went to carry the meat, and so being discovered, he should (in all likelihood) bring a Curse upon himself instead of a blessing. His Mother being confident (as it seems) of a good issue, answered, Upon me be thy Curse, only obey my voice, and do as I command thee. Hereupon he fetched the Kids, and gave them to her, and she made savoury meat of them, such as Isaac loved. Then she took a Suit of Raiment that belonged to Esau, (which was there in the house with her) and was well scented with Odour, and put it upon Jacob. Then she put some part of the skins of the Kids upon his Hands, and the smooth of his Neck, and so gave him the savoury meat to carry to his Father. When he had brought it to him, Isaac ask'd him, Who he was? He answered, I am Esau thy First-born; I have done according as thou didst command me; Arise I pray thee, Eat of my Venison, that thy Soul may be blessed. Isaac replies, How is it that thou hast found it so quickly my Son? Jacob answers, Because the Lord thy God hath brought it to me. (2) And thus out of fear of being discovered he is further inflamed. Isaac (as 't seems) being yet something doubtful, calls him to him, that he might feel him, and having felt him, said, The voice is Jacob's voice, but the hands are the hands of Esau. Yet notwithstanding having some mistrust, he asks him, Art thou my very Son Esau? He answered, He was. So then Isaac had him bring him his Venison, and he did eat thereof, and he brought him Wine, and he drank thereof. Then being refreshed, he had him come near unto him and kiss him, and smelling the smell of his Raiment, he said, The smell of my Sons Garment is as the smell of a Field which God hath blessed, namely, with Flowers and Fruits.

(2) Attendat peccatum Jacobum voluit imitari Deus, operibus ne tribueretur aut Eledio aut Beneficentia. Isaacum porro falli ac stupore perfungi, ut amoris ipsam puderet in Esau prapollere, tum ut constaret quam frustra obsecraret Deo. Anonym. in V. T.

(2) The efficacy of the blessing here did not depend

upon the intention of Isaac, no more doth the efficacy of the Sacrament depend upon the intention of the Minister. (3) Which Promises of temporal good things were also types of spiritual blessings extending to all that were within the Covenant made to and with Abraham. And though these Promises according to the letter were not fulfilled so much in Jacob's person, as in his Posterity, nevertheless the spiritual benefit typified thereby were common to him with all believers.

people

people serve thee, and Nations bow down unto thee. Be thou Lord over thy Brethren, and let thy Mothers Sons bow down unto thee, cursed be every one that curseth thee, and blessed be every one that blesteth thee. Isaac had no sooner made an end of blessing Jacob, but Esau came with his Venison, and desired his Father to eat thereof and bless him. When Isaac heard this, he trembled exceedingly, and in a kind of Confirmation asked, Where is he that hath taken Venison and brought it me, and I have eaten thereof before thou camest, and have blessed him, yea, and he shall be blessed. Esau hearing this, burst out into a bitter cry, and said, Bless me, even me also, O my Father. He desires a share in the Birth-right-blessing, though he could not have it alone. But He did not consider that he had freely of his own accord sold his Birth-right to his Brother, and consequently the blessing belonging to it. Isaac answers, His Brother came with subtilty, and had taken away the Blessing. Esau replies, My Brother may well be called Jacob (a Supplanter) for he hath twice supplanted me; first in getting away my Birth-right, and now in taking away my Blessing. But O my Father (says he) Hast thou never a blessing reserved for me? Isaac answered, Behold I have made thy Brother thy Lord, and all his Brethren have I given to him for Servants, and with Corn and Wine have I plentifully furnished him, that he shall have enough. And now the chief and principal blessing, viz. the Divine Covenant, and the Inheritance of the Land of Canaan, being sealed on thy Brother Jacob, what shall I do for thee my Son? Alas all other blessings are comparatively nothing to this. Esau answered, What, my Father, hast thou but one blessing to bestow? Then weeping bitterly, he cried out, O I beseech thee bless me, even me also. But all his crying and weeping could not move Isaac to repent of what he had done, or to recall the blessing which unwittingly he had conferred on Jacob, see Heb. 12. 17. However Isaac tells Esau that plenty of earthly blessings should be his portion. Thy dwelling (says he) shall be the same of the Earth (Mount Seir was such a place, though much inferior to Canaan) and thou shalt be blessed with the dew of Heaven from above, and by thy Sword shalt thou live (that is, by thy valour shalt defend thy Estate and Country) and shalt serve thy Brother, viz. in thy Posterity. For when the Children of Jacob shall inherit the Land of Canaan, they shall make the Edomites Tributaries to them, [see 2 Sam. 8. 14. and Obad. v. 18, 19.] but it shall come to pass when thou shalt have the Dominion, thou shalt break his Yoke from off thy Neck, that is, after the Edomites thy Posterity shall have been a long time in subjection to the Israelites, they shall at length become more mighty than they had been, and shall then Cast off the Yoke of the Israelites, which was accomplish'd in the days of Jehoram King of Judah, 2 Kings 8. 20. In his days Edom revolted from under the hand of Judah. [See 2 Chron. 21. 8.]

Things thus happening between these two Brothers, Esau hereupon hated Jacob, (c) because of the blessing wherewith his Father had blessed him. And at first he secretly determined in his own mind, but afterwards (not being able to contain himself) he uttered it in so many words, that the days of mourning for his Father were at hand, that is, his Father could not in likelihood live much longer, and as soon as he was dead he was resolved to kill (d) his Brother Jacob. These threatening words coming to Rebecca's ears, she immediately sent for her Son Jacob, and told him what Esau intended against him, and how he comforted himself with the thoughts of killing him, not only because revenge (yea the very purpose of it) is sweet to imaged wicked men, but because he flattered himself with hopes by this means to recover his Birth-right again. Therefore she advises him to flee presently to her Brother Laban, who dwelt at Haran in Mesopotamia, and to tarry there a few days, (e) till the wrath and fury of his Brother was appeased, and then the

plainly foresaw that if they continued together, they would in all likelihood quarrel and fight, and possibly one of them might kill the other. And if Esau killed him, they could then account no better of Esau than as of a dead man, seeing Divine Vengeance in all probability would follow him, because of that Fall; or the Sword of Justice would cut him off; or he would withdraw himself from her presence, as not daring to look her any more in the face, and so she should be deprived of them both in

(c) This hatred continued in his Posterity. See Obad. v. 10, 11, 12, &c. Herod was an Idumean, and exercised his Tyranny in Judaea for 38 years.

(d) See how wicked men will do harden themselves against the known will of God, as we see an instance in Saul, 1 Sam. 18. 28, 29. Saul saw and knew that the Lord was with David, and yet he became Davids enemy continually.

(e) But he proved to be above 20 years, as we see Chapt. 38.

in one day. And Rebecca, that she might dispose Isaac to be willing that Jacob might go to Padan-Aram, tells him not of what he heard of Esau's bloody intention to kill his Brother (lest she should grieve him thereby in his old Age, or irritate him against Esau) but she tells him, that she was weary of her life by reason of Esau's Wives, and therefore left Jacob (should marry among the Canaanites as Esau had done, (to their continual grief and vexation) the desires that Jacob might go and seek a Wife among her Kindred at Haran. Isaac hereupon calls Jacob to him, and charging him to go to Mesopotamia, and to take a Wife of the Daughters of Laban, he now willingly and willingly confirms the blessing which he had before given him unknowingly. He desires the Lord to bless him, to make him fruitful, and to multiply him, [see Ch. 35. 11, 12. & Ch. 48. 4.] and to confer on him all those blessings, both Spiritual and Temporal, which were promised to Abraham and his Seed, and especially the blessing of the promised Messiah. And that he might inherit the Land given to Abraham by promise. For though he himself should be only as a Stranger in this Land, wandering here and there, yet to him it should be given, and to his Seed after him. Jacob having thus received his Father's blessing, stole away privately, lest Esau should lie in wait for him by the way; and began his Journey from Beer-Sheba, towards his Uncle Laban, with his Staff in his hand. (f) [Ch. 32. 10.] As he travelled on he came to a Place near Luz, about 50 miles from Beer-Sheba, and about eight miles North of Jerusalem, but being overtaken with the night, he was fain to lie all night in the Field; and he took one of the stones of the place, and put it for his pillow, and so lay down to sleep. And he dreamed and had a vision of a Ladder, the foot of which stood upon the Earth, and the top of it reached to Heaven, and the Angels of God ascended and descended on it. By which Vision probably was represented to him how the Providence of God reached from Heaven to Earth, and governed the World by the Ministry of the holy Angels; and particularly God's provident Care over him, and that through the mediation of the promised Seed, Christ hereby typified, (g) he should enjoy the Guardianship of the holy Angels, and be by them defended both in his going out and returning. And in this Vision Jacob saw Jehovah standing on the top of this Ladder, and saying to him, I am the God of Abraham thy Father, and the God of Isaac; the Land whereon thou liest, to thee will I give it, and to thy Seed; and thy Seed shall be as the dust of the Earth, and shall spread and multiply exceedingly, East, West, North, and South, and in thy Seed shall all the Nations of the Earth be blessed. Thus he renews the promise to him, and states it in him which was formerly made to Abraham and Isaac, Ch. 12. 5, & 22. 18. Acts 3.

25. Further the Lord says to him, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this Land. For I will not leave thee until I have done all that which I have spoken to thee of. Jacob awaking and considering the glorious Vision he had seen, cried out, Surely God is in this place in a more peculiar manner, though I did not apprehend, or imagine to have met with such a glorious manifestation and Revelation of Himself to me here; and being struck with a Reverend awe and fear of the Majesty of God, who had thus appeared to him, he cries out, How dreadful is this place? This is none other but the House of God, the very Gate of Heaven. As if he should have said, This seemeth to be a place where God manifests himself in a more special manner to the Children of Men, and whence they may by praying unto him, and worshipping of him as by a Gate ascend up into Heaven, and converse with him above. And upon this account he thinks this a fit place for the building an House to God, as we may see vers. 22. Rising up therefore early in the Morning, he takes the stone which he had laid under his head, and set it up as a Pillar, (h)

(f) Vacuus dimissus est, in extenuata carens, & emineat in vixu beatitudine.

(g) The top of the Ladder reaching to Heaven, represented Christ's Deity, the foot of it touching the Earth, his Humanity. Jch. 1. 51. Christ reaches to Heaven in his Divine Nature, and to Earth in his humanity. In his two Natures personally united, Heaven and Earth are as it were joined together. By him alone God is reconciled to Man. To him the Angels minister. By his Merits and Intercession the Saints obtain the Gifts of the Holy Ghost, the Guardianship of the holy Angels, and all spiritual blessings, Eph. 91. 11, 12. Heb. 1. 13, 14.

(h) This in likelihood being at Erward's demolished, he erects about 30 years after a new Pillar of stone upon another Apparition in the same place, Ch. 35. 14, 15. This Pillar was a religious Sign, and denominated as Altars were, Isay 19. 19. There were also Pillars for civil uses, Rachel's Pillar on her Grave, Ch. 35. 20. And Asaph's Pillar, 2 Sam. 18. 18. The Pillar Galilei, Gen. 31. 45, 47; 52. But when the Law was given by Moses, Pillars for religious use were forbidden, Levit. 26. 1, Dnt. 16. 22. And the Pillars of Idolaters commanded to be broken down, Dnt. 12. 3 & Ch. 7. 5.

and as a memorial of that Vision, and then poured out a little of the oil upon it (which he had taken with him for his provision by the way) as a Oblation and Offering of thanksgiving to God, having no other Sacrifice at hand. And he did the same thing afterwards at the same place again about 30 years after, [see Ch. 35. 14.] and called the Name of the place Bethel, that is, the House of God, whereas the City near to it was before called Luz. Then Jacob made a Vow unto the Lord, That if he would please to be with him, and to keep him in the way wherein he was now to go, and to give him Food and Raiment, [1 Tim. 6. 8.] and bring him back again to his Father's house in peace, it should be a new and strong Obligation, and Engagement upon him to worship and serve the Lord faithfully all his days, and that stone or pillar now erected by him should be God's House, (i) viz. that place should be consecrated to his Worship and Service, for him and his to worship him in; and that he would give the tenth (k) of all that he should have to God, that is, for the maintenance of the true Worship of God, and for pious and charitable Uses.

Gen. 27. whole Chapter.

Gen. 28. from 1. to 6. and from 10. to the end.

SECT. XXIV.

Esau understanding that his Father Isaac had blessed Jacob, and that he had sent him away into Mesopotamia, there to take a Wife of his own Kindred, (expressly forbidding him to marry any of the Daughters of the Canaanites,) and that Jacob had express'd his readiness to obey his Father and Mother therein; He to pacify his Father's mind (who was much offended with him for taking for his first Wives, the Daughters of the Hittites, see Sect. 21.) went to the Ishmaelites, (Ishmael himself being now dead) and took another Wife, viz. Mahalath, the Daughter of Ishmael the Son of Abraham; And it seems he did this either to please his Father by matching into his Kindred, or else to strengthen himself by this new alliance with the Ishmaelites against his Brother Jacob.

Gen. 28. from 6. to 10.

SECT. XXV.

Jacob being now comforted and strengthened by the late heavenly Vision, went on cheerfully in his Journey, and at length came near to Haran in Mesopotamia, where at a Well in the Fields (which was guarded by a great stone) he saw a great many Flocks of Sheep which were brought thither to be watered, as soon as the Shepherds should have rolled away the stone. Jacob asks them civilly, Whence they were? They answered, They belonged to Haran. He inquires if they knew Laban the Son of Bethuel, and Grand-Child of Nabor? They tell him, They knew him very well. He inquires of his Health. They tell him he was in very good health. And one of his Daughters, viz. Rachel was hard by coming with his Sheep to be watered. Jacob tells them it was yet too soon in the day, as he apprehended, to gather the Flocks together in order to their folding; therefore he advises them to water the Sheep, and to go and feed them again. They tell him, They might not (their custom or agreement among themselves being otherwise) or could not water the Sheep till all the Flocks were come together, and all the Shepherds joined their strength to remove the Stone. But Jacob seeing Rachel coming with her Father's Flock, he being strong with the help of these Shepherds there present, rolled away the Stone, and watered her Sheep. Then saluting her, he acquainted her that he was Son to Rebecca, (her Father's Sister, and wept for joy that he had so soon, and so opportunely met his Cousin Rachel. She running and acquainting her Father therewith, he presently came forth to Jacob, and embraced and kissed him, and brought him to his house. Then Jacob related to him the state and condition of his Father and Mother, and what was the reason and occasion of his Journey, and his coming so privately, else Laban might have wondered to see him come so unfurnished, he having seen Abraham's Servant Eliezer come so richly provided, when he fetched thence Re-

(i) See the performance of this, Ch. 35.

(k) Thus we see Tithes paid by Abraham and Jacob before the Law of Moses.

Decimas non facerant pendentes, sed in usus pios, aras, holocausta, &c. Levit. 27. 30. Num. 18. 24. Anonym. in loc.

becca. Laban replies, That he was satisfied that he was his Nephew (his very bone and flesh) and whatever was the occasion of his Journey, he should be welcome to him. Jacob 'tis like presently after his coming to Laban, acquainted him that He had been bred up in the way of *Shepherdy*, and in *ordering of Cattel*; and if he pleas'd to employ Him, He would stay with Him a month, in which time He might make trial of his *Skill* therein. Laban accordingly employs Him, and during that time Jacob being wondrous *active* and *able for business of that Nature*, did his Uncle excellent service. Laban observing it, began to cast in his thoughts how he might procure his stay. And accordingly tells him it was not fit that he should suffer Him, though he was his Nephew * to do him service for *naught*. Therefore if he inclin'd to stay with Him, he desires to know what *wages* would content him. Laban having two Daughters, viz. *Lea* (who had weak and defective Eyes) and *Rachel* (who was very comely and beautiful.) Jacob began to have a great love and profert, he profert'd to serve his Uncle seven years, if he would please to give him his Daughter *Rachel* to Wife. Laban accepts the proffer, saying it was better he should give her to him than to another. This Agreement being made, Jacob desired to have his *designed Wife* given unto him, presently (m) alledging that his days were

* V. 18. 21y
Brot. 1. c.
Kishm of
Nishm, Ec
Gta. 13. 8.
(1) More pisco
kindness for
nazes embant.
David Micha-
lem centum
preputiis.
1 Sam. 18. 25.
2 Sam. 3. 14.
vid. Gen. 34. 11, 12. Hof. 3. 2. Ita apud Græcos & Romanos, ad fusi declaratur Brissionius. Jacob inops erat, nec

emere poterat, itaq; pro pretio stipendium servit.
(m) There are two Opinions concerning the time of Jacob's marrying. One is, that He did not marry till the end of his first seven years service. And then having *Leah* fraudulently put upon Him instead of *Rachel*, He and performs that seven years service for Her after He had married Her. The other is that *Jacob* in the first year Feast at the Marriage of the one, and so again presently after at the Marriage of the other, and then perform'd his two seven years service for them. To this latter opinion my judgment inclines. But because there are some words in the Text that seem to favour the first opinion (which yet I think may receive a commodious Interpretation) I will therefore first paraphrase upon them, and then give my Reasons against the former Opinion, Jacob coming to Laban for a Wife, and falling in love with *Rachel*, 'tis like he treated with Him about Her from his first coming, and made that proffer to him. Ver. 18. I will serve thee seven years for *Rachel* thy younger Daughter. Laban having for one month tried his ability about ordering Cattel, and his diligence and faithfulness, seem'd to be a few days not him, because of the *inire love* he had for Her, and the true content and comfort he took in Her. If He had not enjoyed her at present as his wife, seven years would have seem'd a long time and tedious time. For *amantibus omnia mora longa & gravis*. Love makes men think every day a year till they enjoy the person loved. And if you would understand how this came about, you must know that *Jacob* presently after his coming to Laban, having agreed with Him to serve him seven years for *Rachel*, and having gone thence His month of probation and trial, He said to Laban at the end of it, ver. 21. Give me I pray thee my designed wife, for my days of probation (n) are fulfilled, that I may go in unto Her. Then Laban invited the chief men of the Neighbourhood to a night secretly and fraudulently conveyed *Leah* to him. In the morning *Jacob* highly expostulates with Laban, saying, (o) Ver. 25. Have not I served thee, that is, begun to serve thee, and agreed to serve thee for *Rachel*? why hast thou then beguiled me? Laban to excuse himself, tells him, it was not the custom of the Country to give the younger in marriage before the elder. But this Wedding to celebrate the Nuptials of *Rachel*, whom they all knew to be the younger Daughter. But seeing things were as they were, He desires *Jacob* to keep this week's Feast according to Custom for *Leah* (and thereby confirm his taking of her to be his wife) and then he should do the same for *Rachel*, and have Her for his wife also, provided He would serve him other seven years over come that He *Jacob* agreed unto. Having thus paraphras'd the words, I now

(n) So *Lidiate* understands it of that month or portion of time complete wherein *Leah* from the beginning intended to make proof of *Jacob's* industry and sufficiency in the managing of the affairs committed to him, before he would bestow his Daughter on him, which no doubt was moved presently after his arrival there, feeling 'twas the chief cause of his coming thither.
(o) V. 25. חלל ברחל עמך ולא ברחל רחל
Nonne pro Rachele servivi tibi, i. e. incipit servitorem. Canon est apud Galilæos verba Compluribus Inchoative Intelligenda esse, Et quæ adum Complurium significent accipiendâ quædam inchoative sic, 1 Reg. 6. 1. anno quinquagesimo, &c. adificavit Solomon domum Domini, i. e. adificavit cepit, pag. 233.

and above those before Covenanted for, which *Jacob* agreed unto. The former Opinion supposes that *Jacob* had 12 in the last seven years of his Service, viz. *Reuben*, *Simon*, *Levi*, *Judah*, *Dan*, *Naphtali*, *Gad*, *Asher*, *Issachar*, *Zebulun*, *Dinah*, *Joseph*. Now *Leah* after he had born *Judah* her who bare unto him *Gad*, and after that she bare him another Son, and called him *Asher*. So that allow two Her eldest Son *Reuben* was old enough to go into the fields to gather *Mastaraks* for Her. Which how it could of all, (viz. in the last year of the 14) *Rachel* bore *Joseph*, all which, according to that opinion, must be done cult to imagine. But if we allow *Jacob* to be married at the beginning of the first seven years, and so to have several

several of his Children within that space of time, then the current of the History will run clear. A second Argument against that former opinion, may be taken from the confederation of *Jacob's* age, and the birth of *Hezon* and *Hamil* his Grandchildren, unto which *Jacob* went down into Egypt, Ch. 46. 12. To open this, we must first know that *Jacob* was 76 years old when he went first to Laban, which appears thus: He was 110 years old when he flood before *Pharaoh*, Ch. 47. 9. And then *Joseph* was 40 years old, viz. 30 when he was advanc'd into Egypt. It appears also that he was born in the 14th year after *Jacob's* coming to Laban, Ch. 30. 25. Take out his Father's age at that time, which was 120, and it will be clear that *Jacob* was 76 years old when he first came to Laban. Now this being so, *Judah* the fourth Son of *Jacob* by *Leah*, must needs be, according to them who are for the first opinion, but three or four years older than *Joseph*, *Jacob* not marrying *Leah* (as they suppose) till after his first seven years of service were ended; and so *Judah* must be but 43 or 44 years old at most when He and his Grandchildren *Hezon* and *Hamil* came with *Jacob* into Egypt. To comply this, they must say that *Jacob* married at 12 years old, and had *Er* at 13; that *Er* married at 12 years old, and *Onan* his younger Brother married at 12 years old, Ch. 38. 4. that *Tamar* remained a Widow, and waited till *Shelah* was grown, and during that time *Judah's* wife died, and *Tamar* bears to *Judah* *Pharez*, and all this within the compass of three years; That *Pharez* married at 12 years old, and begat *Hezon* and *Hamil*, and (supposing them to be Twins) that at a year old they were carried into Egypt. For thus the reckoning will rise to the 43 or 44th year of *Jacob's* age. But these supposed reckonings seem very harsh; whereas the addition of the former seven years gives fair way to the birth of all the 12 children, and gives further scope for the birth of *Hezon* and *Hamil* in the 50th year of *Jacob's* age. And that opinion which makes *Judah* to be born in the fourth year of the first seven of *Jacob's* service (and so to be ten years older than *Joseph*) doth give fair way to the course of the History than the other doth. And so the reckoning may be call thus, viz. *Jacob* at 16 years old comes into Canaan, and speedily marries the Daughter of *Shuah*. In the next year *Leah* at 16 years old at 14. After which suppose four years spent in the matters relating to *Onan*, *Er* and *Shelah*, and till the birth of *Pharez* begotten by *Judah*, after the death of his wife, upon the body of *Tamar*. And *Pharez* at 12 years old to marry, and in two years to have *Hezon* and *Hamil*, and then all go down into Egypt; and all these things to come to pass by that time that *Judah* was 50 years of age. See Dr. *Richardson's* Notes on Ch. 38. ver. 1.

If any acquiesce not in these Reasons for the latter opinion, I leave them to the fraud of their own judgments.

fulfilled, [ver. 21.] that is, the days of his probation and trial; or his days were full, that is, he was of full days, being 75 years old, and therefore it was high time he should marry, as *Tremellius* interprets it. Laban hereupon invited his Friends and Kindred, and the principal men of the City, and made a great Feast, and at night he took *Leah* being * veiled, (as it seems the manner was in bringing Brides to the Bridegrooms Bed) and to gave her to *Jacob* instead of *Rachel* (p) having first instructed her (as 'tis probable) either not to speak at all to Him, or else only softly to whisper, which *Jacob* might impute to her modesty. In the morning *Jacob* perceived it was *Leah* that had been put to bed to him. Then *Jacob* highly expostulates with Laban for * thus beguiling him, telling him, He had covenanted to serve him for *Rachel*, and not for *Leah*. Laban to excuse himself, pretends to him that it was not the Custom of the Country to give the younger in marriage before the Elder. But Custom was only here pretended, for else why did he call so many together to the Solemnization of the Marriage, pretending to marry *Rachel* to him, who they all knew was the younger Daughter; However Laban desires him to continue these seven br sister days (q) of *Leah's* Wedding-Feast, and to keep her with him, that so by this his voluntary consent the Marriage might be confirmed, * and then he promises to give him *Rachel* at the weeks end, on condition to serve him seven years more, (r) which *Jacob* consented (s) unto. And the seven years he served for *Rachel*, after he had married her, seem'd short to him, because of the great content and comfort he took in her. Laban having now married his two Daughters to *Jacob*, he gave to his Daughter *Leah* *Zilpah* for her Hand-maid, and to *Rachel* he gave *Bilhah*. But *Leah* was left loved (t) by *Jacob* than *Rachel*, whereupon the Lord was pleas'd to make *Leah* fruitful, but *Rachel* was barren. For *Leah* conceived and bare a Son, and gave him a Name according to the sense she had of that mercy, calling him *Reuben*, * which signifies, Behold a Son; as * *Reuben*, Ja- if he would have said, though I am left cared for and beloved than my Sister, call'st thou my Son, yet behold how graciously the Lord hath dealt with me; He hath given me a Son

* Nuptia a nuptiis, i. e. ve-
lata. (p) Precavisse
Leah utpote
rando Parenti:
constitit enim
in stuprum, imo
adulterium.
Atque
Tunc Hic
deceperat
Leah per
personam
suo
fratris, qui
nunc Hic
deceperat
Leah per
sisterem.

(q) Judg. 14. ver. 12, 15, 17.
Polygamia God toleravit in Patri-
archis, quod He simpliciter allowed non, being
not for from the beginning.
(r) See Gen. 31. 41. I served thee fourteen
years for thy two Daughters.
(s) Nihil ob errorem personæ repudiare
Leah, quod est licet, scandalum tamen per-
inde voluit atque peccatum delectare.
(t) So hate is sometimes used for love to
love, see Luke 14. 26. Job. 12. 25.

(u) *Liberi sunt in my affliction*, therefore I hope now my Husband will love (u) me more than he did. Then she conceived again, and bare a *second Son*, and remembering how God had heard her Prayers, and regarded her sighs, she called his Name *Simon*, * signifying that he was a Son whom God had given her, upon his bearing (x) of her prayers. Then she conceived again and bare a *third Son*, and called his Name *Levi* (y) (that is joyed *) for now she hoped her Husband's heart (the having born him three Sons, and Rachel none,) would cleave to her with more cordial love and affection: After this she conceived again and bare *Jacob a fourth Son*, and called his Name *Judah* † (signifying Praise) for now says she, I will in an open and solemn manner praise the Lord for all his great Goodness and Mercy to me. And then for some time she ceased bearing any more.

Gen. 29. whole Chapter.

(c) *Simon q. filius exaltantis Dei*, אֵשֶׁר. (y) *Levi q. adjunctus copulatus*. * *Levi* his third Son. † *Judah* his fourth Son.

SECT. XXVI.

Rachel continuing barren, envied her Sister, and possibly grew jealous of her Husband, and therefore in a Womanish impatience said to him, *Give me Children, or else I die*, that is, let me have Children by thee as well as my Sister, or else I shall die for grief and vexation. Then Jacob's anger was kindled, and he said, *Am I in Gods stead?* It is He alone can make thee fruitful, and not I. [See 1 Sam. 1, 5, 6, Psal. 113. 9. & Psal. 127. 3.] Then Rachel (being inordinately desirous of Children) after the example of Sarah, [Ch. 16. 2.] gives her Maid *Bilhah* to her Husband's Bed, to be as it were a *secondary wife* or *Concubine* to him, [see Gen. 35. 22.] intending that the Children she should have by him should be brought up and nursed on her knees as her own: And so she made account that some part of the reproach of her barrenness should be put away, and some part of her Husband's good will should be turned from her Sister to her self. Hereupon *Bilhah* conceived and bare *Jacob* a Son. At this Rachel greatly rejoiced, and said, God hath heard my prayers and judged me; that is, judged and determined the Cause on my side, and to my advantage against my Sister, (who upbraided me with barrenness *) in that he hath given me a Son, and she called his Name *Dan* (z) signifying a Judge. Then *Bilhah* conceived again, and bare *Jacob* another Son; Upon this Rachel said, *I and my Sister have had many wrastlings and contentions about Children* (the twitting me for my barrenness) but now by my prayers to God, and by this means of giving my Maid to my Husband, I have prevailed against her. Therefore she called his name *Naphtali*, * signifying my wrestling. (a) *Leah* now finding that she had not for a good while been with Child, and that her Sister had by giving her *Hand-Maid* to *Jacob*, raised up Children to her self; the also out of emulation (not being content with her former number) gave her Maid *Zilpah* to her Husband's Bed. *Zilpah* hereupon conceived and bearing *Jacob* a Son, she called his name *Gad*, * signifying a Troop, intimating that this Son added to her own four would make a Troop. After this *Zilpah* conceived again, and bare him another Son, and *Leah* said, *This is an happy birth* also, and now women in general will call me blessed for the multitude of my Children, and she called his name *Asher*, † that is, blessed. Remember the eldest Son of *Leah* being now as 'tis probable about eight or nine years old, (having seven Brethren at this time born after him, viz. three of his own Mother, and four by the two Hand-Maids, whilst his Mother left off bearing) went into the Fields in the time of *Wheat-Harvest*, and found *Mandrakes* and brought them to his Mother, that is, some rare beautiful and sweet Flowers, (b) which possibly were thought to have a virtue to procure love, therefore by ancient Writers were called *Circæa*. (See *Canticler* 7. 13.) But whatever these *Dudaim* or *Mandrakes* were, it seems they were

* As *Peninah* did *Hannah*, 1 Sam. 1. 6. (z) *Dan* his fifth Son.

* *Naphtali* his sixth Son. (a) *under- spicuum est Rachelis desiderium non ex libidine sed ex amore prolium suorum, ut in his promissis Dei quæ a marito audierat, compleretur.* Jani. in loc. * *Gad* his seventh Son. † *Asher* his eighth Son. (b) *Mandraka planta est ferens pomula crocei coloris, Notant Dioscorides & Aristoteles, lib. 2. de generatione animalium, habere vim cendi menstrua, & consequenter purgandi, & ad concipiendum præparandi; quod cum scisset Rachel, proliis avida, fructum illum ardentem appetiit.* Janfen.

much

much esteemed among them, and therefore *Rachel* desired her Sister to give her some of her Sons *Mandrakes*. *Leah* snaps her up; what says she, *Hast thou taken away my Husband's affection from me, so that he doth in a manner estrange himself from my Bed through thy procurement, and wouldst thou have my Sons Mandrakes also?* *Rachel* making an ill use of *Jacob's* great affection to her, takes upon her as if she had the disposal of his person, and therefore she tells her Sister, If she would give her some of the *Mandrakes*, her Husband should lie with her that night. *Leah* agreeing hereto, goes out to meet *Jacob* returning from the Field, and acquaints him with what had past between her and her Sister, and how she had hired him with her Sons *Mandrakes* to accompany with her that night. *Jacob* accordingly did so, and God harkening unto *Leah's* prayers, she conceived again and bare *Jacob* a fifth Son, and called his name *Issachar*, * that is, an hire; for said she, *God hath given me my hire*, that is, hath abundantly rewarded me for my *Mandrakes*. (c) For when I had left off bearing, and had given my *Hand-Maid* to my Husband to raise up seed for me, (not hoping to bear any more myself) he hath been pleased, beyond my expectation, to give me also this Son of my own body. And *Leah* conceived again, and bare *Jacob* a sixth Son, and called his name *Zebulun* * signifying dwelling; For dragons account said she, *Will my Husband dwell with me, and will not neglect me*, seeing I have pit filium; in born him six Sons. Last of all, she bare him one Daughter, and called her name *Dinah*. (d) After these things, (e) it pleased the Lord to remember *Rachel*, and to hear her prayers, and to open her Womb, so that she conceived, at which the much rejoiced, and said, God hath now taken away my Reproach. (f) And bringing forth a Son, she called his name *Joseph*, * intimating hereby her hope and trust that God would add to her another Son.

Ch. 30. from 1. to 25.

Leah, and in order of age his tenth Son. (a) *Prophetice forsan sic dicta ab altercatione qua sancta est infra, Cap. 34. 24.* (c) *Porro hinc palam est utramque forem Jacobo nuptum datam, anno primo non septimo completo. Nam Leah liberis septem peperit ante annum decimum quartum exadum, vide v. 25. peperit tamen intermisit, Cap. 29. 25. ut ante 14. libris 12 editis, non nisi biennium vacuum requirunt.* Anonym. in loc. (f) *Reproach* lay upon her barrenness in those times, as we may see 1 Sam. 1. 6. 14. 4. 1. Luke 1. 21. and that principally for two Reasons: 1. Because they that were barren did seem to be excluded from the promise made to Abraham, touching the multiplication of his Seed. 2ly, Because they were without hope that the *Messiah*, who was to proceed out of the Loins of Abraham, should be one of their Posterity. * *Joseph* his eleventh Son. Natus hic anno 14. ab adventu Jacobi ad Labanem.

SECT. XXVII.

Jacob having now served his Father-in-Law fourteen years, and having eleven Sons (g) and one Daughter, he desired he might with his good leave depart and go home to his own Country with his Wives and Children. *Laban* with very kind expressions desires him to tarry longer with him, for he observed that the Lord had blessed him for his sake; And for wages he would give him whatever he desired. *Jacob* him in answer tells him, He could not be infensible what Service he had done him, and how much money he had thriven and prospered since his coming to him; For thou hadst (says He) but little at my coming to thee, but now by Gods blessing upon my painful and diligent labour for thee, thy Stock is vastly increased; and it is time for me being now 90 years old, to provide for my own Family. *Laban* asks him again, What he should give him to stay with him. *Jacob* tells him, He would not desire any set or determined wages from him, nor would require any thing out of his present Estate, or that which he had already gotten, but would receive his wages out of the future increase of his Flock, and that in such a way, as in humane probability was not like to be very advantageous to him; however therein he would depend on the Providence of God. And the way he propounds was this, viz. That he would separate all the speckled and spotted Cattel, and the brown among the Sheep, from those that were all of one colour, (whether black or white, and not at all spotted) and those only he would take under his Charge, and he would have for his wages only those that should prove speckled and spotted, bred of the old ones that had neither speck nor spot in them. And he desired (doublet by the direction of God) only to have such as these,

for

for his share; If he took any other to his own use, he would be content it should be accounted as if he had stolen them. But he hoped his righteous and faithful dealing herein should answer for him at any time hereafter. Laban greedily embraceth the condition, and consenteth to the Terms. For according to the ordinary course of nature Cattel are wont to bring forth such as themselves are, and therefore this was like to be very advantageous to Laban, and to be but a poor bargain for Jacob; whose service Laban was like to have for very little. These Terms being agreed on, Laban with the help of Jacob separates all the ringbreasted, speckled and spotted from the rest of the Flock, and gave them to his Sons to keep, committing those of one colour to Jacob's charge. And he set a distance of three days journey between the Flocks of Jacob, and those his Sons were to keep, lest the white ones might come to be mixed with the spotted or brown. Jacob now having this Flock of Labans under his charge, (by direction from God, as appears, Ch. 31. 9, 10, 11, 12.) He used this policy for his own benefit, He took rods of green poplar, hazel and chefnut-tree, and peeled part, and left part unpeeled, (so that they were partcoloured, partly white and partly green) and laid them before the Flocks in the Gutters, and in the Watering-Troughs, in the running-time, that so by the strength of Imagination they might conceive and bring forth a partcoloured-breed, which accordingly hapned, by the Divine blessing, on Jacob. And because all the Flocks would not conceive just at watering-time, having gotten some spotted Lambs by his first policy of the peeled Rods, he set those spotted Lambs before the faces of Laban's Flock that he had under his Charge at the coupling-time, that a greater Impression might be made on their phantasie, and that by the sight of those that were speckled, the Cattel might bring forth speckled also. This was a second policy he used. A third was this, his own Cattel that were ringbreasted, speckled and spotted, when they were like to conceive he would not let them be amongst Laban's Cattel, lest looking upon them that were all of one colour, their imagination might work to a resemblance of them, and so should bring forth young ones like them, (viz. all of one colour) and so they would be Laban's, and not his. And a fourth policy of his was this, When the stronger Cattel did Conceive he laid the Rods before their eyes in the Gutters, that so their Off-Spring might be his. But when the Cattel were feeble, he put them not in, that so their young ones being all one colour, might fall to Laban's share; For so he contrived that Laban might have some increase, (b) else he would have been impatient. Thus Jacob by the concurrence of the Divine blessing increas'd in Stock and Riches exceedingly.

Ch. 30. from vers. 25. to the end.

SECT. XXVIII.

Jacob having now served *Laban* 20 years; during the *last six years*, the *Sons of Laban* envied him exceedingly, and murmur'd and repin'd, saying, That of what *their Fathers* he had gotten all his *Glory*, that is, all his *Wealth*, which procures men *honour* and *esteem*, and which worldly men count *their Glory*; And they were ready to *slander* him, as having *unjustly* gotten what was graciously bestowed on him by the *Providence of God*. *Jacob* also observ'd that *Laban's Countenance* was not towards him as formerly it us'd to be, but in *his very looks* he ciew'd the displeasure of his heart. The Lord hereupon *warns Jacob* to return to his own *Country*, and promises to be with him. *Jacob* upon this sends for his *Wives Rachel* and *Leah* into the *Field* to him, and acquaints them with *Gods* appearing to him, and with his purpose of departure. He tells them, That they could not but know how he had served *their Father* with all his *power*, and yet *their Father* had dealt most *injuriously* with him, and had *changed his Wages* and the *Conditions* made between them *many times*, (i) though the *Providence of God* did not suffer him to hurt him thereby. At first (says he) your *Father* agreed that I should have all the *speckled, spotted, or brown Cattle*, for my wages, but when he saw that the *Cattel* bare *stripes*, then he would *restrain* me only to the *ringfreaked*, such as had a *round break* like a ring of a different colour about their legs. And when that *hard Condition* was impos'd upon me, then it pleas'd God that most of the *Cattel* brought forth *ringfreaked*. And that it may appear to you that this is *so come to pass*; by the

Sect. 28. *the Old Testament Methodiz'd.*

the immediate hand and blessing of God, and that is He alone that hath given me this great increase, and hath taken from your Father, and given to me : I shall acquaint you with a Vision I had in a Dream several years ago, I saw the Ramz and He-goats, that at the ramming-time leap'd on the Cattel to be all ringfreaked, and the Angel of the Covenant (the Lord Christ) call'd me to him, and bad me take notice of it, telling me, He had observ'd how unjustly Laban had dealt with me, and therefore he would by his own Hand do me right, and to Him alone I owe these Riches I have gotten. And now this good God hath appeared to me again, Stiling himself the God of Bethel, and thereby putting me in mind of my Promise and Vow there made unto him, and intimating his acceptance and approving thereof, [see Ch. 28. v. 18.] I say, This God hath appeared to me again, and commanded me forthwith to arise and return into the Land of my Nativity. Then Rachel and Leah answered, What Portion or Inheritance can we expect from our Father, seeing he doth grudge us the Wages he agreed to give thee, and hath so often chang'd and alter'd the Conditions ? He hath dealt with us as Strangers rather than Children. He hath not dispos'd of us like Daughters, giving us fitting Dowries, but hath sold us to thee for 14 years service, and the munny and profit which he hath gotten by the sale of us he hath quite devour'd, that is, converted to his own use, whereas of right he should have given it to us in portions. He hath very little reason therefore to complain of the Riches God hath taken from him and given to thee for thy last fix years service. Therefore do as God hath commanded thee, we are very ready to comply with thee therein. Then Jacob setting his Wives and Children on Camels, went away privately (k.) with all his Family, Cattel, and Substance which he had gotten, intending to go to his Father Isaac in the Land of Canaan. His Wife Rachel out of

(k.) V. 20. Furatus est Cor Labanis, i.e. furtivè clandestinè fugas, videtur hic quadam effe Hypallage: furare aliquem esse furari se ab aliquo.

his

his Family would be guilty of so vile an act, he (more rashly than wisely) says, *With whomsoever thou findest them let him not live; not imagining in the least that his beloved Rachel had stolen them.* Further says Jacob, *Here before our Brethren, I give my full consent that thou shouldst search us all; If thou canst find any thing that is thine, take it with all my heart.* Laban hereupon searched their Tents, one after another, and at last came to Rachel's Tent, who perceiving her Father intended to search there for his Images, the put them in the Camels Saddle-furniture, and sat upon them, and excusing her self for not rising to him, and paying him the duty and respect the owed him, because the Custom (u) of women was upon her, [Levit. 15. 19.] he did not disturb her, but searching in other places found none. Then Jacob's anger was kindled, and he could not but express his great resentment of Laban's injurious dealing with him; and accordingly ask'd him, *What Trespases he had been guilty of; that he had so hotly pursued after him? Thou hast (says he) searched all my lust, and what hast thou found of thine? I have served thee 20 years, and that with great diligence and faithfulness. I have carefully kept thy Cattel, thy Ewes and She-goats have rarely cast their young; Thy Rams I have preserved. That which was torn of wild Beasts, I brought it not in account to thee, but made it good my self, though strict justice would not oblige me to it.* [See Exod. 22. 10, 11, 13.] How painful my Service hath been is not unknown to thee. In the day the drought consumed me, and in the night the frost; and my sleep departed from mine eyes. And in this manner have I served thee 14 years for thy two Daughters, and six years for such a portion of thy Flock as by Providence should fall to my share, according to the Conditions agreed on between us; and yet these terms hast thou very injuriously changed several times; And truly except God, even the God of Abraham, and the God whom my Father Isaac serves with so much fear and reverence, (as the only God, who is to be feared and worshipped) had been with me, and had extraordinarily blessed me, thou hadst sent me away empty. But the Lord hath taken notice of thy hard dealing with me, notwithstanding all my faithfulness and diligence, and painful labour in thy Service, and accordingly did yettermight rebuke thee for thy evil intendment towards me. Laban being something melted with these words, said, Well, these Women thy Wives are my Daughters, and their Children they have born unto thee, I account them as my Children, (my self being their remote Parent) and thy Cattel thou hadst all from me; (He takes no notice of what Jacob had deserved of him, or of what God had so wonderfully given him,) and all that thou hast is mine. (o) But yet notwithstanding it were a foolish thing for me to go about to hurt thee, or thy Wives or Children; for in so doing I should but hurt my self. (p) Therefore let us make a Covenant one with another, and raise an heap of stones on this Mountain, to be a Monument thereof, that I shall not pass over this place to hurt thee, nor thou to hurt me. If either of us do so, he shall forfeit his fidelity, and be liable to divine Vengeance for his perjury. Jacob readily agreed hereto, and immediately spake to his own Company, and to Laban's also to join in gathering an heap of stones, which might serve as a Memorial hereof. And this heap of stones Jacob in the Hebrew * Tongue called Galad (q) and Laban in the Syrian Tongue call'd it Jegar-Sabadaiba, both signifying an heap of Witnesses, that is, an heap to be a witness of, and to be a memorial of this Covenant here made. And Jacob also call'd it Mizpah, (r) that is, a Watch-Tower, whereupon Laban said, The Lord watch between me and thee, that we may keep this Covenant inviolable, and that when we are absent one from another, neither of us may delign any hurt to each other. And Laban further said, If thou shalt afflict my Daughters, or take other Wives besides my Daughters, then God who knoweth and rewardeth Wickedness (especially Treachery) punish thee as thou deservest. Thus He who had been a very unkind Father whilst his Daughters were with him, now pretends great tenderness of affection to them, and conditions with Jacob against that whereunto his own covetousness had forced him before. Then they swear the Covenant agreed on between them, Laban swears by the God of Abraham, and the God of Nabor, and the God of Terah their Father. Thus he intermixeth the God of Abraham (the only true God, with the Idols which Terah, Nabor, and Abraham himself before God called Him had served in Chaldaea, Jof. 24. 2. But Jacob swears only by the fear of his Father Isaac, that is, the only true God, whom his Father Isaac feared and worshipped. Then Jacob killed Beasts, and provided a Feast (such being usual at the making of Covenants,

(a) Non tam memores similes ac vetriculi dolores.

(o) Thus He boasts.

(p) But he was not of this mind, when he first went out to pursue Jacob, and therefore Jacob may thank God for all, who had thus bridled, if not altered him.

* Neg. animi viginti mactavit, ut religionem Jacob, vel dilectum.

(q) By a little change afterwards was framed the word Galad.

(r) q. d. Deus intuitur.

Sect. 29. the Old Testament Methodiz'd.

see Gen. 26. 30.) and invited Laban and his Company to eat with him, who tarried all night upon the Place. Early in the morning Laban (s) took an affectionate farewell of Jacob, kissing his Sons and Daughters, and blessed them, wishing to them all happiness and prosperity, and so departed to his own place.

Gen. 31. whole Chapter.

Laan's Curse into a Blessing, Numb. 23. 11. Dent. 23. 5. so the minds of the Barbarians Acts 28. 4.

SECT. XXIX.

Jacob being sent away by Laban in peace, continued his Journey towards Canaan; and as he went on, he had a Vision of an Army of holy Angels, appearing in Humane Shape, that met him, to encourage him against his future fears and dangers; whereupon he called the name of the place Mahanaim, that is, two Hosts; intimating how two Hosts there met, viz. one of the holy Angels, the other of his own Company and Followers: And here afterwards was a City built, called by that Name. And being to pass thorow the Country that was at present inhabited by his Brother

(t) Called here the Land of Stir, not from Esau, but from Stir an Horite, ch. 14. 6. and ch. 36. 20, 21. which Horites Esau drove thence, Dent. 2. 22. And there now Esau dwelt, and through which Country Jacob must pass.

† Idumaea una orientalis (de qua hoc loco agitur) alia australis. Has Regiones non simul sed vicissim Idumaei habitaverunt. Tandem orientalem deseruerunt, & australem occuparunt, ante exitum Israelitarum ex Aegypto: nam ingressi Israelitis in terram promissam non ibi erant Idumaei sed Sihon & Og, &c. His addit quod Job erat Idumaeus, & de stirpe Esau, & habitavit in terra Hus quae erat trans Jordanem non procul a monte Galaad. Ergo tum ibi habitaverunt Idumaei, indeque postea migrarunt. Tantum difficultas esse potest ex Thren. 4. 21. Edom quae habitabat in terra Hus. Sed verisimile est Idumaeos maxime habitasse nomina priorum locorum multis locis indidisse. Bochart.

And being in this distress he set himself to call not upon the Angels (that had lately appeared to him) for their help and mediation, but upon the true and ever living God, praying unto Him after this manner, O God of my Grandfather Abraham, and Father Isaac, to whom thou hast made many great and glorious Promises, and to their Seed. Thou commandedst me to leave Melopotamia, and to return to my Fathers house, (u) and didst promise to deal with me, and Lo, I am now obeying thy Command. I acknowledge I am altogether unworthy of the great Mercies thou hast bestowed on me, and of that Faithfulness thou hast expressed towards me. For when I came from my Fathers house, I was in a mean and poor Condition, I passed over the River Jordan that I have now in mine eye, only with my Staff in my hand, and now behold I am become two Bands. And seeing thou hast hitherto been so gracious unto me, I humbly pray thee now help me, and save me from my Brother Esau, who I fear (without thy Interposition) will come upon me and slay me with my Wives and Children. Lord, thou hast promis'd to do me good, and to keep me in all places, [Ch. 28. 14. 15. & 31. 3. and to make my Seed as the Sand of the Sea. Therefore I pray thee of thy great mercy, make good these thy gracious Promises unto me.

Jacob having thus prayed, and reposed his Trust in God, yet He judg'd it fit to use all good and fair means for his own Preservation. And therefore resolved with himself to send a Present to his Brother, to propitiate and atone him. And accordingly he call'd out some of all his Cattel for this purpose, but the approaching of the night, and his haste to prevent his Brothers coming, would not suffer him to make any curi-

(s) Thus God over-rules the hearts of wicked men, fo ch. 33. 4. So he turned Paul towards Paul,

ous choice. However he took out of his Flocks 200 *She-Goats*, and 20 *He-Goats*, 200 *Ew's*, and 20 *Rams*, 30 *Milch-Camels* with their *Colts*, 40 *Kine* and 10 *Bulls*, 20 *She-Ases* and 10 *Foals*, in all 580 *Head of Cattel*; a rich and noble *Present*, being an excellent and large *Stock* for breed. These several sorts of *Cattel* he delivered into the hands of so many several *Servants*, and charged them to pass over the Ford of *Jabbok* with them, and to put a good distance and space between *Drove* and *Drove*, that so his *Present* might make the fairer *show*, and that by degrees the heat of his Brothers *Rage* might abate and cool. Then he charged the first *Servant* that went with the first *Flock*, that when he met *Esau*, and he should ask him, *Whence he came*, and to whom he belonged, he should say, *This is a Present of thy Servant Jacob*, sent to my Lord *Esau*, and behold he himself is behind coming to wait upon my Lord. And he charged the rest of the *Servants* that went with the other *Flocks* to do accordingly. And he thought with himself that by this means (in all likelihood) he should appease his Brother, and melt his *Rage*, and dispose him to be kind and favourable to him. The *Present* being sent away, His next care was to pass his *Wives* and *Children*, and his *Company*, and his *Flocks* and *Substance* over the River *Jabbok*, but he himself stayed behind, that he might spend the night in private prayer unto God. And having wrestled with the Lord several hours by fervent prayer, not without many tears, [as we read, *Hof. 12. 4. He wept, and made Supplication, &c.*] at last the Son of God, the Angel of the Covenant appeared to him in an humane shape, and set upon him, and wrestled with him, and he was pleased not to prevail over him with that measure of strength which in that assumed Body he did take and use at that time; to intimate to him, and to assure him, that though he was to wrestle with many Difficulties, and many Afflictions, yet he should be Victor in them all; However to keep him humble, and that he should not be exalted above measure, but know by whose Indulgence he did prevail, he touched the hollow of his Thigh, and put it out of joint, and the *Sinew* sprang, so that he halted of it for the present; to intimate to him that it was not the hand of a mere man that strove with him. Then the Angel speaking to him after the manner of men, said, *Let me go, for the day breaketh*; but Jacob now perceiving the Person he wrestled with to be more than a mere man, said, *I will not let thee go except thou bless me*. Then the Angel asked him his Name (which he knew well enough) but to take occasion for what he meant to say concerning the change of his Name. He answers, *Jacob*. The Angel replies, *That his Name should henceforth not only be called Jacob but Israel*; (x) that is, *One that hath Princely Power with God*, [Gen. 46. 2. & Ch. 35. 10.] and (should also prevail over men. Then Jacob desired the Angel to tell him his Name, (y) hoping he would have given him some peculiar Name, whereby he might have the clearer knowledge of Him, and might better remember and honour him. The Angel refused to satisfy his curiosity in that, (as likewise he did, *Judg. 13. 17, 18.*) but he blessed him. So Jacob called the name of the Place *Peniel*, because he had there seen the Son of God in an humane shape, face to face, who had there manifested himself more clearly to him than ever before, and he had escaped death, notwithstanding his glorious fight, which the Godly us'd to fear when they saw Visions of God. See *Exod. 20. 19. Judg. 6. 22, 23. & 13. 22.* And now he looked upon his life as safe, and that God would preserve him from *Esau*. Then the Sun rising, Jacob passed over to his Company, and he halted upon his Thigh. But 'tis probable he was suddenly cured of it by the Angel before he came at his Brother *Esau*. Therefore the *Israelites* to perpetuate the memory of this Honour which God vouchsaf'd to Jacob in this Conflict, did forbear (even till *Moses* time, and after) to eat of that *Sinew* in the Thigh of any Creature, which in Jacob was *Sinew-sprung*.

Gen. 32. whole Chapter.

SECT. XXX.

Jacob now approaching near to his Brother *Esau*, he marshalled his Company in this manner: In the Fore-front he placed the *Hand-Maids* and their *Children*, next *Leah* and her's, then *Rachel* and *Joseph*, (placing that which was dearest to him furthest

furthest off from danger): and before all he marches himself in Person, trusting in God. Coming now in fight of his Brother (who came magnificently attended with a Train of 400 men) he bowed himself seven times (z) to the ground at several distances, and coming up near to him, *Esau* (whose heart now God had wonderfully altered) ran to meet him, and embracing him, fell on his Neck, and kissed him. They both wept for joy (a) to see one another after so long an absence. After their mutual embracings were over Jacob's Wives and Children came near, bowing themselves to the ground. *Esau* ask'd him, *Whose those were that came with him?* He answered, *They are my Wives*, and the Children that God hath graciously given thy Servant. He asked him then, *What he meant by these great Flocks he had met?* Jacob tells him, *He sent them to testify his Respects to him, and that he might find grace in his sight.* *Esau* replied, alas, my Brother, I have much wealth; I have enough; (b) why shouldst thou deprive thyself of what thou hast gotten? But Jacob answered, nay I pray thee accept my Present, for I have seen thy face as though I had seen the face of an Angel; (c) that is, *It is unspeakably comfortable to me that thou art pleas'd with me, and to kind and friendly unto me; therefore I pray thee accept of what I have presented thee with*, it being of that wherewith God hath graciously blessed me. (d) For he hath dealt very graciously and bountifully with me, and for his goodness I have all (e) things needful, and am abundantly supplied. *Esau* after much intreaty accepts of his Present, and offers with his Company to Conduct him on in his Journey. But Jacob civilly refused that kindness, representing to him that his Children were tender, and many of the Cattel with young, and therefore they must not be over-driven for fear of danger to them. Therefore, says he, let my Lord be pleased with his Train to go before, and I will softly follow after, as my Company and my Flocks are able to bear; and as soon as conveniently I can I will come and wait upon my Lord at *Seir*. (f) *Esau* then offered to leave some of his men with him, to guard him. But Jacob humbly told him there was no need of it, and Jacob with a therefore he would not give him or his people that trouble. *Esau* thereupon took his few of his Servants, and marched to *Seir*, the place where he dwelt, and Jacob kept on his way till he came to *Succoth*, (as it was afterwards called) where he built (g) him an House, (that is, some slight building for present use) and made Booths for his Cattel; and then passing over Jordan, he pitched his Tent before *Shalem*, a City of the *Sychemites*, afterwards called *Sychar*, [John 4. 5.] And here he bought a piece of Land for his present use (as *Abraham* did the Field of *Machpelah*, Gen. 23. 17, 18,) of the Children or Subjects of *Hamor*, *Shechem's* Father, (the Prince of the Country) for an soon by so many 100 Lambs, or an 100 pieces of Silver, (bearing the Figure or Impression of a Lamb, nish * See *Jos. 24. 32. Acts 7. 16.*) and here (h) he built an Altar and called it *The Altar of God*, the God of *Israel*, which he erected in a pious and grateful Memorial of athen his new Gods favour in giving him (according to his new Name) power not only to prevail reconciled Brother with Himself for a Blessing, but with his Brother *Esau* also, to divert his wrath. And ther. this Altar was built in the self same place where *Abraham* before had built his first (i) But before He did this, 'tis probable He went to visit his aged Father *Isaac*, and then returned to *Succoth*. * Pecunia a pecunde. (h) This was the portion of Land which Jacob, on his Death-bed in Egypt, gave to his Son *Joseph*, Gen. 48. 22. and here it was that Christ had a conference with the woman of Samaria, Joh. 4. 5. And here was Jacob's well near Mount *Gerezim*.

Gen. 33. whole Chapter.

SECT. XXXI.

During Jacob's abode here, his Daughter *Dinah* about 15 years (i) of Age going (i) Sic Cornelius a lapide. forth out of Curiosity to see the Daughters of the Land, (probably at some Feast (k) Quere ne (k) or Fair, or Publick Solemnity,) and to please her phantse by gazing on Foreign ad Esau con- Fashions, was seiz'd upon by *Shechem* (Son of *Hamor*, Prince of the Country) and ravent, Jo- seph. Antiq. defiled. This young Prince was so greatly enamoured of *Dinah*, that his Soul clav'd to her. Lib. 1. c. 27.

to her, and he spake very kindly to her, to appease her for the injury he had done her, and the Rape he had committed upon her, and strove by all the fair words he could use to draw her to Consent to marry him. And that he might succeed in his Design, he prayed his Father to procure that *Danofel* for him to be his Wife. So that even among Heathens we see it was usual for Children to marry with the Consent and Direction of their Parents. Jacob understanding by some that went out with *Dinah* how it had fared with her, was exceedingly troubled at it, yet he vented not any passion, but in silence ruled his spirit till he could speak with his Sons (who were then in the Field with the Cattel) and could advise with them what was fit to be done on so sad an occasion. The Sons of Jacob when they heard of it, were greatly vexed, and very wroth that *Shechem* had committed so great folly and iniquity, and thereby offended God, and brought such a stain and blot on their Family. Notwithstanding *Hamor* the Father of *Shechem* (who should have expressed his high Displeasure against his Son for so great a Transgression) comes to Jacob and his Sons, and communes with them, and Requests them, That *Dinah* might be given to his Son to Wife; And further desires, That they might freely make Marriages interchangeably between them, and so grow into a Kindred and Friendship the one with the other. He further tells them on those Conditions, the Land should be free for them to dwell in, and to Trade in, and therein to get Possessions. *Shechem* also seconded his Fathers motion, and told them, If he might find so much favour in their eyes as to obtain their Sister for his Wife, he would do any thing they should desire of him; Whatever Dowry they required he should give her, or whatever Gift in recompence of the Injury he had done her, he was willing to give her, provided he might have her. Jacob permitting his Sons to give the Answer, they having laid their Heads together, and being not only averse to the Match, but desiring Revenge, answered cunningly and deceitfully, and which was worse, they covered their deceit with the colour of Religion. They tell *Hamor* and *Shechem*, That they could not without dishonour to their Religion give their Sister to a Person Uncircumcised. But if they would consent that all the Males among them should be Circumcised, and so become like unto them, then they would make Marriages with them, and dwell with them, and they would become one People. (1) Thus they would have this holy Sacrament of Circumcision (the Seal of Gods Covenant) profaned, and obruded upon Unbelievers; and all to accomplish their wicked design of Revenge. But if they would not consent to this, they would take the Daughter of their Family, and depart from them, and would have no more to do with them. These hard Conditions *Hamor* and *Shechem* agree unto, and *Shechem* out of the great love and kindness he had for *Dinah*, immediately applies himself to get his Peoples consent also. And being a young Prince greatly esteemed and honoured among them, He with his Father came to the Gate of their City, (where their Civil Affairs were usually transacted, and where were their Publick Assemblies and Courts of Justice) and there spake to them after this manner: These Israelites that are lately come among us, are for ought I perceive, very peaceable and quiet Men. I see no reason therefore but that they should be permitted to dwell in the Land, and to trade with us. Nay, I think it for our Interest to make a straight League with them, and to make Marriages interchangeably with them, taking their Daughters to us for Wives, and giving our Daughters to them; And so by Commerce and Trafficking with them, and by making Marriages with them, in time their Cattel and Substance will come to be our. So that there is a fair Prospect of great profits that will accrue to us by thus associating with them. But there is one Difficulty in the Case; These men being Jews, and so by the Rite of their Religion being all Circumcised, will by no means associate with us, except we Consent to be like them, and that all the Males among us will be Circumcised. This I confess is something hard for us to submit unto. However go alone, consider of the matter among your selves, and speak your minds freely. This Condition undoubtedly could not but seem very hard to the *Shechemites*; but the honour and respect they had for *Hamor* and *Shechem*, and the Prospect of Profit that was before them so prevail'd upon them, that they consented to it; and accordingly all the Males of their City (that us'd to go in and out at the Gates of it) were forthwith Circumcised. On the third day after this was done (when usually Wounds are most sore and painful) two of the Sons of Jacob, viz. *Simon* and *Levi* to whom *Dinah* was Sister both by Father and Mother) taking their Swords in their hands,

(1) Similia prestatum, 2 Sam. 16. 9. Judah enim & Simeon Canaanitis das postea duxerunt, c. 38. 2. &c. 46. 10.

Sect. 32. the Old Testament Methodiz'd.

hands, (m) and being attending, (as 'tis like) by some of their Brethren, and other Assistants, fell boldly and fiercely upon the City, and slew all the Males, (n) (viz. that were of riper years and lately Circumcised, and who by reason of their Soreness were not able to make Resistance, and among them *Hamor* and *Shechem*) and took away their Sister *Dinah* out of *Shechem's* House, where he had been kept since the day he had seiz'd upon her till now. Then they plundered the City, and carried away not only their Goods and Household-stuff, but what was in the Field, their Sheep, Oxen, and Asses, and took also their Wives and little Ones Captive. (o) Jacob understanding this, was highly incens'd against his Sons, and told them that which they had done, did exceedingly trouble him, and vex him at the very heart. They had render'd him odious, and made him even stink among the Inhabitants of the Land. And his Family bring but few in comparison of them, they had expos'd him and all that belonged to him to that eminent danger of being fallen upon and destroyed by them. And 'tis likely he shew'd them also the hainousness of their Sin against God, and the odiousness of their Treachery (p) and Cruelty, which he afterwards solemnly Curs'd, Gen. 49. 5, 6, 7. Curs'd be their wrath, for it was fierce; and their anger, for it was cruel, &c. But they gave him a stubborn and churlish Answer, That they were not able to bear that their Sister should be so dishonoured and abused, and upon that account they had done what they did.

Gen. 34. whole Chapter.

nobiles erant. Walther. God might justly suffer this for the *Shechemites* own sins, though he took occasion to do it from the sin of their Prince. See 2 Sam. 24. 15, 17. 17. Quod unus fecit Civibus in genere Inimicatus, quod hoc flagitium nec impedirent, nec punirent, sed de eo potius gloriantur sunt.

(o) 'Tis very like that many of the Captive women and children were by Jacob sent back to the City, with a proportion of the Spoil for their necessary Maintenance, keeping what he thought fit to serve as a Recompence for the wrong done to his despoiled Daughter.

(p) For this fact 'tis like he deprived them of their Birthright, as he did *Reuben* for his sin, and conferred it on *Judah*, Gen. 49.

(m) Simon about 21, Levi about 20 years of age. Hinc palam est Legem Jacobo Nuptum anno primo quo transiit ad Labanum, non septimo. Non enim Simeon si tunc natus esset id aetatis esse poterat ut hoc pararet. Anonym. in loc.

(n) Non omnes Circumcisi, aut interfecti sunt, sed ii tantum, qui per portam egrediebantur &c.

SECT. XXXII.

Jacob being now perplexed with fear, by reason of that which his Sons had done to the *Shechemites*, and perhaps thinking to remove to some other place, the Lord appeared to him (whether by Vision or Dream is uncertain,) and appointed him to go to Bethel, which was distant from *Shechem* Southward about 30 English miles, and to build there an Altar unto God, who appeared to him when he fled from the face of his Brother *Esaus*, (q) thereby calling to his remembrance the gracious Promise which God had there made to him, and the Vow which he had there made to God, and possibly he had delayed to perform it, Ch. 28. 22. And this Stone which I have set up for a Pillar shall be Gods House, &c. Then Jacob being quicken'd by the late danger he was in, as likewise by the Lords appearing to him, and commanding him to go to Bethel to perform the Vow he had there made; He spake to those of his own proper Family, and as 'tis like, to those who appertain'd to him, and were of his Retinue, and pitched their Tent with him, to put away the strange Gods * that were among them, that is, the Idols which other Nations worshipped, but might not be indured among them that worshipped the true God. Whether hereby he meant *Laban's* Gods, or *Teraphim* stolen by *Rachel*, and possibly not before this time known to him, or any other brought by some of his Retinue, when they came from *Laban* and *Mesopotamia*, (whom he perceived too much addicted to the Superstitions of that Country) or some of the *Shechemites* Idols, possibly of Gold or Silver which they had lately plundered, and secretly kept, is uncertain. He commands them also to purifie or wash themselves, and to change their Garments, putting on others, or washing those they had on; which external Rite or Ceremony was afterwards enjoined by the Law in divers Cases, as we may see Levit. 15. 13. Numb. 31. 23. and imported a change of Mind and Manners, and a cleansing themselves from all filthiness both of Flesh and Spirit; which he intimates to them they stood in need of more effectually, not only by reason of their 'disilement by Idolatry, but in regard of their late base murder committed on the *Shechemites*. And having exhorted them to prepare and sanctifie themselves for that solemn Worship of God

(q) Ch. 27. 43;

* This He did in performance of that most material part of his Vow, Gen. 28. 21. Then shall the Lord be my God.

God which he was to set up and exercise with his Family at Bethel; he now encourages them to go up with him thither, where he intended to perform his Vow formerly made in that place, [Ch. 28. 17.] and to build an Altar to God, where before he had only erected a Pillar, about 27 years ago. Jacob's Family yielded a ready compliance to this his Injunction, and brought to him such Idols as they had among them, and the Ear-Ornaments (r) or Rings, which probably they had plundered from the Shechemites, who had worn them in honour of their Idols, see Hosea 2. 13. And Jacob buried them under an Oak by Shechem, from the knowledge of his Family and People, that they might never be found or used again. Then he and his Company marched towards Bethel (formerly called Luz, Ch. 12. 8.) and the terror of the Lord was upon the Cities that were round about them, that they did not pursue after them, nor destroy them, as they might have done. And he built there an Altar to sacrifice thereon, where God appeared to him, when he fled from the face of his Brother Esau. Jacob being now not far from his Father Isaac's House (whom in all likelihood he had often visited before this, having been seven years at least in Canaan since his return from Laban, and had frequent intercourse with him.) I say, being near his Father's House, as it seems Deborah (s) Rebecca Nurse (see Ch. 24. 59.) came from Isaac's House to visit him, and there died, and with great mourning was buried under an Oak. God now appeared to Jacob again after he was come from Padan-Aram, (and this is the Seventh time that he had revealed himself to him in an especial manner) and confirms the Name Israel to him a second time [see Gen. 32. 28.]

(r) Infignia
hæc erant ali-
cujus supersti-
onis dicata,
scilicet alieni
patriæ nuntii,
vide Exod. 32.
2.

(s) Hec jamina
annum saltem
pergit 162.

(t) God doth
here ratifie his
Father Isaac's
blessing, which
he gave him
when he fled into
Mesopotamia,
Ch. 28. 3.
4.

(u) Joseph was
now about 13
years of age
when Benja-
min was born.

(x) Pyramidem
perlegantem
fuisse sit Bo-
chardus.

(y) Here Jacob
is called Israel
Edar, (z) a mile from
Bethel, and there Reuben defiled his
the first time,
according to

Gods Command, v. 10. (z) Turrim græcis hic Pastores excubabant. Luc. 2. 8. * Where afterwards the Angels appeared to the Shepherds. † So Abshon sinned with his Fathers Concubines, 2 Sam. 16. 22. And as David abstain'd from them afterwards, 2 Sam. 20. 30. fo 'tis likely Jacob did from Bilhah.

And God said unto him, I am God Almighty [see Ch. 17. 1.] Be fruitful (t) and multiply. A Nation, yea many Nations shall spring from thee; yea even Kings shall come out of thy Loins. The Land which I promised to Abraham and Isaac, to thee will I give it, and to thy Posterity, and not to Esau. Then the Lord ascended up to Heaven, vanishing out of his sight. And Jacob set up a Pillar in this Place where the Lord had talked with him, as a perpetual Memorial of Gods goodness to him; The former which he set up there near thirty years before, being (in all likelihood) demolished; and he poured a Drink-Offering and Oil thereon [see Gen. 28. 18.] So that these were in use for Consecration before the Ceremonial Law of Moses. And a second time called the Name of the Place Bethel, or the House of God. Jacob stayed not long here, but travelled from hence to Ephrath, or Bethlehem-Ephrata, [Mich. 5. 2.] where our Saviour afterwards was born. His beloved Rachel, when they had almost reached the Place, fell in travail, and having exceeding hard labour (though the Midwife comforted her that she should have another Son, which she accordingly brought forth, (u) but immediately after finding her self dying, and her Soul departing from her Body, she called the Name of her Son Benoni, that is, the Son of my sorrow. And thus she died by bearing a Child, who before quarrelled with her Husband, and said, Give me Children or else I die. But Jacob would not suffer such a Name to be given to his Son, that might continually renew his sorrow for the loss of his dear Wife, and therefore called him Benjamin, that is, the Son of my right hand, intimating that he should be his beloved Son, tenderly regarded by him, and always, as it were at his right hand. Jacob had now 12 Sons, all which are said to be born to him in Padan-Aram; that is, all besides Benjamin by a Symehdoche. Afterwards when the 12 Tribes were accounted and settled, Ephraim and Manasse (the Sons of Joseph) were put in, and Joseph and Levi (in a sort) left out, that is, Levi was left out as to having any Land by lot in Canaan. They are called the 12 Patriarchs, Acts 7. 8. and the 12 Tribes, Acts 26. 7. Their Names were engraven on 12 precious Stones on the High Priests Breast-Plate, Exod. 28. 21, 29. And on the 12 Gates of the New Jerusalem, Ezek. 48. 31. Apoc. 21. 12. Jacob buried Rachel in the way to Bethlehem-Ephrata, and set a Pillar (x) or Monument upon her Grave, which continued unto Moses's time, yet it stood in the time of Samuel and Saul, 1 Sam. 10. 2. About this place many Infants were murdered by Herod, Math. 2. 16. Jer. 31. 15.

Then Israel (y) journeyed forward, and set up his Tents beyond the Tower of Edar, (z) a mile from Bethel * towards the South, and there Reuben defiled his Fathers Bed, lying with † Bilhah his Concubine. And Israel heard thereof, and

was grieved at the very heart for it, because thereby God was highly offended, his own Family dishonoured, and Cause was given to the Heavens of great Scandal and Reproach. So that Jacob had reason on his Death-bed to complain of this foul Transgression, and to deprive Reuben of his Birthright for it, 1 Chron. 5. 1, 2. Gen. 49. 4.

Gen. 35. from 1. to 23.

SECT. XXXIII.

Eleven years after Jacob's return into Canaan, when he was now about 108 years old, He sent his Son Joseph (being 17 years of age) to the Sons of his Hand-Maids (that were feeding the Flock) that he might be trained up in the knowledge and skill of ordering Cattel; And he the rather sent him to them than to his Sons by Leah, to avoid envy and emulation; and possibly he hoped that the Sons of Bilhah (Rachels Hand-Maid) would for Rachels sake be more kind to him. Jacob loved him more (a) than all his Children, being the Son of his beloved Rachel, and the Son of his old age; and possibly he saw in him, besides the comeliness of his Person, some Prefigure of more than ordinary Wisdom, and a great Mind. And to tell his love to him, he made him a Coat of divers colours [such a Coat Tamar had, and such Kings Daughters used to wear, who were Virgins. See 2 Sam. 13. 18.] But because of Jacob's singular love to Joseph, his Brethren hated him, and could not speak peaceably to him. Joseph relates to his Father their injurious usage of him, and their evil Conversation among themselves, which could not but be a great trouble to the good old Man. Joseph after this dreamed a Dream, which was to this purpose, viz. That as they were binding Sheaves in the field, his Sheaf rose up and stood upright, and that his Brethrens Sheaves stood round about it, and made obeisance to it.

This Dream he himself being much afflicted with, out of an youthful simplicity told it to his Brethren. This much innag'd them that he should dream such a Dream, as if he should Reign and Rule over them, and they hated him for it. He dream'd again another Dream, to wit, that the Sun, Moon, and eleven Stars made obeisance to him; and telling this also to his Father and to his Brethren, his Father rebuked him for it, not knowing that these dreams were of God, but fearing that they proceeded from his own ambitious thoughts, and the effect of them would be to stir up the envy of his Brethren against him; What (says he) shall I and thy Mother (b) Leah, and thy eleven Brethren come and bow down to thee? This he said at present to prevent the exalting of Josephs mind, and to abate the envy of his Brethren. But afterwards when he came to consider that his Dream was doubled, and both tended to signify the same thing, he began to think there might be something more in it than he yet perceived, and so laid it up in his heart. Having therefore as 'tis like for a while kept Joseph at home with him at Hebron where he now dwelt, (to prevent all discord between him and his Brethren) some time after he sends him to visit his Brethren that were feeding their Flocks at Shechem, about 16 miles off, the place where about four years ago they had committed that Mafacre upon the Shechemites, and ever since, as 'tis like, the less inhabited, and so more fit for Pasturage. I say, he sends him to see how His Brethren did, and whether all things were well with them, and possibly Jacob thought hereby to oblige them, and to procure to Joseph some kindness among them. Joseph accordingly goes to seek his Brethren, and being directed by a Stranger, he found them in Dothan, about eight miles distant from Shechem. As soon as they saw him coming towards them, they laid in derision among themselves, behold This dreamer cometh, Come let us kill him, and cast him into some Pit, and then tell our Father that some evil Beast hath devoured him, and so we shall see what will become of his Dreams. But Reuben (the eldest of Jacob's Sons by Leah who had most cause to be jealous of this eldest Son by Rachel) desirous to save him from their fury, and to deliver him to his Father again, advis'd them by no means to lay violent hands on him themselves, but rather to put him into a Pit that was there in the Wilderness, and so they might more handsomely rid themselves of him. But this he advis'd not with any intent to let him lie there, but to take him out secretly afterwards, and so to restore him to his Father.

They

V. These are the
Generations
of Jacob] viz.
those mentioned
Ch. 35. v. 23.
26. The His-
torical Narration
of whom being
interrupted by
a relation of
Esau's Posteri-
ty, Ch. 46. he
now resumes.
(a) Benjamin
was now but
three or four
years old, and
not come yet
to any proof
to gain fo
much of his
Fathers affec-
tions.

(b) Leah was
his 5th-mother,
who after-
wards bowed
down to him
in her Sons,
and Rachel in
Benjamin, and
Jacob himself
in his Sons.

They agreeing to what *Reuben* advis'd, forthwith stript *Joseph* of his fine Coat, and cast him into the Pit (notwithstanding all his earnest intreaties and tears, and the anguish of Soul they saw him in, Gen. 42. 21.) In which, though very deep, yet there was no water. * When they had done this, without any remorse for their cruel Fact, they sat down to eat bread, and make merry, not at all regarding the afflictions of *Joseph*, Amos 6. 6. Immediately whilst they were eating, they see a Caravan of Merchants, that were partly *Ismaelites* (descended of *Ismael*, *Hagar's* Son) and partly *Midianites* (descended of *Midian*, *Keturah's* Son, Gen. 25. 2.) who dwelling both in Arabia, 'tis like did Traffick together; and having bin at *Gilead* to buy Balm and Spicery, were now travelling that way towards *Egypt* to sell their Merchandise there. *Reuben* (it seems) before they sat down to eat, had, upon some pretence, slip'd away from them, intending, without their knowledge, to take *Joseph* out of the Pit; but he being absent, and these Merchants coming by, *Judah* said to them, What profit would it be to us to kill our Brother, and then conceal his death? we should remember that he is our own Fleſh and Blood; In my opinion we had better sell him to these Merchants, and so rid our selves of him. To this motion they readily agreed, and accordingly drawing *Joseph* out of the Pit, they sold him to these Merchants (for 20 pieces of Silver (c) amounting to about 1 l. 5 s. of our money) who carried him down into *Egypt*, and there sold him to *Potiphar* * an Officer of *Pharaoh's*, and Captain of his Guard. *Reuben* not long after *Joseph* was gone (knowing nothing of what they had done) came to the Pit, and not finding him there, he rent [†] his Clothes (as they used to do in cases of great and extrem sorrow (to intimate how their hearts were rent and torn with grief) and came to his Brethren, and told them their Brother was not in the Pit, and he suppos'd they had slain him in his absence, as at first they intended. But when they had told him that they had only sold him to the *Ismaelites*, and had not kill'd him, he contented with them to Conceal this their Fact from their Father, and to deceive him with a forged Tale. For they killed a Kid, and dipped *Joseph's* Coat in the blood of it, and sent it to their Father by Messengers of their own appointing, who bringing it to Him, told him, They had found it, and desired to know of him whether it was his Son *Joseph's* Coat or no. Old *Jacob* immediately knew it, and cry'd out, O my Son *Joseph* is dead! doubtless He is rent in pieces by wild Beasts. Then He rent his Clothes, and put Sackcloth upon his Loins, and mourned for him many days. And all his Sons and their Wives with *Dinah* his Daughter rose up to comfort him, but he refused to be comforted; that is, his Passions did so far prevail over him, that he minded not what they said, but gave way to the extremity of his sorrow. He told them, He should carry this sorrow with him to his grave, and should go mourning into the state of the dead, to his dear Son; All which did much aggravate the wickedness of his Sons, who had brought this great sorrow upon their aged Father, yea and upon *Isaac* their Grandfather also, who lived some years after this, and therefore had his share doubtless in this great Affliction.

Gen. 37. whole Chapter.

SECT. XXXIV.

Not long after this *Jacob* goeth to the Valley of *Mamre* near *Hebron* to visit his Father, who shortly after died, and was gathered unto his People, that is, to the society of the Just, such as he Himself was, aged 180 years, and was buried in *Hebron* by his two Sons *Jacob* and *Esau* (d) as *Isaac* and *Ismael* buried *Abraham*, Gen. 25. 9. See Sect. 17. When the Funeral was over, *Esau* removed out of that Land, with his Wives and his Substance, to Mount *Seir* * (so called from a man of that Name) in the Southern Border of *Canaan*, which Land God gave to *Esau*, Deut. 2. 5, 12. Jof. 24. 4. partly because His and his Brother *Jacob's* Riches and Stock were so increased, that they could not conveniently dwell together in the same Land; and especially God in his all-wise Providence thus disposed and inclined *Esau's* heart to it, that he might leave *Jacob* in the Possession of *Canaan*, which was appointed for his Posterity, and that when the *Israelites* should come afterwards to inherit that Land, *Esau's* Posterity might neither be destroyed, nor displaced. *Esau* was called *Edom*, as

we

we have seen before, Gen. 25. 30. and from him *Idumea* took its Name. The Dominion of this Land was first in the hands of *Seir the Horite*, (whose Race is set down) among whom *Ans* is reckon'd, (*Esau's* Father in Law) who first found out or devised the joining of a Mare and an He-Aff together, whence issued a kind of beast half-Aff and half-Horse, (e) called Mules, that never bred of themselves, and are only thus begotten. And thus the Temporal blessings promised unto *Esau* by his Father *Isaac*, [Gen. 27. 39.] had their full accomplishment in due time; As likewise the Promise to *Abraham*, [Gen. 22. 17.] I will multiply thy Seed as the Stars of Heaven, thy Cattel gender as the sand upon the Sea-shore: As also the Oracle given to *Rebecca*, Gen. 20. 22. Two Nations are in thy Womb, and two manner of People shall be separated from thy bowels, &c. *Esau* had a great Posterity: Many Dukes descended from him, as we find Gen. 36. from vers. 15. to 20. and after Dukes there were eight Kings of his Posterity, vers. 31. which bare successively a golden Scepter (while *Jacob's* Posterity was in bondage in *Egypt*, and before there reigned any Kings over the Children of *Israel*.) and after Kings, Dukes again. So that we see the accomplishment of the Promise made to *Abraham*, Gen. 17. 16. That Kings should proceed from *Sarah*.

Gen. 36. whole Chapter.
1 Chron. 1. from vers. 35. to the end.

SECT. XXXV.

Judah having shewed himself very unnatural (as we have seen before, Sect. 33.) towards his Brother *Joseph*, we come now to observe how he was punished in his Children; He had at that time, (f) namely, since *Jacob's* return out of *Mesopotamia*, and coming into *Canaan* (contrary to Gods Command, and the good example of his Progenitors, and doubtless without, if not against his Fathers advice and consent) married a *Canaanish* woman, who bare him three Sons, *Er*, *Onan*, and *Shelah*: The eldest of these he married to *Tamar*, but He being very wicked, the Lord by some remarkable judgment slew him. Then He spake to his second Son *Onan* to marry her, and to raise up Seed to his deceased Brother, * according to the use and custom of that time, which 'tis like was at first prescribed to them by God, (but when it was prescribed doth not appear) and was confirmed afterwards by an express Law, [see Deut. 25. 5, 6. Ruth 1. 11. Mat. 22. 24.] and this was to preserve the

Prebeminence of the First-born, as a Type of Christ, otherwise, and in any other case, the Brothers marrying of the dead Brothers Widow was forbidden, Levit. 18. 16. Thou shalt not uncover the nakedness of thy Brothers Wife: it is thy Brothers nakedness. And this Law seems to be of a moral nature, and perpetually binding; and hereupon *Herod* was reproved by *John Baptist*, for marrying his Brother *Philip's* Wife; but the former was prescribed to the Jews only upon that particular reason before mentioned, and being only a temporary exception or dispensation from a perpetual Precept, concern'd only their peculiar state, and with it, it is at an end. But *Onan* though he married her as his Father injoyn'd him, yet wickedly envying the honour of his dead Brother, he resolved not to be the Father of any Child, that should be reputed His Brother, and not his own, and therefore rather than he would raise up seed unto his Brother, he spilt his seed on the ground. For which great wickedness God cut him off with sudden Vengeance. *Onan* being dead, his third Son *Shelah* was to marry her, but *Judah* (it seems) fearing the like ill hap to him which had befallen his elder Brothers, and suspecting (perhaps) some fault in her, or that some unluckiness followed her, he persuaded her to go to her Fathers House, and there continue till his Son *Shelah* was grown up, pretending to her, He should then marry her, but intending no such thing. Shortly after *Judah's* own Wife the Daughter of *Shuah* died; and when his mourning for her was over, he went up to his Sheep-Shearers at *Timna*, at which time they

K

(c) This after was forbidden, Lev. 19. 19. Thou shalt not lie with a diverse kind.

(f) *Palha* hac erant paulo post venditionem *Joseph* eodem ipso anno, & intra spatium 23 annorum omnia ista peragi petierant. Erat tunc *Judas* 19 vel 20 annorum. Tribus primis annis genuit tres filios: potale Er uxorem ducere anno 17 & *Onan* 18 (qui revera multi dies possant dici) *Tamar* ex *Juda* concipere & parere anno 21 post venditionem *Joseph*. Quod spiritus ad filios Pharez, descendunt natos est (quoadmodum & decem filios Benjaminis) in *Egypto*, nempe intra annos 17 quibus *Jacob* in *Egypto* vivit, statim in *Egypto* ingressi dicuntur. River.

* For the condition of such a Marriage was, that the first-born was to be counted the deceased Brothers Son.

* See Jer. 38. 6 & Zach. 9. 11.

(c) *Joseph* here in a Type of Christ, sold for 30 pieces of silver. See Acts 7. 9.

† See v. 34. of this ch. and ch. 44. 13. 2 Sam. 3. 31.

(d) Gen. 35. 19.

* See Sect. 29.

used to feast and rejoice with their Friends. Tamar understanding this, and perceiving how Judah had dealt with her as to Selah, the putting off her Widows Apparel, and putting on a Veil, and disguising her self, the fat in an open place, in the way to Timna, where Judah was to pass, both to tempt and be tempted. Judah not knowing her thus veiled, and taking her for an Harlot, he applies himself to her accordingly, and promises to send her a Kid from his Flock for a Reward. She (as it seems subsisting or changing her voice and tone, that he might not discern who she was) consents to him, on condition he would give her a Pledge, viz. his Signet, his Bracelets, and his Staff, that he would perform what he promised. Hereupon He lay with her, and she conceived by him, and went her way, and took her Widows Apparel again. Judah sends the Kid to her by his friend, intending to take up his Pledge; But he not finding her, Judah said, Let her take it, and keep it to her self, lest by overmuch inquiry after her, my folly with her be discovered, so much are men more afraid of shame before men than of sinning against God. About three months after it was told Judah that Tamar was with child by Whoredom. When He heard this, He was very angry, and said, Bring her forth, and let her be burnt; that is, let her be carried before the Magistrate, that so may be punished as an Adulteress; with burning, according to the Law of the Country. (g) For in regard of the promise that Judah had made of his third Son Selah to her for an Husband, and she had accepted of it, she was in the case of a betrothed Woman, and so her fault was to be reputed Adultery, for which Crime no less punishment was thought fit even before the Law was given. Judah here- in bewrays his own partiality in his own sin, and inhumane cruelty, in thus judging her to fire, and the fruit of her Womb yet unborn, and that before he had heard what she could say for her self, never minding how unjustly he had dealt with her, in not giving Selah to her, and possibly being willing to rid her out of the way, because he was unwilling to match Selah to her. But Tamar being brought forth, sent to her Father-in-law the Signet, Bracelets and Staff, affirming, that by the Man to whom those things belonged, she was with Child. Judah being thus convicted, did not justify as many would have done in such a case, but being conscious of his Crime, he acknowledges himself to be His; and thus the convict by his own Seal, entangles him with his own Bracelets, and beats him with his own Staff. He now acknowledg'd she was more Righteous than himself, because he had fail'd to give his Son Selah to her, which if he had performed, her Chastity might possibly have bin preserved; And thus the cause fell, when the Prosecutor was turned from charging her, to accuse himself, wherein he testifi'd his Repentance, and as an evidence thereof he ceas'd from offending in that kind again with her, and wherein he had done amiss, resolv'd to do so no more, see Job 34. 32. Selah was after married, and probably to Tamar. See Numb. 26. 20. Tamar's time of travail now drawing nigh, behold Twins were in her Womb. Her travail was very painful and perilous by the strife of the Twins in her body; and by that God seem'd to chastize her for her great offence. One of the Children putting forth his hand, (which was not according to the ordinary course of Nature) the Midwife bound a Scarlet thread upon it, by that mark to discover him from the other, saying, This comes forth first; for so the persuaded her self it would be. But He drawing in his hand again, behold his Brother came out. Then she said, How is it that thou art first broken forth? This breach is thine. (or thou art first broken forth into the World, and hast put back thy Brother,) and thou shalt bear the name of it, and shalt be called Pharez, which signifies a breach. Then came forth the other with a Scarlet thread, whom they called Zarah, (h) from a word signifying to appear, because she first appeared, and in part came forth first. All these things seem here to be punctually related to the birth of Pharez, who was one of our Saviours Progenitors, and to intimate to us that it is of meer Grace, that one of Judah's Family, the fruit of Incest, was chosen to be the Stock from whom the Messiah should Spring; as also to assure us that Christ will not reject great Sinners, who repenting of their Sinfulness unto him for pardon, seeing he would (as to his humane Nature) defend of such as were guilty of so great Transgressions.

Gen. 38. whole Chapter.

SECT.

SECT. XXXVI.

Joseph (as we have shewed, Sect. 33.) being carried down into Egypt, and sold to Potiphar, an Officer of Pharaohs, and Captain of his Guard, the Lords blessing fo eminently went along with him, that he quickly found favour in the eyes of his Master, and he employ'd him first as an ordinary Servant in his house, then to attend his own Person, as Groom of his Chamber, and finding by the effects the blessing of God to follow what he did, and that he was a prosperous man, he made him Overseer, or Steward over his whole house; And 'tis like Joseph being a young man of great ingenuity, quickly learned the Egyptian Language, to enable him for his Masters Service: And 'twas evident to Potiphar that God blessed his House, and blessed all that he had in the House, or in the Field, for Joseph's sake. So great is the benefit of having religious Servants. Potiphar hereupon committed the Care of all his Affairs and Concerns to Joseph, minding nothing himself, save only to eat and drink, and follow his own contentments. (i) Joseph going on to serve his Master after this manner with all fidelity, and being a goodly person, and well-favoured, about 10 or 11 years after he had been brought down into Egypt, and about the 27th year of his age, (k) his lustful Mistress cast her wanton Eyes upon him, and entic'd him to commit folly with her. He refus'd the motion with indignation, telling her how great a Trust his Master had reposed in him, having put all he had into his Hands but his Wife only, and therefore (says He) How can I do this great Wickedness and Sin against God? And how can I be so base, so ungrateful, so disloyal and unfaithful to my kind Master? But the impudently ply'd him with fresh Solicitations, which he by the Grace of God as strongly resist'd, and thum'd (as much as He could) coming nigh her, or being in her company. Shortly, upon a time coming home to perform the business of his Place, this impudent Woman observing most of the Servants of the House to be absent, thought that a fit opportunity for her wicked purpose, and so laying hands on him, said, Come and lie with me. O the prodigiousness of Lust, which breaks through all the Bonds of Conscience and Modesty, and instigates a Woman (who should be modest and shamefaced) impudently to offer to commit a Rape upon a Man! Joseph seeing himself in this danger, stays not * to partly with her, but struggling to get away from her, He leaves his upper Garment (which she had taken hold of) in her hands. She seeing that he had thus escap'd from her, runs out, and making a Noise, calls to those Servants that were about the house, and shewing the Garment, See (saith she) how my Husband hath brought in an Hebrew (so she speaks of him in contempt) among us, who by a dishonest and lewd attempt upon me, hath endeavour'd to bring Disgrace and a Reproach upon us; and so the laid up the Garment to produce it when her Lord came home. Thus, seeing Joseph will not satisfy her Lust, she will now satisfy her Revenge upon him; her raging Lust being now turn'd into raging hatred. Accordingly when her Husband came home, she tells him how Joseph had made an attempt upon her Chastity, and though he her self was the only guilty Person, yet she deeply and vehemently accuses the Innocent; (l) and as an evidence of his attempt and Crime, she produces his Garment. (m) Her Husband hearing this, falls into an extreme rage, and without examining the matter, or hearing Joseph speak for himself, or at least not believing him, casts him immediately into Prison. This wonder he did not presently kill him, considering how violently the rage of jealousy is, and especially in an Heathen, not awed by the fear of God; But God to over-rule his heart, that he was only cast into Prison, which his Providence intended afterwards should be the means of his advancement. Yet at (n) Nimium first (it seems) Potiphar ordered him to be laid in Irons, and thrown into the Dungeon. See Ch. 40. 15. and Psal. 105. 18, 19. His feet they hurt with Fetters, and he was laid in Irons. But there also the Lord was with him, and comforted him with his own (m) Confortations under these his sore Afflictions; and the Prison was not so much a Prison, as a School of Vertue and Patience to him, and after a time, gave him favour in the eyes of the Keeper of the Prison, or chief Gaoler, (who probably was an Officer under Potiphar the Captain of the Guard, see Ch. 40. 4.) to whom it's like he declared the

K 2

whole

(g) It seems it was either law or practice even among the Canaanites to punish Adultery with death, and sometimes with fire. In such detestation have some Heathens had that sin, see Jer. 29. 22, 23. So the Jews Law after, Deut. 22. 22, 23. those things to be His; and thus the convict by his own Seal, entangles him with his own Bracelets, and beats him with his own Staff. He now acknowledg'd she was more Righteous than himself, because he had fail'd to give his Son Selah to her, which if he had performed, her Chastity might possibly have bin preserved; And thus the cause fell, when the Prosecutor was turned from charging her, to accuse himself, wherein he testifi'd his Repentance, and as an evidence thereof he ceas'd from offending in that kind again with her, and wherein he had done amiss, resolv'd to do so no more, see Job 34. 32. Selah was after married, and probably to Tamar. See Numb. 26. 20. Tamar's time of travail now drawing nigh, behold Twins were in her Womb. Her travail was very painful and perilous by the strife of the Twins in her body; and by that God seem'd to chastize her for her great offence. One of the Children putting forth his hand, (which was not according to the ordinary course of Nature) the Midwife bound a Scarlet thread upon it, by that mark to discover him from the other, saying, This comes forth first; for so the persuaded her self it would be. But He drawing in his hand again, behold his Brother came out. Then she said, How is it that thou art first broken forth? This breach is thine. (or thou art first broken forth into the World, and hast put back thy Brother,) and thou shalt bear the name of it, and shalt be called Pharez, which signifies a breach. Then came forth the other with a Scarlet thread, whom they called Zarah, (h) from a word signifying to appear, because she first appeared, and in part came forth first. All these things seem here to be punctually related to the birth of Pharez, who was one of our Saviours Progenitors, and to intimate to us that it is of meer Grace, that one of Judah's Family, the fruit of Incest, was chosen to be the Stock from whom the Messiah should Spring; as also to assure us that Christ will not reject great Sinners, who repenting of their Sinfulness unto him for pardon, seeing he would (as to his humane Nature) defend of such as were guilty of so great Transgressions.

(h) Zarah signifies risen or sprung up, as the Sun is said to rise.

(i) Nec quidquam aliud noverat nisi pance quo vellebatur, i. e. hunc omnia fidelis ministro committibat, de nulla re alia sollicitus quam de edendo, et bibendo.

(k) Nunc anno tricesimo liberatus est carcere in quo amplius biennio fuerat, Gen. 41. 1. There is no certainty how long Joseph was in Prison, nor in what Year first put in. He waited patiently on God in long Afflictions for Deliverance.

* contra libidinis impetum quem se vis obtinere victoriam. Iam.

(l) Neesse est ut veniant tentationes: Quis enim coronatur nisi legitime crucietur? Tu ergo accedens ad servitutum Dei, sita in timore, & precamur animam tuam ad tentationem. Euseb.

(m) Nimium credulus Marius, non autem modestus erat. Tu ergo accedens ad servitutum Dei, sita in timore, & precamur animam tuam ad tentationem. Euseb.

the guidance and direction of the Spirit of God) he humbly advises Pharaoh to look out a wife and discreet man, and to set him over the Land of Egypt, and to appoint faithful Officers under him, who in the seven years of plenty should take up a fifth part of the Fruits of the Land, and of all manner of Provision the Ground afforded, which might serve for Food, (u) which they should lay up in Granaries, at the Kings Charge, and sell it again afterwards to his Subjects in the time of Dearth, at a reasonable price, that so the Land perish not throw Famine. What Joseph said was highly pleasing and acceptable to Pharaoh and all his Court. And he said to his Servants, *Where can we find such another man as this is, (x) a man of such Wisdom, and Prudence, and Sagacity, which I perceive God by his Spirit (y) hath bestowed on him in an extraordinary manner.* Then turning to Joseph (he said) *Forasmuch as I see that God hath indowed thee with extraordinary Gifts, I know no man so wise and discreet as thou art. Therefore thou shalt be over my House, yea I set thee over all the Land of Egypt, and according to thy word and direction shall all my People be governed, only in the Throne I will be greater than thou.* Then Pharaoh took off his Ring from his Hand, and put it upon Joseph's, and arrayed him in Silk and fine Linnen, and put a Gold Chain about his Neck, and appointed him to ride in the second Chariot to His own, and they cried before him, *Bow the Knee, (z)* and so he was made Ruler (a) under Pharaoh over all the Land of Egypt. (b) Thus Joseph was made the second Man in the Kingdom, as Daniel was the third Man upon something a like occasion, Dan. 5. 29. Further the King said, *I am Pharaoh, and as sure as I am King, so sure without thy advice and authority not the least thing shall be done in*

(n) 'Tis like that other great Men and private persons in the Land, did resolve to be buyers and sellers in the years of plenty, and all little enough as appeared afterwards.

(x) Thus God wrought upon and disposed the Heart of Pharaoh for the executing his own Counsel.

(y) It is the same Spirit that maketh holy that maketh wise.

much as I see that God hath indowed thee with extraordinary Gifts, I know no man so wise and discreet as thou art. Therefore thou shalt be over my House, yea I set thee over all the Land of Egypt, and according to thy word and direction shall all my People be governed, only in the Throne I will be greater than thou. Then Pharaoh took off his Ring from his Hand, and put it upon Joseph's, and arrayed him in Silk and fine Linnen, and put a Gold Chain about his Neck, and appointed him to ride in the second Chariot to His own, and they cried before him, *Bow the Knee, (z)* and so he was made Ruler (a) under Pharaoh over all the Land of Egypt. (b) Thus Joseph was made the second Man in the Kingdom, as Daniel was the third Man upon something a like occasion, Dan. 5. 29. Further the King said, *I am Pharaoh, and as sure as I am King, so sure without thy advice and authority not the least thing shall be done in*

(z) *Mira Auditorum modestia qui Juveni succumbant iniquitino.*

(a) As Dreams before were the occasion of his bondage, so now they are of his Exaltation.

(b) He continued in his Government and Honour 80 years.

matter of Government; no man shall do anything, or go any whither without thy Order; and Pharaoh gave him a new Name, and called him Zaphnath paneah; that is, a Revealer of Secrets, [see Dan. 1. 7.] And he gave him to Wife Asenath the Daughter of Potiphar, Priest of On, * and so matched him into an honourable Family. As for Joseph's marrying with this Egyptian Woman, it might be considered, it was an extraordinary Case, there being no other in the Land of Egypt to marry with, neither could he go elsewhere to seek a Wife without deserting that great Office whereto (for the benefit of the Church) God had advanc'd him. And besides he might possibly by some special instinct or revelation from God be moved to accept Pharaoh's favour therein, as the like might be in Heliopolis marrying with Abasurus, and possibly by Joseph's wife and pious Instructions his Wife might soon become a Profelyte to her Husbands Religion, as his Steward (in all likelihood) was, of whom we read Ch. 43. 23. And we see the Children of this marriage were afterwards by Jacob accounted as the Fathers of two Tribes in Israel, Ch. 48. 16. Joseph being now intiated by Pharaoh in his Government over all the Land of Egypt at the 30th year of his age, thirteen years after he was sold by his Brethren, Ch. 37. 2.) He now went forth from the face of Pharaoh, and went throug the Land in pursuance of the Kings Command, to appoint Officers every where, and to prepare Store-houses to lay up Corn conveniently in. And the seven years of plenty beginning, the Earth brought forth wonderfully, even by handfuls; that is, they had instead of one grain (as it were) as many as would fill the hand. During these seven years Joseph gathered together very carefully the fifth part of all the Fruits of the Earth, and bestowed them in convenient Granaries in the several Cities, and Places fit for receipt of them. And the quantity of Corn that was gathered was so immense, that it was even like the Sand of the Sea, not to be counted or numbered. Joseph had two Sons by his Lady the Daughter of Potiphar, before the years of Famine began; and the first-born he called Manasseh (that is, making to forget) for says he, *God hath made me now forget all the Troubles and Hardships I have undergone, here in Egypt, and all the Injuries I received from my Fathers House, which I do not now think of by way of Offence, but as a merciful Dispensation to me, seeing they have been the means of my Advancement.* And he called His second Son Ephraim, viz. fruitful; For says he, *God hath made me fruitful, even in this very Land where I have been before much*

* Called also Aven, Ezek. 30. 17, and Heliopolis, the City of the Sun, now probably Damietta.

oppressed. (c) The seven years of plenty being ended, the seven years of Famine began. And this Famine reached to the Neighbouring Countries, viz. Canaan, Arabia, &c. But in all the Land of Egypt, by reason of particular persons storing up great quantities of Corn, there was bread sufficient for a good while; but yet at last when the particular Provisions of the Inhabitants were spent, the people cried to Pharaoh for bread, [2 Kings 6. 26.] and he sent them to Joseph. And the Famine growing fore all over that Land. Joseph opened the Kings Store-houses, and sold to the Egyptians. And the Neighbouring Countries also being fore preft with the Famine, came down into Egypt to Joseph to buy Corn, not knowing where else to be supply'd.

Gen. 41. whole Chapter.

time, not being, as is computed, above fifty miles from Hebron, where his Father and his Family dwelt; but we may probably conceive that Joseph having that extraordinary Gift of interpreting Dreams, might so far understand the meaning of his own Dreams, that his Brethren should at one time or other bow themselves before him, and that he was to wait for the accomplishment of what God had foretold.

SECT. XXXIX.

IN the second year of the Famine, Jacob and his Family in Canaan (d) being fore preft with it, and seeing some of the Canaanites had gone into Egypt, and bought and brought Corn from thence, he ask'd his Sons, Why they stood like men amazed and helpless, looking one upon another, and did not go down into Egypt to buy Corn to keep them alive. Herupon ten of his Son resolve to go thither, Jacob keeping Benjamin with himself, lest some mischief should befall him, as had formerly befallen his Brother Joseph. They being come into Egypt, applied themselves to the Governour of the Land, (viz. Joseph,) who it is like told to the Native by his Officers, but to Foreigners (himself,) because he would more particularly observe what Strangers came into the Land, and whether there was any likelihood of danger from them. Being come before him, they made a lowly Obedience to Him, bowing themselves with their Faces to the ground, and so unwittingly fulfilled his prophetick Dream, [Ch. 37. 7, 8, 9.] of their Sheaver bowing down to His, which he could not but now call to mind. Joseph seeing them, presently knew them, though they knew not him, his Countenance ('tis like) in so long a time being much altered, and he appearing now in the habit and attire of a Nobleman, and splendidly attended, which they could not possibly imagine of him whom they had some years before sold for a Slave, and thought was dead long ago. But though He knew them, yet he made himself strange to them, and examined them strictly whence they came, and spake roughly (e) and harshly to them, and charged them to be Spies that were come to see the nakedness of the Land, and to mark what parts of it were least defended. But they humbly answered, Nay, my Lord, we are true men; we are no Spies, neither ought we (being so many of a Company) to give thee any jealousy; for we are Brethren. We were once twelve Brethren, the Sons of one man in the Land of Canaan; The youngest is this day with our Father, and one is dead, and the rest of us are come hither on no other design but only to buy Food. If our Father had intended to have sent Spies hither, He would not have adventured so many of his Sons together on such a Design. Joseph said unto them, By this I shall prove whether ye be true men, and not Spies. You say you have another Brother at Home, if you have, one of you shall go and fetch him hither, that I may see him, and I will keep the rest of you in Prison till he comes, and thereby I shall know that ye are true men, and do not lye unto me. But if ye have not, and so have deceived me, as sure as Pharaoh lives (f) ye are Spies, and shall be dealt with accordingly. (g) Herupon He put them all in Ward for three days. * When they were thus shut up, they began to speak one to another, O we may now remember our cruel dealing with our Brother Joseph: we are verily guilty of his blood; We saw the anguish of his Soul when we were about to sell him, and how earnestly he beseeched us, and

tion no sufficient ground to charge on Joseph a sinful Oath, viz. by the life of Pharaoh, Deut. 6. 13. Math. 4. 10. Jer. 5. 2. (g) Exploratores deputabimini merito mundaui vestri. * Nam Josephus erat Chrysolite quod ipse expertus erat simile quid in Benjaminum, fratrem suum uterum, et eodem illo commississent. leg'd

(c) This he did partly to understand the truth the better, how it far'd with his Father and Brother Benjamin, and partly to rouse them up to a sense of their sin they had committed against him, and to make the kindness which he intended to shew them after seem the greater.

(f) A vehement Oath, compar'd with Joseph at that time.

begg'd of us that we would not do it; but we would not hear him, nor listen to him; therefore hath God brought this Distress now upon us. Ah, woe and alas! We sold our Brother into Bondage, and now we our selves are brought into Captivity. We would not hear him, and now the Governour of the Land will not hear us. We deluded our Father with a lye, and now we cannot be believed though we speak the truth. Thus their guilty Conscience, though they had lien still a long while, (about twenty years) yet now, like sleeping Mastiffs, awake, and fly upon them, so that they could not but attribute their present trouble to their former Sin. And to aggravate this their Crime, Reuben

(b) *Nec ipse Reuben erat omnino innocens quia tanquam primo-genitus sortitus refertur potuisse, minando delationem ad patrem.*
(i) *Hic est effectus afflictionis in se redat peccator & causam querat & ita ad penitentiam producat.*
Oculos quas culpa claudis pœna aperit.

(b) told them, They might remember how earnestly he spake to them, and besought them that they would not sin against the life of their Brother, but they would not hearken to him, and so now (says he) his blood is justly required by God at our hands. (i) Joseph by some means overbearing this their Discourse among themselves, (though they little thought that He had been so near them, or if they had, they could not have imagined that He understood their Language, because he used to speak to them by an Interpreter,) and being inwardly moved with this their sad acknowledgment of their Fault, and especially with Reuben's sharp upbraiding them for it, his natural affection to overpower him, that he was forced to go alone and give it vent in secret weeping. But that being over, on the third day he sends for them again, and tells them, If they would do what he now intended to require of them, they should save their lives, and not be taken for Spies. And He was a man that feared God, (see Neh. 5. 15.) and therefore would be true and faithful in performing what he promised them. He tells them therefore, That He would detain one of them in Prison, and passing by Reuben (remembering how he had pleaded for him) He took Simon his Fathers second Son (who was the eldest of those that were most virulently bent against him) and commanded him to be bound before their eyes, (intending possibly when they were gone to give him some more liberty); then he tells them, That he permitted the rest of them to go back to Canaan to carry Corn to relieve their Families now distressed with scarcity and Famine. But this He peremptorily required of them, that they should bring down their youngest Brother with them when they came again, and then He should account them true and honest men; They humbly submit to what He enjoyn'd them. Then He gives order that their Sacks should be fill'd with Corn, and that they should have such Provisions as were needful for their Journey. And he gave order to his Steward that he should privately put every mans money (which he received of them for their Corn) into his Sack; which possibly he did, fearing lest his Father might be in want, if he took their money: These things being done, they laden their Asses with their Corn and Provisions and departed, every one of them (as 'tis probable) having several Asses laden, some with Bread-Corn, and some with Provender. As they journey'd, when they came to the Inn, one of them open'd his Sack to give his Ass some Provender, and there he found the money which he had paid for his Corn: They seeing this, began to be in great apprehension and perplexity about it, suspecting some Plot laid for their ruine, or at least that some danger would come to their Brother Simon hereby; and they said among themselves, What hath God done to us? For both by this accident and what had lately happened to them, they fear'd God was sorely displeased with them. When they came home to their Father Jacob, they told him what had happened to them in Egypt, and how roughly the Governour of the Land had handled them, and how he took them for Spies. But they told him they were true men, and were once twelve Brethren the Sons of one man; that their youngest Brother was now with their Father, and one was dead. And he told them by this he would discover whether they were true men or no. They should leave one of their number as an Hostage with him, and the rest of them should take Food for the Relief of their Families, and should bring down their youngest Brother to him that he might see him, and then he would deliver their other Brother to them, and they might Traffick in the Land. When they had acquainted their Father with these things, they went to empty their Sacks (k) of the Corn that they had brought out of Egypt, and behold they found every one his purse of money that he had paid for his Corn, in the mouth of one of his Sack. When they saw this, both they and their

(k) What Judah says, Ch. 43. 21. as if they had all open'd their Sacks, and found their Monies in them at the Inn; we must understand it, that what happened to one of them, they reckon as happened to them all. Quod uni in diversis accidit de omnibus affirmatur.

Father

Father were greatly afraid, apprehending they might upon this account be accused of Theft, or Cheating. But old Jacob hearing that his dear Son Benjamin must go down into Egypt, could not forbear expressing a great grief and resentment thereat. What (says He) will ye thus bereave me of my Children? you know your Brother Joseph was lost long ago, and now I look upon Simon as in a manner lost also, it being very doubtful whither He will ever get out of Prison again; and will ye now take away from me my dear Benjamin also? woe and alas! all these things make against me, * and how shall * The good I be able to bear up under them? I cannot be content on any terms that my Son old man did Benjamin should go down with you. Reuben said, If thou wilt permit him to go along with us, if I do not bring him safe to thee again, slay these my two Sons that are at present with me. By which passionate Speech he thought to induce his Father to believe that he had some reason for his so confident undertaking for Benjamin's return. However Jacob was very still unwilling to it, alleging that Joseph was dead; and Benjamin was now the only Son of his Mother Rachel, and if he should suffer him to go along with them, and any mischief should befall him in the way, they would bring down his gray hairs with sorrow to the Grave.

Gen. 42. whole Chapter.

SECT. XL.

THE Famine continuing sore in the Land of Canaan, and they having almost spent the Corn and Provisions they had before brought out of Egypt, Jacob spake to his Sons to go down again thither to buy Food.

Judah told him, The Governour of the Country did solemnly protest to them they should not see his face except they brought their youngest Brother with them, and they durst not by any means go without him. (1) Ifsael asked them, Why they would deal so ill by him as to tell the Governour of Egypt they had another Brother. They said, He examined them so strictly about their kindred, as whether their Father was yet alive, and whither they had another Brother, &c. that they could not avoid telling him, little imagining that He would require they should bring him down to Him. Judah farther said, That in case his Father would let Benjamin go down with them, He would be Surety for him, of his hand He should require him, and if he brought him not safe again, he would for ever bear the blame thereof. Therefore (says he) I beseech thee let him go down with us. For if thou hadst not staid us by thy unwillingness to part with Benjamin, we might have made a second return with Corn by this time. Ifsael seeing there was no remedy, and that he had better adventure one to an uncertain danger, than call the whole Family upon certain ruine, He consents that they should go and take Benjamin with them. And having had before experience of the efficacy of Presents, [Ch. 32. 20.] He thought he would now also use prudent means, as subservient to Gods Providence, for the preservation of his Children. And therefore appoints his Sons to carry a small Present of the best Fruits of the Land, viz. a little Balm, a little Honey, with a little Spice and Myrrh, and some Terebinthian-Nuts and Almonds, such as the scarcity of that time would afford; And like a just man, he charges them to carry double money with them, viz. the money that was brought back and found in their Sacks-mouth, and money for more Corn to be bought in Egypt. For (says he) it may possibly have happened through some oversight of the men that should have received the money, that it was thus returned in your Sacks; However mistake is no payment; the Corn becoming ours, the Money is theirs that sold it; therefore take it with you and restore (m) it. And seeing it must be so, take your Brother Benjamin with you, and God Almighty give you favour with the Governour of Egypt, that he may deliver to you your Brother Simon (whom he hath in Custody) and that you may bring both him and Benjamin back to me again. But however it shall fall out, I will dispose my self to bear it patiently, and submit to the Providence of God therein. [See Eter. 4. 16.] And the Sons of Jacob did as their Father commanded, and went down into Egypt a second time. And being come thither, they presented themselves before Joseph as he was going about some Affairs of State, who

seeing

(l) V. 8. The lad Benjamin was now about 27 years of age, being 12 or 13 years younger then Joseph, He had now nine or ten Sons, Ch. 46. 21. He is call'd a lad comparatively, being the youngest of Jacob's Sons.

(m) That saying of Aulin is most true, Epist. 54. Mattheus, with-out-cessitation (in dicit) that is no remission. Non remittitur peccatum nisi restituatur ablatum.

seeing Benjamin with them, ordered they should attend Him at his House at Noon, and then spake privately to the Steward of his House to go home to make provision for them, for he intended these men should Dine with him that day. The Steward accordingly brings them to his Masters house at Noon. But they it seems knew not that they should be there entertained at Dinner, and kindly treated, but contrarily conceived they should be scold'd in the House, and charged with, and punished for the money carried back, and that he would thereupon take occasion to seize upon them, and take them for Bondmen, and seize upon their Affes also: And accordingly being come to the door of the House, before they entered, they began to make their excuse and apology to the Steward about the money that was return'd in their Sacks, (N) protesting their innocency therein, and that they knew not how or by whom it was brought in back again, and there had it ready to pay unto him. But the Steward (who it seems was a Proselyte, and instructed in the true Religion and Worship of God by his Master) said, Peace be unto you; fear not, Your God, and the God of your Father hath given you Treasure in your Sacks; that is, you are to attribute it to the Providence of God, that you found that money in your Sacks. As for me, I am sure I had your money; I acknowledge the Receipt of it, there was no fraud nor deceit in you as to that matter. Then He brought out (to their great joy) their Brother Simon to them, who had been there detain'd as a Prisoner. And bringing them to make their Masters house, he gave them water that they might wash their Feet, to cleanse and refresh them (according to the custom of those hot Countries, see Ch. 18. v. 4. and Ch. 24. v. 32.) He order'd also that their Affes should have Provender given to them. These things being done, they made ready the Presents they had brought with them from their own Country to present unto Joseph when he should come home. And by this time they understood they should eat there that day. When Joseph came in, they bowed themselves to the earth before him, and humbly tendered their Present to him. He then friendly asked them concerning their welfare, and whither the old Man their Father was yet alive, and they bowing down their Heads, and making a humble Obedience to him, said, Thy Servant our Father is yet alive, and in good health. (v) Then seeing his Brother Benjamin, He said, Is this your youngest Brother of whom ye spake to me? And they answered, Yea; He said, God be gracious to thee me Son. (p) Then finding his Affections to be stir'd, and his Bowels to yern upon his Brother Benjamin, he withdrew himself to his Chamber, there to give vent unto his passion in secret. When that was over, he washed his face and went to them again, and commanded his Servants to bring in dinner. They accordingly first furnish a Table for him apart, as became a Vice-Roy, 2ly, another for his eleven Brethren. A third for such Egyptians and Persons of Quality of that Nation that were to dine in the same Room with him, though not at the same Table. For the Egyptians would not eat bread with the Hebrews, it being an abomination to them to do so; because the Hebrews were known to be keepers of Sheep, and so to kill and sacrifice such Cattel as the Egyptians worshipp'd. See Gen. 46. 34. Every Shepherd is an abomination to the Egyptians. And Exod. 8. 26. And Moses said, it is not meet so to do; For we shall sacrifice the abomination of the Egyptians unto the Lord our God, when they fate down at the Table every one according to his age and seniority, looking upon one another with some amazement; and marvelling that the Governour of Egypt should shew them now so great favour, who had not long before treated them so roughly. Then He sent portions * or Messes from his own Table to them according to the custom and manner of those times and that place) but to Benjamin he sent five times as much as to any of them, which possibly He did, not only to testify his singular affection to him, but also to make trial whither his Brethren would envy him for it. And so they drank and were merry together, though in a decent and sober manner.

Gen. 43. whole Chapter.

(n) P. 21. For half they relate together what happened in the inn, and what was discovered when they came home.

(p) Thus was Joseph's Dream accomplished: concerning the Sun, and Moon, and eleven Stars making Obedience to him, Ch. 37.9. For this bowing of themselves before Joseph, when they came with their Presents, was not only in their own names, but also in the name of their Father, who had sent these Presents to him, whom therefore they term his Servant.

(p) Joseph calls Benjamin his Son, as he was a Magistrate and a Father in the civil State.

* See 1 Sam. 1. 4. 5.

SECT. XLI.

Then Joseph commanded his Steward to fill their Sacks with Corn, and to give them as much as they could carry, and privately gave him order to put every mans money in his Sack, and over and above that to put his own Silver Cup, wherein he used to drink, into the Sack of the youngest. And this possibly He did to try how they stood affected to his Father, and to his Brother Benjamin; conceiving that if they envied Benjamin as formerly they envy'd Him, they would be glad to see him apprehended for Theft, and cast into Prison. This being done, early in the morning they began their Journey homeward. But they were not gone far out of the City before Joseph's Steward follows after them and overtakes them, and then begins to expostulate highly with them, and upbraid them, that they had so ill requited his Master for his great kindness to them. He charges them that they had stolen his Masters Silver Cup, in which he himself did drink, and by which he used to divine, (q) and discover'd and foretold secret and hidden things. The men were strangely surpris'd and amaz'd at this unexpected Charge, and said to him, God forbid that thy Servants should be found such manner of men as thou accusest us to be. Thou knowest we brought again the money which we found in our Sacks when we came home. And therefore surely we cannot with any reason be suppos'd to be men that would steal ought from thy Master. We are so well assur'd of our innocency in this matter, that let us all be search'd, and if thy Masters Cup be found among us, let him with whom it is found die for it, and all the rest of us will be thy Masters Bondmen. The Steward replies, If He would not deal so rigorously with them, but according to their own offer, he would search them, and He only with whom the Cup was found (should be his Servant, the rest should be blameless. Hereupon immediately they all took down their Sacks, and the Steward searched them all, beginning at the eldest and so going on to the youngest, viz. Benjamin; And in his Sack the Cup was found. When they saw that they rent their Cloiber, and in great horror and amazement lodg'd their Affes again and returned back into the City. Then Judah and his Brethren came to Joseph, and fell before him on the ground. He asks them why they had serv'd Him so? Did they not think that such a man as He could discover them? Judah answered, What shall we say to my Lord? what shall we speak? or how shall we clear our selves? For how innocent soever we think our selves as to this matter, yet we can no way clear our selves before man, and therefore must acknowledge that God is just in punishing us for our former Sin, Gen. 42. 21, 22. We have therefore no more to say, but that we are all my Lords Bondmen, both be with whom the Cup was found, and all the rest of us also. Nay, says Joseph, That shall not be. He only with whom the Cup was found shall be my Bondman; as for the rest of you go to your Father in peace. Then Judah approached near to him, and said, O my Lord let thy Servant without offence speak a few words privately to thee, and let not thine anger burn against thy Servant. Thou art even as Pharaoh, being Second to him in Authority, and so thine anger to be dread'd even as His. My Lord may please to remember that when we came first down into Egypt, thou didst ask thy Servants, Have ye a Father living, or any other Brother. And we said unto my Lord, We have a Father an old man, and a Brother that is but a Youth, (r) born to our Father in his old age. His only Brother both by Father and Mother is dead, and he alone is left of his Mothers Offspring, and his Father tenderly loveth him. And thou saidst unto thy Servants, Bring him down that I may about 24 or 27 years of time danger to his Fathers life; and thou toldst us peremptorily, That except our youngest Brother came down with us, we should see thy Face no more. And behold when we came unto thy Servant our Father, we told him the words of my Lord. And he was extremum unwilling to let our youngest Brother come down with us. Yet afterwards, the Famine pressing sore upon us, He commanded us to go down again into Egypt to buy Food. We told him we durst not go again except our youngest Brother went down with us. He said, Ye know that my wife Rachel (first in my choice, and dearest in my love,) bare me two Sons. The Eldest went out from me when he was about seventeen years of age, and as it seems was torn in pieces of wild Beasts.

SECT.

(y) Hereby Joseph saw what they had told his Father when they had sold him; namely, that some wild Beast had devour'd him.

Beasts. (s) [See Ch. 37. 33.] So that I saw him no more. And if ye take this Son also from me, and mischief befall him, you will bring my gray head with sorrow to the Grave. I thy Servant engaged my self to my Father for the bringing the *lad* safe home to him again. I told him, *I would be surety for him, and of my hands he should require him, Ch. 43. 8, 9.* Now therefore when thy Servants shall come back to our Father, and he shall perceive that the *lad* is not with us, *(his life being bound up in the *lad's* life)* it will surely be his death, and so thy Servants shall bring down the gray head of our Father with sorrow to the Grave. Seeing therefore I thy Servant stand engaged to my Father for the *lad*, accept I pray thee of me for thy Bondam instead of the *lad*, and let the *lad* go up with his Brethren. For I dare not look my Father again in the face, except the *lad* be with me; nor can I endure to see the woe and misery that will befall my Father if the *lad* be left behind.

Gen. 44. whole Chapter.

SECT. XLII.

Joseph's heart was so melted with this pathetick Speech of Judah, that He was able to refrain no longer, but commanding all besides his Brethren to withdraw, He gave vent to his passion, and bursting out into tears, and weeping aloud, He told them, He was Joseph their Brother, and asked them, *Whether his Father was yet alive?* They were so astonished and amazed at the strangeness and unexpectedness of the thing, and so terrify'd with the remembrance of their own guiltiness and trespass against him, that they could not answer him a word. He bids them come near him, and tells them again, *He was Joseph their Brother, whom they had sold into Egypt.* He bids them not disquiet, or be vex'd at themselves for what was done, but look up to the Providence of God who had turn'd their Sin to so much good. For (says he) God did send me hither before you, that I might be a means in this sore Famine to preserve your lives, and that you may be sown in this general Calamity, and to preserve your Posterity, that they may remain after you. For there are five years more of the Famine to come, wherein there shall be neither Ploughing nor Sowing, Earing nor Harvest. Therefore it was not you that sent me hither, but God, and He hath made me a Father to Pharaoh, that is, His Principal Counsellour of State, and I have the Supreme guidance and direction of all his Affairs, and by my Advice Pharaoh yields himself to be guided as a Son does by his Father's; having made me Ruler over all his House, and over all the Land of Egypt under Himself. Go up therefore to my Father, and tell him, That Joseph his Son is yet alive, and that God hath made him Lord of all Egypt, and tell him, That I desire him to come down speedily to me, both He and his Children, and his Children's Children, with their Flock and Herds, and all that they have, and they shall live in that fruitful part of Egypt call'd Goshen, a Province abounding with Pasture, and so most commodious for them that deal in Cattel. (s) And so they shall be near me, (u) and there I will maintain and nourish them, that they perish not in the five succeeding years of Famine. A do not doubt but I will really perform what I say to you; for the eyes of you all do see that it is my own mouth that speaketh these things to you in your own Language, and not by an Interpreter. And you shall go and tell my Father of all this. Then He fell upon his Brother Benjamin's Neck and kiss'd him, and wept (x) over him, and Benjamin wept upon his Neck, through the exuberance of joy, that they should see one another after so long an absence. Then He kiss'd all the rest of his Brethren and wept upon them, transported with the affection that so flow'd in Him. When his Brethren had a little recover'd themselves from their amazing astonishment and fear, and were fatish'd that This was indeed their Brother Joseph, and that He meeting with had a cordial and hearty affection for them; they began to cheer up and to speak somewhat more freely and familiarly with him of all things that He ask'd them. [See vers. 2.] and Pharaoh and his Courtiers were highly pleas'd with it; his Nobles not envying but heartily honouring Joseph. Then Pharaoh call'd for Joseph, and commanded him

(c) On, that City whence he married, and where he most refused was near to Goshen.
(u) This he says, presuming on Pharaoh's consent.
(x) See ch. 33. 4. of *Efau* and Jacob, and ch. 46. 29. Joseph's meeting with his Father Jacob.

SECT. 43. the Old Testament Methodis'd.

him to order his Brethren to lade their Beasts with Corn, and to make hast home to their Father, and to invite Him from Himself to come down speedily with his Family into Egypt, and He would give them of the good things of the Land, and they should eat of the fat of it. Pharaoh further said unto Him, Seeing thou hast full Authority and Commission from Me to do it, Say to thy Brethren, Take ye Waggon's out of the Land of Egypt for your Father, your Wives and your Children, and come and dwell here; And let it not be grievous to you to leave some of your Household-stuff or lumber behind you, (which you may not be able to put off in this time of dearth to the full value and worth) for the belt and most fruitful part of the Land should be yours, Ch. 47. 6. And Joseph's Brethren did as He had order'd them, and He gave them Waggon's (as Pharaoh had commanded) and Provisions for their Journey. Then he gave them all Changes of Raiment (y) (probably two a piece) such as were us'd to be given for Honour or Reward, [See 2 Kings 5. 23. Judg. 14. 12.] but unto his Brother Benjamin he gave 300 pieces of silver, and five Changes of Raiment. (z) And to his Father he sent a noble Present, viz. Ten Asses laden with the good things of Egypt, and ten She-Ases laden with Corn and such Provisions as would keep, for his Fathers use in the Journey. Then kindly dismissing his Brethren, he gave them this solemn Charge, See that ye fall not out by the way, viz. about your selling of me, or any thing else. They return with all this Furniture to Canaan, and when they came to their Father, they tell him in a great transport of joy, Our Brother Joseph is alive, and Governour of all the Land of Egypt. Jacob hearing them mention his Son Joseph (who he thought had been dead above 20 years before) with the sudden astonishing News of his being alive, his heart fainteth, and he was ready to swoon away; For he could not believe it to be true, it seem'd to him so incredible. But when they had related matters more particularly to him, and the words Joseph Himself had spoken to them, and when He saw the Waggon that were sent by Joseph to convey him into Egypt, His spirits began to revive, and He said, It is enough, abundantly enough for me that my Son Joseph is yet alive. I will go down and see him before I die.

Ch. 45. whole Chapter.

SECT. XLIII.

Jacob being at this time in the 130 year of his Age, and having prepar'd himself for this great Journey, He, with his whole Family, now set forth for Egypt; And coming to Beerseba, (which was the South-border of the Land of Canaan, Ch. 21. 31.) he there offers Sacrifices to God, whom his Father Isaac did solemnly adore and worship, thereby testifying his steadfast Faith in the Promises of God, and his Joseph's being alive; humbly praying unto the Lord for Counsel and Direction for his Blessing, and Protection, in this his Journey. The Lord was pleas'd to answer him, and to speak to him in the Visions of the Night, viz. by some kind of Dream; And calling him twice by his name Jacob, (a) (to make him mind it the more) He says, I am God (which I have not promised thee before) a great Nation. (c) I will go down with thee, and will guide and conduct thee; and will assuredly bring thee up again; that is, thy dead body shall be brought out of Egypt, and buried in the Land of Canaan, and I will afterwards bring thy Posterity out of that Land. (d) And he further tells him, That his Son Joseph should close his eyes, and so he should die in peace, in Joseph's life time, and pre-might possibly have many grounds of fear. 1. Because in the like necessity, Isaac was forbidden to go thither, Gen. 26. 2. Because this removal, with his whole Family, was a kind of forsaking the Land of Promise, which must needs be the more grievous, because the Land of Canaan was a Sacramental Pledge of the heavenly Canaan. 3. He might remember what God had foretold to Abraham, Gen. 15. 13. That his Seed should be afflicted in Egypt many years. 4. He fear to go down thither. (e) This was wonderfully fulfilled, in that of 70 Souls that went down in the space of 37. and by Joshua shall bring them into Canaan.

(a) Here Jacob is mention'd twice, need twice for Isaac once. Therefore the name Jacob was but comparatively foretold.

fence, and in the presence of his other Children. *Jacob* having received this Encouragement from the Lord, with his *Sons*, and their *Wives*, and their Children, travelled towards *Egypt*; They taking with them their *Cattel*, and the Goods (c) they had got in the Land of *Canaan*. Their Names, and number, are carefully set down here, and elsewhere by *Moses*. 1. That he might show God's wonderful Power, and Mercy, in multiplying the Seed of *Abraham*, as he had promised. 2. To distinguish the Tribes, in regard of the Royal Dignity and Priesthood. 3. To show the descent of the *Messiah*, according to the *Pleth*. All the Sons that came with *Jacob* into *Egypt*, viz. that came out of his Loins, were 66; [vers. 26.] But if we reckon in himself, and *Joseph*, and his two Sons, they were altogether (when in *Egypt*) 70 Souls, as we read *Deu. 10. 22*. *Thy Father went down into Egypt, with threescore and ten Persons*. The *Septuaginta* have added five more, 1 *Chron. 7. 14*. Namely the five Grandchildren that were born to *Joseph* * in *Egypt*; to wit, *Shutelah*, and *Tachon*, (the Sons of his Son *Ephraim*) and *Hadan*, the Son of *Shutelah*, [Numb. 26. 36.] And *Maachir* the Son of *Manasseh*, and *Gilead*, *Manasseh's* Grandchild, 1 *Chron. 7. 14*. Which reckoning the *Evangelical* *Lnke* follows, and reckons them in all, seventy five *Person*. (f) *Jacob* being now come into some part of the Land of *Egypt*, he sent his Son *Judah* to *Joseph*, to give him notice thereof, and to intreat Him to direct his face; that is, to give him directions how he should let his face, and whether he should next march. *Joseph's* hearing of his being come, forthwith gave Command, that his *Chariot* should be made ready, and so he halted to meet, and wait upon his *Father*. When he was come to the place where *Jacob* was, with a lowly Reverence he presented himself to Him; *Jacob* fell on his Neck and kissed Him, and wept with tears of Joy and *Thimning* to see his dear *Joseph* alive, who he thought had been dead many years before. And now says the good old man, I am willing to die, having seen the face of my beloved *Joseph* in the Land of the living. When these endearing *Careless* were over, and *Joseph* had stayed a convenient time with his *Father*, and Brethren, he told them he would go and acquaint *Pharaoh* that they were come: and would intimate to Him, that their Trade had been about Cattel, and that they had brought their Flocks and their Herds along with them. Thus we see that *Joseph* in all his height and greatness was not ashamed of his Kindred, nor of their mean Trade and Condition. *Joseph* also gave Instructions to his Brethren, that when they came before *Pharaoh*, and he should inquire, What their Occupation was, they should say, *Thy Servants Trade hath been about Cattel from our Youth, to this day*. And this, he intimates, would be a means to dispose and incline *Pharaoh* to order their dwelling in the Land of *Goshen*, which was a fruitful Pasture-Country. And further 'tis like he told them, that by their living there together they would be less in danger of being corrupted with the Idolatry and Superstition of the *Egyptians*, and less offensive to them by their Trade of *Shepherdy*; Every Shepherd (g) (as the *Hebrews* generally were) being an abomination to the *Egyptians*, on the account before mentioned, *Sect. 39.*

Gen. 46. whole Chapter.

SECT. XLIV.

(g) See Notes on *Gen.* 43, 32. It is evident the Egyptians had *Flocks of Sheep*, both the *King and People*. For *Chap.* 47, 6, *Pharaoh* proffers *Joseph* to make his *Brethren Rulers over his Cattel*, and among the rest, over *their Sheep*. But it seems, they kept them rather for their *Wool* and *Milk*, than any thing else; and haply those that kept them were *Strangers* rather than *Egyptians*.

Joseph being come to *Pharaoh*, he acquaints him, That his *Father*, and his *Brethren* were come into *Egypt*; that their *Occupation* and *Trade* being about *Cattel*, they had brought their *Flocks* and *Herds* with them, and for the present they were in the *Land of Goshen*, and whether they should *stay* there, or how they should be disposed of, he humbly desires to know his *Majesties* *Pleasure*. Then he presents five of his *Brethren* to *Pharaoh*, who inquiring of what *Profession* they were, They said, *Thy Servants* are *Shepherds*, both we, and our *Fathers*; and the *Famine* being fore in *Canaan*, we had no *Pasture* there for our *Flocks*, and so have brought them hither. Wherefore, we humbly beseech thee, Let thy *Servants* dwell in the *Land of Goshen*. *Pharaoh* turning unto *Joseph*, told him, That the *Land of Egypt* was before him; In the best of the *Land* he might place his *Father* and his *Brethren*, and if they liked the *Land of Goshen* better than any other, they might freely dwell there. And under-
standing

standing they were *Shepherds*, he gives order to *Joseph*, that if any among them were men of activity, he should make them *Rulers* over his own Cattel. Shortly after *Joseph* brought his *Fathers*, and presented him before *Pharaoh*. The good old man, having made his lowly *Reverence* to the *King*, began to *bless* him, praying the God of Heaven, to accumulate all manner of *Mercies* and *Blessings* upon him, who had been so munificently bountiful to his Son *Joseph*, and to kind and gracious to him and the rest of his Children. *Pharaoh* then asked *Jacob*, How old he was? He humbly answered, That the years of his Pilgrimage were an hundred and thirty. (b) Few and evil (says he) have they days of the years of my life been; and full of labour and toil, trouble and vexation; neither have I attained to the years of my *Fathers*. And many more things 'tis like He said to Him, not here related, and to humbly took his leave of Him. And as He had blessed *Pharaoh* at his first coming to Him, so He does now again at his departure from Him. When *Jacob* was gone from the presence of *Pharaoh*, *Joseph* gave to his Father and his Brethren *Habitations* in the best part of the Land of Egypt, viz. in *Goshen*, (i) where afterwards their Posterity built the City *Rameses*, *Exod. i. 11*. And *Joseph* nourished his Father, and all his Fathers Family with bread, and other necessities, expressing all manner of love and kindness to them, and a very great Care of them.

Gen. 47. from 1. to 13.

them, and about them, so that their Doors were distinguished from the Doors of the Egyptians, by the sprinkling of the blood, *Exod. 12. 7, 23.* and *verf. 35, 36.* and being near them, they soon borrowed

SECT. XLV.

THe Famine now grew very fore in the Land of Egypt, and in the Land of Canaan also, so that there was an *extream want* of all kind of *sustenance*, especially among the *common people*, who were forc'd (generally) to part with all the money they had to buy Corn for themselves, and their Families, of *Joseph*. These *monies Joseph* faithfully dispos'd into the *Kings Treasury*, not enriching Himself thereby, nor have done. When the *Peoples money* fail'd, *Joseph* requir'd they should bring their Cattel to Him, (k) and He would give them Corn for them. And so for this year He fed them with *bread* for their Cattel, which He could maintain by the vast quantities of *Straw* and *Chaff* He had reserved. When that year was ended (which seems to be the sixth year of the Famine, and second of their extremity) they came to Him again, viz. in the *seventh and last year of the Famine*, and told Him, they had parted with their *Money* and their *Cattel*, they had now nothing left but their *Persons* and their *Lands*, and why should they die, and their Land become *barren, waste, and desolate*. They desire him therefore to buy them and their Land for Food, and for Seed to sow their Land with: and they themselves would become *Servants*, and their Lands should be *tributary* to *Pharaoh*. So *Joseph* bought their Lands for *Pharaoh's* use. Then he *transplanted* them from one Place or Town to another, (l) not leaving them in that which was their *own* before, to gain the right of *Propriety* and *Possession*, from the *People*, to *Pharaoh*. The people mutiny not in all these Extremities, nor break open the *Granaries* of *Pharaoh*, but by *Joseph's* Prudence, and God's over-ruling Providence, keep themselves quiet. But the Lands assigned for the maintenance of the *Priests*, (m) or such as were employed about their publick *Heathenish Worship*, or were *Professors*, or Teachers of *Philosophy*, or of the *Wisdom* and *natural Knowledge* that then had the *Vogue* among them, he bought not. (n) For though those Lands, in that year of *extream Dearth*, fail'd of producing any thing, as other Lands did, yet those *Priests*, having a *Portion* assigned to them out of the *Kings Stores*, were not necessitated to sell their Lands, as others were that had no such Provision. Then *Joseph* told the *People*, he had now bought them, and their Land for *Pharaoh*. But he would deal mercifully with them, and not make his utmost Advantage of their *Necessity*. He would therefore furnish them with *Seed* wherewith to sow their Land, and of the

(k) *Pecora aliena Aegypti, ut patet, v. 35. Si non ad rem, silem ad utilitatem ex laetis, lana, lubeq, et venditione capiendo, jan. 10.*
(l) *ut ipse Pharaonis agroscentis venditoribus.*
(m) *Someby Priests understood Pharaoh's chief Officers of State. See Ch. 41. — 45.*
(n) *Hinc est, quod Pharaonis innumerabiles Prælatos esse cernam, Exer. 7. 24. Præm prolegis, non esse habenda Principum beneficium.*

(k) *Pecora al-*
bant Aegyptii,
ut patet, v. 16.
Si non ad esum,
saltem ad utili-
tatem ex lacte,
lana, labgre, &
venditione ca-
piendam. Jan-
son.

(1) ut sese Pha-
raonis agnosce-
rent feudata-
rios.

(m) Some by Priests understand Pharaoh's chief Officers of State. See Cb.

41.—45.
(n) *Hinc elicit*
Bellarminus
immanem a
Veſtigalibus
eſſe diem

Exer. 7. 24.
*Verum pro lege,
non est habenda
Principum bene-
ficientia.*

increase, they should pay only the fifth part to Pharaoh: the other four parts should be their own. And it is probable, he returned to them their Cattel also, else how could they have filled their Land. This being granted them, with a great Acclamation they applauded his Generosity and Beneficence, declaring, That he had saved their lives; and seeing they had found so much favour in his Eyes, they would willingly serve Pharaoh, and be his Farmers and Tenants, on those conditions before mentioned. Joseph hereupon sealed it for a Law and Statute in Egypt, (which remained still in force among them, when this was written,) that the Land should be all the King's own (excepting the Land of the Priests) and that the People should pay a fifth part, (o) of the yearly Increase constantly to him, as a Tribute and Acknowledgment. And thus Joseph shewed himself a Prudent, Faithful, and very profitable Servant to Pharaoh, by so greatly increasing his Revenue, and without the Regret or Murmuring of the People; so that Pharaoh had no reason to think much of those Lands and Possessions he had given to Joseph's Brethren in Goshen.

Thus Jacob dwelt very comfortably in the Land of Goshen, He and his Sons having Possessions therein; and they grew and multiplied exceedingly. And Jacob lived after his first settlement there seventeen years, so that his whole Age was 147 years. The time of his Death now drawing nigh, which he perceived, either by the decay of Nature in him, or some Revelation from God, he sent for his Son Joseph, and desired him, as he loved him, to swear to him, by putting his hand under his thigh, (see Ch. 24. 2.) that he would not bury him in Egypt, but carry him and bury him in Canaan with his Fathers, Abraham and Isaac, in their burying place, in the Cave of Macpelah, in Hebron, see Ch. 23. 19. and 25. 8. and 35 29. Whereby he testified his Faith in God's Promises, that his Seed should return thither, and possess that Land. (p) Joseph swears to him, that he would perform his desire. Then Jacob raising himself up, and turning himself towards his Bed-head, (and to help himself herein, possibly leaning upon the top of his Staff, which he had in his hand, (see Heb. 11. 21. (q) he bowed himself to God by way of Thankfulness, both for those Promises of the Land he was assured by Joseph he should be buried there.

Gen. 47. from vers. 13. to the end.

SECT. XLVI.

Sometime after this Joseph heard that his Father was sick, and he went to visit him, taking his two Sons Manasseh and Ephraim along with him, to receive the Blessing of their venerable Grandfather. When Israel heard He was come, he raised up himself, and sat upon the Bed, as if a new degree of strength had been added to him. Then He spake to his Son Joseph after this manner, God Almighty appeared to me some years since at Luz, (r) in the Land of Canaan, and blessed me, saying, Behold I will make thee fruitful, and multiply thee, and will make of thee a multitude (s) of People, and will give this Land to thy Seed after thee for an everlasting Possession. (t) The Lord was pleased there to renew and confirm to me the Blessing promised to my Father and Grandfather, which is to go on till, and to defend on our Posterity. And therefore thy two Sons Ephraim (u) and Manasseh, though by Birth they are only my Grandchildren, yet by Adoption shall be my Sons, and accordingly in the division of the Promised Land, they shall have the Privilege of my Sons. Each of them shall have a Twelfth share, and they shall be Heads of Tribes no less than Reuben and Simon, and in them Two thou shalt have a double portion, (x) and so the Right and Privilege of the First-born, 1 Chron. 5. 1. And if thou shalt beget

(r) Or Bethel, and twice, see Ch. 28. 13, 19. Ch. 35. 6.
(s) Viz. 13 populous Tribes.
(t) See Gen. 3. and Gen. 12. 15. and Ch. 17. 8. Hec locutione significat Israelitas fore perpetuos terrae heredes usque ad Christi adventum quo renovatus fuit mundus. (u) Jacob here prefaces Ephraim. (x) This giving to the First-born a double portion (as many other things before-mentioned. See Ch. 38.) being in practice among the Patriarchs before Moses's time, was afterwards put into a Law, Deut. 21. 17.

Sect. 46. the Old Testament Methodiz'd.

any Sons after them, they shall be thine; that is, they shall be counted thy Offspring, and accordingly shall be ingrafted into the Stock and Tribe of Ephraim or Manasseh, as if they were their Sons, and not their Brethren, and shall not make peculiar Tribes by themselves as these Two shall do. Neither will any of thy Brothers have cause to complain that I give thee this Privilege of the First-born. For had I been fairly dealt with, thy dear Mother Rachel had been my only Wife, and so thou (being her eldest Son) hadst had that Right unquestionably. And now I have mentioned thy dear Mother, I cannot but remember with grief how soon she was taken from me, she dying in Child-bed of thy Brother Benjamin (Ch. 35. 16, 19.) in the Land of Canaan near Beylem-Ephrata, as we came from Padan-Aram. And the dying in that manner, Her body could not well be kept, so that I was forced to bury her there, and could not carry her to the Sepulchre of our Ancestors, where I myself desire to be buried. Then Israel, whose Eyes were dim, perceiving two young Youths to stand before him, but not knowing them, he asked, Who these were? Joseph answered, They are my Sons whom God hath given me in this Place. Jacob said, Bring them to me, and I will bless them; that is, I will in the Name, and by the Authority of God declare how He will bless them; and this Blessing I will confirm to them, by laying my Hands upon them. They being brought to him, and kneeling down between his knees, He kissed them and embraced them, saying to Joseph, I had not thought to see thy Face, and loe God hath shewed me thy Seed also. Then Joseph took his two Sons from between his Fathers knees, that he might place them in that order wherein he desired the Blessing should be given them. And taking Ephraim in his right hand opposite to his Fathers left hand, and Manasseh in his left hand opposite to his Fathers right hand, and bowing himself before him in token of Reverence and Thankfulness for adopting his Sons, he presented them unto him. Jacob thereupon stretched out his right hand (y) and laid it upon Ephraim's head who was the younger, and his left hand upon Manasseh's head who was the elder, and he did it wittingly (not crossing his Arms by chance) but purposely, as a sign and intimation of that which afterwards should come to pass; to wit, that Ephraim, though the younger, should have the preeminence. Joseph seeing this, though he knew that his Father, in this action, was guided by a Prophetic Spirit, yet supposing he might be mistaken in this Circumstance of laying his hands, by reason of the dimness of his sight, he sought to rectify his supposed Error, by removing his right hand from Ephraim's head to Manasseh's, (being carried therein as 'tis probable by that natural affection that Fathers use to bear to their eldest Sons) and accordingly told him, That Manasseh was the First-born, and therefore he desired him to lay his right (z) hand on him. But Jacob refused to do it, telling him, He knew very well what he did. For though Manasseh should be great, yet his younger Brother should be greater than he, (a) and his Seed should become a multitude of Nations. Then Jacob solemnly blessed Joseph and his Children, saying, The God before whom my Fathers Abraham and Isaac did walk in Uprightness and Integrity, The God which fed me all my life long to this day, The Angel of the Covenant, the Son of God, who hath hitherto preserv'd and delivered me from all Evil, Bless the Lads, (b) and let my Name (c) be named on them, and the Names of my Fathers Abraham and Isaac; that is, let them be accounted and called Abraham's, Isaac's, and Jacob's Children; let them be esteemed among the Twelve Tribes of Israel as my own immediate Issue, and let them grow into a Multitude (d) in the midst of the Earth. Jacob having thus blessed these young Youths, he addressed his Speech to Joseph, saying, In thee shall Israel bless; that is, when the Children of Israel shall bless their Children, they shall look upon thee and thy Children as their Pattern, and shall say to them, God strong, and so able than the left. Jacob accordingly giveth the strongest and most honourable blessing to Ephraim, by this sign of the right hand put upon him.

(y) In Number, Issue, and Power, Numb. ch. 1. Eight thousand and three hundred men more of Ephraim than Manasseh. See Deut. 33. 17. Of Ephraim came Joshua, and the Kings of the ten Tribes. The Tribe of Ephraim is called the Tribe of Joseph, Numb. 1. 32, 34. Apos. 7. 8. The name of Ephraim is taken for the whole Kingdom of Israel, Isa. 7. 2. They both had a double lot, Josh. 17. 17.
(z) This action of blessing Joseph's children Jacob is said to have performed by Faith, Heb. 11. 21.
(a) H. c. Adopto eos in filios meos ut mei dicantur non tui licet a te geniti.
(b) There were eighty five thousand two hundred men of War of these Two Tribes in Moses's time, Numb. 26. 28; 34. 37. Thus Moses blest them, Deut. 33. 17.

(o) Moderate quintam donat, corporibus in-terum liberatis Regem prae-teriter locupletat ne Jacobi sumptus egerat. Anonym. in loc.

(p) And for this reason Joseph also ordered his own bones to be carried thither, Ch. 50. 25. (q) The LXX read it leaning upon the top of his Staff. The Hebrew word without prick may be read either Mittet a Bed, or Matteh a Staff. Scipione nixus Jacob, ad spem a caput, Deum moribundus adorat. Anonym.

(c) Or Bethel, and twice, see Ch. 28. 13, 19. Ch. 35. 6.
(s) Viz. 13 populous Tribes.
(t) See Gen. 3. and Gen. 12. 15. and Ch. 17. 8. Hec locutione significat Israelitas fore perpetuos terrae heredes usque ad Christi adventum quo renovatus fuit mundus. (u) Jacob here prefaces Ephraim. (x) This giving to the First-born a double portion (as many other things before-mentioned. See Ch. 38.) being in practice among the Patriarchs before Moses's time, was afterwards put into a Law, Deut. 21. 17.

any

M

make

(c) *Hinc postea nos in Israele ut adduceretur puri ad viros conspicuos pietate ut in bene precarentur. Hinc puri illi ad Christum adducti. Qui vero in manus impunit & benedicti, dicit illis ut, ponat Deus sicut Ephraim & sicut Manasse. Si filia ponat in Deus sicut Saram & Rebecca. Vide Ruth 4. 11. Fugius.* (f) And accordingly this portion of Land becomes afterwards the Inheritance of the Ephraimites, *Josh. 16. 1. & 20. 7.* And thither afterwards were *Josiah's* gentem fecerunt. (g) This passage is not elsewhere mentioned in the Scripture. *Hoc clare dicitur licet alibi res gestas non narrentur. Menoch.* (h) *Terram illam licet nunc abisset pro sua ac ut suam dat Josepho. Adto certus est de terra possessione & divisione ut jam nunc assignat. Mercer.*

Ch. 48. whole Chapter.

SECT. XLVII.

Jacob now being near his end, commanded that his Sons should come all together to him, that he might by the Spirit of Prophecy bless them, and tell them what should be their future State, and what should betide them in their succeeding Generations. And first he speaks to *Reuben*: He tells him, he was his first-born, and the beginning and first effort of his strength, [*Deut. 21. 17. Psal. 105. 36.*] and on that account in the ordinary course of Nature many honourable Privileges belonged to him; (i) As headship of the Family, and a double portion to maintain that Dignity, Sin and detestable Incest in going up to his Fathers Bed, and defiling *Bithab* his Concubine, *Gen. 35. 22.* Now the Headship of the Family should be translated to *Joseph*, who should have a double portion, and his two Sons should be Heads of two Tribes. The Priesthood should be conferred on *Levi*, and the Kingdom principally on *Judah*, and partly on *Ephraim*, viz. the Kingdom of the ten Tribes. He tells him, His Lust had been like an impetuous stream of water that cannot easily be kept within its own bounds, but violently breaks the banks that should restrain it, and keep it in; His Lust had broke through all restraints of duty and modesty, and therefore he should not excel; that is, his Tribe should not excel either in number, valour, or any excellent Achievements. So that this wicked Fact done above forty years ago (soon after the birth of Benjamin) * is here severely doomed, and that to humble *Reuben* for his Sin, and to teach his Brethren to take heed of all such high provoking Transgressions against God.

* Ch. 35. 22.

(k) Thus *Moses* imparteth to us a brand of Infamy upon *Levi*, his great Grandfather, which shews that in writing this Story he was not guided by his own private said, God forbid that ever my Soul should join in such a Villany. They did it secretly, without my knowledge, and when they assembled together to contrive the execution

SECT. 47. the Old Testament Methodiz'd.

cution of it, I was not among them, neither did my Soul or my Tongue (l) (both which are mans glory) ever give any consent or approbation to that barbarous Fact. (m) For in their wrath they slew *Hamor* and *Shechem*, and the Citizens of their City, and in their rage and wildness they digg'd (n) down a Wall, viz. of *Shechem's* house (where their Siller was kept) to rescue her out of their hands. He pronounces their anger to be detestable, which was so cruel and violent, and which had like to have been the Ruine of him and his. Then speaking in the Person of God (as Prophets used sometimes to do) He says, He will divide them in *Jacob*, and scatter them in *Israel*. And accordingly it happened. For *Simon* was not planted apart by himself as the other Tribes were, but his Tribe had their Inheritance intermixed (o) with that of which shews *Judab*, *Josh. 19. 1.* And the Tribe of *Levi* was dispersed among all the Tribes of *Israel*.

Spirit of God that the Patriarch *Jacob* was acted by, when he utter'd this Prophecy. (p) We read not of this before Ch. 34. yet it seems by this passage, it was then done, *verf. 6.* They slew a man, that is, many men. This Hebræus do frequently use an Enallage of a singular for a plural number. *Jua. & Sym.* Sic videtur, pro via sua & c. videtur. (q) See out of their Lot in several places here and there, these *Simionites* had certain new Habitations in *Mount Seir*, and *Mount Gader*, driving out the *Amalekites*, 1 Chron. 4. 39. and so they were scattered in their Habitations.

3ly, He comes to *Judab*. He tells him as his Name signified Praise, [*Ch. 29. 35.*] so his Tribe should be renowned and praised, and should be famous and eminent among the rest, not only in regard of external Power and Government, but much more because out of him the *Messias* should come, [*Heb. 7. 14.* For it is evident that our Lord sprang out of *Judab*.] He tells him, His hand shall be in the Neck of his Enemies, that is, He should Conquer and subdue them. This Prophecy of the prevailing power of *Judab* was fulfilled, when that Tribe became the Leader, [*Numb. 10. 14. & 7. 11. 12. Judg. 1. 2. & 20. 18.*] As also in those Worthies of this Tribe, *Obadiah*, *Jud. 3. 9. 10. David*, 2 Sam. 8. 1. *Solomon*, 1 Chron. 22. 9. But more eminently in *Christ*, who hath vanquished all the Powers of Darkness. He goes on, Thy Fathers Children shall bow down before thee, whereby he intimates, that his Posterity shall be advanced to the Sovereignty, and to a Regal Power, to which all the *Israelites* should submit. Yet this was more fully to be accomplished in the Spiritual Kingdom of *Christ*, to whom every knee shall bow, *Phil. 2. 10.* He further adds, *Judab* is a Lions Whelp; whereby he intimates the mighty strength and courage of this Tribe, and how terrible they should be to their Enemies, and how great and glorious their Conquests. He further adds, For the Prey, my Son, thou art gone up. (p) that is, having taken the Prey, thou shalt go up to thy Habitation in a triumphant manner. He stooped down, he was in *placis* conched. Here He varies the person as the Prophetic Spirit moved him, sometimes speaking as to his Son, and sometimes of him. And as a Lion is the King of Beasts, and flies upon other Beasts, and tears them in pieces, and returning from his Prey, *Job. 1. 7.* coucheth down, and lieth at rest, and none dare disquiet him, or offer to rouse him, and take his Prey from him; so should *Judab's* Kings Conquer, and subdue their Enemies, and then returning with Victory should quietly and peaceably (q) enjoy their Spoils and Conquests. See *Numb. 23. 24.* But this is more especially verified in *Christ*; the Lion of the Tribe of *Judab*; *Rev. 5. 5.* He further declares, That the *vid's* Viceroy shall not depart from *Judab*, that is, from the Nation and Kingdom of the Jews, (r) which became a Kingdom apart by itself, after the ten Tribes were separated from them; and although there were some of the Tribe of *Levi* and of Benjamin mix'd among them, and incorporated into them, yet the people were called by the name of *Judab*, [the Kingdom and Commonwealth of *Judab*] and there was a Government still in *Judab*, whereas the ten Tribes, after they were carried away Captive into *Assyria*, did never return to be a Kingdom again, but those of *Judab*, after 70 years Captivity, did return into their own Land, and

Kings of that Tribe after *Jeonab* and *Zedekiah*, *Jer. 22. 30.* After their return from Captivity, the Principality was in *Zarababbel*, and likely in others of the Tribe of *Judab* for a time. But some while after the *Accession* of the Tribe of *Levi* got the Rule, and continued therein by the choice and consent of the people of *Judab*, till a little before the birth of *Christ*, when *Atrag* an *Idumean* was made King by the Romans.

(s) The Jewish *Scripter* was much weakened by Pompey, much shaken by Herod's Infrustration, but finally broken and abolished at the destruction of Jerusalem, after which they had no force nor fact of a Commonwealth. Therefore it is evident against the Jews that the Messiah is come.

* Gen. 30:18; 20.

became a Kingdom and Commonwealth (though not so glorious (s) as before) and did live under the Government of their own Laws, and Command of their own Rulers. He further adds, That there should not cease to be a *Lavager* between Judah's feet, [see Deut. 28, 57.] that is, of the Seed and Progeny of some belonging to that Kingdom till *Shilo* come; that is, the *Prosper* and Prince of Peace, the promised Messiah to whom, not only the believing Jews, but the Gentiles also shall come in as to their King, and submit themselves to his *Scripter*. Jacob further prophesied of the wonderful fruitfulness of Judah's lot in the Land of Canaan, (which was the best and largest that fell to day of the Tribes) viz. that it should abound with Vines and rich Pastures, and that they should have such *flour* and well-grown Vines, that an *Ass* might be tied to them as to other Trees, and that they should have such plenty of *Wine*, that they might even wash their Garments in the Juice of the Grapes. Therefore He adds, *Judah's Eyes* shall be red with *Wine*, and his Teeth white with *Milk*; whereby he signifies the fruitfulness of their Vineyards, and richness of their Pastures, inasmuch that *Wine* and *Milk* should (in a manner) be as plentiful and common among them even as *Water*.

4ly, He comes to *Zebulun*, whom though younger than *Issachar*, * yet he blesses before him, [so doth also *Mosier*, Deut. 33, 18.]. And his lot fell to him in the Land of Canaan before *Issachar's* *Josh*, 19. from 10. to 17. He pronounces of *Zebulun* that he shall dwell at the haven of the Sea, and be shall be for a Haven of Ships; that is, his Habitation shall be at the Sea-coast; His Border shall be the Ocean West-ward, and the Sea of Galilee East-ward, and he shall rejoice in his going out or trading, Deut. 33, 18. And his Border shall be unto *Sidon*, that is, not to the City, but Country of the *Sidonians*. For the Land of the *Sidonians* or *Phenicians* extended to *Acho* or *Ptolemais*, (t) a City thereof, on which the North bound of *Zebulun* did confine.

5ly, He comes to *Issachar*, and fore-sheweth how different the disposition of his Tribe should be from that of *Zebulun*. For whereas *Zebulun* should be altogether for Trading and Trafficking abroad, these of *Issachar* should be wholly for a quiet life, and Country employments at home. *Issachar* (says he) is a strong *Ass*, (u) couching down between two Burdens, by which allusion of a strong, lazy, and ease-loving *Ass*, he foretelleth that the Prosperity of *Issachar* should be strong indeed as to the bodily labour of Husbandry; and by reason of the goodness and fertility of their Soil, should love Husbandry, ease, and a quiet life, and should rather submit to any Taxes or Tribute that should be laid upon them, either from the Kingdom of *Phoenicia* (x) or *Samarita*, (upon both which they confin'd) than be driven from that quiet which at home they did enjoy. See *Judges* 5, 16.

6ly, He comes to *Dan*, eldest Son of *Bilhah*, *Rachel's* Hand-Maid, and alluding to his Name, pronounceth this blessing upon him. *Dan* shall judge his people as of the Tribes of Israel, as if he should have said, though he was the Son of an Hand-Maid, yet his Posterity should be one of the Tribes of Israel, and enjoy all the Privileges of a Tribe, as well as the Posterity of his free-born Sons, of whom he had before spoken. And as other Tribes had their Heads and Elders, (y) to judge and decide Causes among them, so should they; [Numb. 1, 4, 16.]. Further he declares; That *Dan* shall be a *Serpent* in the way that biteb the Horse, so that his Rider shall fall backward; that is, shall prevail more by cunning than force. Thus we find that *Samson* (who was of this Tribe) used craft as well as strength, *Judges* ch. 15, & 16. So that this Tribe also deal with *Lies*, *Judges* 18, 27. So that 'tis a Prophecy of this Tribe, That what they wanted in strength they should make up in subtilty and sudden surprisal. (z) Then *Jacob* foreseeing by the Spirit of Prophecy the great dangers that his Posterity, and this Tribe in particular would be exposed to, both in regard of their Inobedience, [Judges 1, 34. *Josh*, 19, 47.] as also the true Religion and pure Worship of God, (which they would soon forsake and turn to Idolatry, *Judges* 18, 17.) He breaks out into this pious Ejaculation, (a) O Lord, I earnestly pray for, and humbly expect thy gracious Deliverance of them out of all their Dangers.

(t) Inter duo onera, i. e. binc regnum Phoeniciz illius Samariae. Lightfoot.

Solent geminae carinas ut civitates affinis imparet ad fronda. Glaf.

(y) Dan being the eldest of the Sons of the Hand-Maid, by expressing that he should enjoy this Privilege, the light is implied concerning the rest.

(z) *Mosier* compares him to a *Lions whelp*, Deut. 33, 22. possibly for the suddenness of his leap, when he sees the advantage of his Prey. *Dan* is omitted in the *listing* of the Tribes, Apoc. 7. So is *Simon* notorious Idolatry, *Judges* 18, 19. 1 *King*, 12, 29. (a) *Lumen* Prophetium est *Lumen* raptum.

7ly, He

Seet. 47. the Old Testament Methodiz'd.

7ly, He comes to *God*, his eldest Son by *Zilpah*, of whom he Prophesies, That a Troop shall overcome him, but he shall overcome at last; where alluding to his Name (which signifies a Troop, see Gen. 30, 11.) he intimates, he shall be subject to the Lucrations of bordering Enemies. And so indeed he was, his lot falling beyond *Jordan* Eastward, [see *Judg*, 10, 7, 8. *Jer*, 49, 1.] He was sore annoy'd with the *Ammonites*, *Moabites*, and Others who did by Troops make Inroads upon him. But at length he foretells, that the *Gadites* should gather their Forces together and overcome their Enemy, and drive them out of their Country, and then should peaceably enjoy their Possessions. See Deut. 33, 20. 1 *Chron*, 5, from 18, to 23, 1 *Chron*, 12, 8.

8ly, He comes to speak of *Asher*, his youngest Son by *Zilpah*, (who carried blessings in his Name) of whom he Prophesies, That out of the excellent portion allotted to him, he should have plenty of Corn, and of *Wheat* especially. So that His Bread should be fat, (fat signifying the best of any thing, Gen. 4, 4.) and his lot should yield Royal Dainties; namely, excellent Oil, [Deut. 33, 24, 25. *Josh*, 19, 24, 25.] and other rare and delicious Fruits. Such as may grace any King's Table, and please his Palat.

9ly, He comes to *Naphthali*, second Son of *Bilhah*, of whom he Prophesies, That *Naphthali* is as an Hind let loose. Wherein he foretelleth how this Tribe should be blessed with liberty and plenty, and live in choice Pastures; as also that they should be active and nimble in dealing with their Enemies, and light-footed to pursue them, and escape danger, [Psal. 18, 33. *Judg*, 4, 10, 15, 16.] He further adds, He giveth goodly words, Whereby he intimates, That this Tribe should be fair-spoken, courteous, and of friendly behaviour, and therefore greatly beloved, Deut. 33, 23.

10ly, He comes to *Joseph*, Of whom he says, He shall be like a fruitful Stock or Stem of a Vine placed by a Fountain, whose Branches shall run upon the Wall, and so have benefit of the reflection of the Sun's heat; by all which he intimates how fruitful he should be, and of him should come two Tribes, viz. *Ephraim* and *Manasseh*, which multiplied and increased exceedingly. He goes on, The *Archers* have sorely grieved him, and shot at him, and bated him, that is, many have bent themselves against him (as an Archer doth his bow to shoot at a mark.) viz. His Brethren that sold him, his *Misriffs* that accused him, his Master that imprison'd him, and possibly some of the *Couriers* of *Pharaoh* that did strive to do him ill Offices. But his Bow abode in strength, that is, his Innocency, Patience, Faith, Chastity remained inviolable, and his Power and Prosperity remained intire through the help of the mighty God of *Jacob*. And from thence it was, namely, from the Power and Providence of God that *Joseph* became a Shepherd to *Israel*, to feed and nourish them in a time of Famine, and a Stone to *Israel*; that is, a Rock of Refuge for them to fly unto in that their great Distress. And from this God, even the God of his Father, He tells him, He shall be blessed with the blessings of Heaven from above; that is, with Rain and Dew to make his Land fruitful; and with the blessings of the Deep, * that is, with Springs of Water out of the Rock, and with the blessings of the Breast and of the Womb; that is, with many and well nurs'd Children, ten thousands of *Ephraim*, and thousands of *Manasseh*, Deut. 33, 17. Lastly, he tells *Joseph*, That the blessings with which He, his Father, blessed him, and his Brethren, did surpass the blessings wherewith his Progenitors *Abraham* and *Isaac* were blessed; namely, because they should be sooner accomplished and fulfilled. It should not now be long ere the Promises made to *Abraham*, *Isaac* and *Jacob*, concerning the multiplying of their Seed as the Stars of Heaven, should be made good. He further intimates, That the blessings on *Joseph* should be eminent and excellent, in that the portion of Land in Canaan by lot fell to *Ephraim* and *Manasseh* (his two Sons) should be a blessed portion. His blessing should extend to the desirable Fruits of the lasting hills; (b) that is, as his portion should abound with all other desirable, so particularly with the chief things of the ancient Mountains, and the precious things of the lasting hills; As *Mosier* afterwards prophesied to the same purpose, Deut. 33, 13, 15. All these blessings (He tells them) shall fall on the head of *Joseph*, even on the head of him whom the Lord hath separated, and set apart from the rest of his Brethren, advancing him to a high and singular degree of honour above them.

Lastly, He comes to *Benjamin*, of whom he Prophesies, That He shall raven as a Wolf, in the Morning he shall devour the Prey, and at Night shall divide the Spoil; that

(b) Ver. ad. ער מחרות ad desiderium, ad desiderium, tabulae fructus collum.

that is, *this Tribe shall be like a ravening Wolf*, which goeth forth usually Mornings and Evenings to seek his Prey. Whereby he intimates they should be a very strong, courageous, and warlike people, and that they should with admirable celerity vanquish and destroy their Enemies, and return from the battle laden with Spoils. Which warlike disposition appear'd afterwards in the bloody battels they fought, see Judg. 20. 15, 16, 17. 1 Sam. 11. 11.

These are the Heads from whom descended the twelve Tribes of Israel. Indeed there were thirteen in all, counting Ephraim and Manasseh instead of Joseph; but the Levites had no share among them, because the Lord was their Portion, Deut. 10. 9. And this is that which their Father spake unto them, and foretold what several blessings God had allotted for them. Which propheticall Blessings were to have their accomplishment not so much in the persons of Jacob's Sons, as in their Posterity. Indeed what he said to Reuben, Simeon and Levi might seem rather a Curse than a Blessing, but the greatest part of his Speech contained blessings, and the denomination is to be taken from the greater and the better part. And Jacob's severe reprehension of these three might also be a great blessing to them, by bringing them to Repentance. Certain it is, that he comprehends them within the number of the Tribes, and so within the Covenant of God, and gives them a right to Canaan, the Type of Heaven. And 'tis like He dismissed them all with a general Benediction, praying for them. Then he told them the time was now come when he must be gathered to his People; that is, to the Souls of and Society of the Just, such as he was. And as for his Body, he enjoys them to bury it in the Land of Canaan; namely, in the Field of Ephron the Hittite, in the Cave of Macpelah, (see Ch. 23. 16.) where Abraham and Sarah, Isaac and Rebecca were buried, and where he had buried Leah. And when he had made an end of commanding his Sons, He gathered up his Feet into the Bed, and quietly gave up the Ghost.

Gen. 49. whole Chapter.

SECT. XLVIII.

(c) This embalming was either by putting fragrant Herbs and odorous Spices into the dead Body, and anointing it within and without with Ointments made of the same, or by putting Spices upon them and about them, see Mark 14. 8. (d) The Hebrew time of mourning was 30 days, Numb. 20. 29. (e) So spacious was the time, that they might dig themselves several Repositories or cells for their dead bodies. * Being then in the Plains of Arab.

Jacob thus expiring, Joseph fell upon his face and wept upon him, and kissed him, and doubtless closed his eyes, according as God had promised unto Jacob, Gen. 46. 4. Then he commanded the Physicians to Embalm him, his Body being to be kept long, and to be carried far. And accordingly forty days were spent in the embalming (c) of him (according to the custom of the Country) that those fragrant Herbs, Drugs, Spices and Ointments they used therein might the better diffuse themselves, and penetrate into all the parts of the Body. And the Egyptians mourned for him 70 days; (d) that is, after 40 days had been spent in embalming him, not only Joseph and his Brethren, but the Court and chief men of Egypt did mourn for him 30 days more before he was carried to be buried. Then Joseph not being willing (as 'tis probable) to shew himself publicly in those days of his mourning, or because it was not the manner or custom for Mourners to come into the presence of the King, [see Esther 4. 2.] desired some of the Courtiers to procure the King's Leave and Consent that he might go into Canaan to bury his Father there. For his Father had long since (even before he came into Egypt) digged (e) a Grave for himself in that place where his Ancestors were buried, and made him swear that he would bury him there, see Ch. 47. 29. Pharaoh very readily consented to it. Hereupon Joseph attended with a great many of Pharaoh's Courtiers and Officers of State (whom by his Prudence and sweet Disposition he had obliged) and with all his own Brethren, and his Fathers Family went up with many Chariots, and Horsemen, and a great Train into Canaan to bury his Father. But the Hebrews left their Children, Flocks and Herds behind them, as a pawn that they intended to return. When they came to the Valley of Arad in Canaan, not far from Hebron or Macpelah (which was beyond Jordan, if we consider where Moses was * when he wrote this History, [see Deut. 1. 1. & 34. 25.]) Joseph chose this place as most convenient to perform the Funeral Solemnities for his Father, and there He and his Company made a sore and great Lamentation for seven days together. When the Inhabitants of the Land saw this, they said, This is indeed a grievous mourning to the

Sect. 48. the Old Testament Methodiz'd.

the Egyptians, and in memory thereof that place was called Abel misraim. (f) Then Joseph and his Brethren honourably buried their Father in the Cave of Macpelah, which Abraham bought (with the Field belonging to it) for a Burying-place, of Ephron the Hittite, Ch. 23. 16. The Funeral Solemnity being over, Joseph with his great Train returned into Egypt again. His Brethren seeing their Father was dead, began to fear (so unquiet is a guilty Conscience) that Joseph would now deal with them, according to their Deserts, for the evil usage he had formerly received from them, according to they send a Message to him to intreat (as it seems) that they might be admitted into his presence. Which being granted, they acquaint him that it was their Fathers Command, before he died, that they should humbly beg his pardon and forgiveness of them, and accordingly they did earnestly beg it at his hands, and they hoped he would not deny it them, seeing they were his Brethren, and served the same God that He did, (namely, the God of his Father,) and were truly penitent for their former heinous Transgression against Him. Then falling down at his Feet, they told him, They were his Servants. Joseph could not forbear weeping at this their behaviour towards him, and pitying their Perplexity, and being grieved that they should in the least doubt of his kindness towards them; He told them, It was true, He was in great Power there, yet he was under God, (g) under His All-seeing-Eye, and bound to give an account of his actions unto Him, who had forbidden him all Revenge, and had wonderfully raised him up, not only that he might do good to the Egyptians, but especially to them that were his own Flesh and Blood. And he had no cause to be offended at what they had. For whatever their intent was, God meant it for good both to him and them. And therefore bad them be of good courage, and not at all to fear any hurt from him: For he would be so far from hurting them, that he would nourish them and their Children. And accordingly He did so for 54 years after his Fathers death. All which time, even unto his own death, he continued his kindness to them, and continued in his Authority and Government, and saw his Son Ephraim's Children to the third Generation; (h) and the Children of Machir the Son of Manasseh (his other Son) were also brought up upon his Knees; that is, he took pleasure in their Infancy to let them sit upon his Knees, and to dandle them, see Ch. 30. 3. Joseph having now arrived at the age of an 110, and having Governed Egypt under several Kings 80 years, and finding his death approaching, he told his Brethren, That God would surely visit them in mercy, and would bring them out of that Land into Canaan, which he had promised to Abraham, Isaac and Jacob, that He would give it them. And therefore to testify his Oath, and confirm their Faith concerning the Promises of Canaan (which was a Type of Heaven) he commanded that his body should be kept and carried into Canaan, when God brought them out of Egypt, and carried them thither, see Heb. 11. 20. He took also an Oath of them to perform it, which Oath he himself should Deliverance should be brought to pass should perform it. And accordingly that his Body was embalmed and kept in a Chest until the time it might be carried into the Land of Canaan, and was afterwards carried thither and buried at Shechem, [see Joseph's 24. 32.] Jacob's Purchase, and Joseph's Inheritance. And there also (as 'tis probable) the Bodies of the other Patriarchs Jacob's Sons and Joseph's Brethren were buried, [see Joseph's 24. 32. 16.] their Bodies being carried up into Canaan with His.

Souls, Gen. 46. 27. Dist. 10. 22. have added thereunto those five that were born to Joseph in Egypt, 1 Chron. 7. 14. which reckoning Luke follows, Acts 7. 14. reckoning them in all 75 Persons.

Thus died Joseph in (i) the 236th Year of the World, 16 years before the Death of Levi, 60 years before the Birth of Moses, 140 years before the Israelites coming out of Egypt. As may be gathered from Gen. 15. 13. & Exod. 12. 41.

Ch. 50. whole Chapter.

vermour of Egypt in the 30th year of his age, when his Father Jacob was 122 years old; which Government he held 80 years. After whose decease the Hebrews were held in Bondage by the Egyptians 144 years. So that the whole time which the Hebrews spent in Egypt was 215 years, reckoned from the time that Jacob and his Sons went down into Egypt.

S E C T. XLIX.

With the Life of Joseph endeth the First Book of Moses's History called *Genesis*, which containeth a space of Two thousand three hundred sixty nine years from the Creation of the World. The next to it in order of time is the Book of Job, as Learned Men conceive. 'Tis likely that Job lived when the Israelites were in Egypt, and that he lived in the Land of Uz in Idumaea, or Arabia bordering upon it. [See Lam. 4. 21.] Where he had such bad Neighbours, the Chaldeans on the one side, and Sabeans on the other. The Book of Job is undoubtedly a true History, and accompanied fully with all the Circumstances requisite to a true History from first to last, and attested so to be by the Prophet Ezekiel, Chap. 14. 14. *Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own Souls by their Righteousness saith the LORD.* And by the Apostle James, Ch. 5. 11. *Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.* This Book is written, in the judgment of the Learned, in Prose to vers. 3. of Chap. 3. And in Verse from thence to Chap. 42. vers. 6. and then it concludes in Prose. The Penman of it seemeth to be Elihu, one of the Speakers in it, as may be gathered from Chap. 32. vers. 15. *They were amazed, they answered no more, they left off speaking.* Vers. 16. *When I had waited (for they spake not, but stood still, and answered no more.)* Vers. 17. *I said I will answer also my part, I also will shew mine Opinion.* So that he seemeth here to speak of himself as the Writer of this History.

Job was the Son of Nabor, Abraham's Brother, descended from him by his Son Huz, Gen. 22. 21. Huz his First-born, and Buz his Brother, &c. Three of his Friends most likely were of the Posterity of Abraham, viz. Eliphaz and Zophar of the Posterity of Esau, [Gen. 36. 10. *These are the Names of Esau's Sons, Eliphaz the Son Adah, the wife of Esau.*] Bildad of Abraham's Race by Keturah. And Elihu the fourth of the Race of Nabor, Abraham's Brother. The Book consists of these general Parts:

1. A Description of Job's Uprightness. He was an upright man, fearing God, and eschewing evil.

2. Of his Prosperity.

1. He had a numerous Issue, seven Sons, and three Daughters.
2. For Estate He was the greatest man in the East, having 7000 Sheep, 3000 Camels, 500 Yokes of Oxen, 500 She-Ases.
3. He had a great many Servants.
4. There was great Unity and Love among his Children, they feasting one another in their Courses. To which may be added Job's Piety, and paternal Care in offering Sacrifices for them.

3. Of his wonderful Afflictions; Satan obtained a Commission to have Power over his Possessions, over his Children, and over his own Person (yet so as not to take away his life) and his own Wife mocked at him. Hereupon He curses the day of his Birth, and wishes he had died before or immediately after his coming into the World, Ch. 1. & 2. to the 11 vers. and Ch. 3.

4. Of his four Friends coming to him to visit him in this his sad Condition. Whereof of the three first, viz. Eliphaz, Bildad and Zophar argue and debate the matter with him; and pretend to maintain that he that was so extraordinarily, and extremely afflicted by God as Job was, must needs either be a great and open Sinner, or a Close Hypocrite, from vers. 11. of Ch. 2. to the end.

Eliphaz begins, and is the first Opponent in this Disputation, whose Argument is contained in the 4th and 5th Ch.

Job's Answer to him is contained in the 6th and 7th Ch.

Bildad is the second Opponent. His Discourse is contained in the 8th Ch. And it is mainly a Confutation of Job's Reply to Eliphaz.

Job's Answer to him is set down in the 9th and 10th Ch. In which, like an ingenious Disputant, he grants that which is true in Bildad's Argument, and denies what is false.

Zophar is the third Opponent, whose Discourse and Argument is contained in Ch. 11.

Job's Answer to him is set down, Ch. 22, 23, 24. and it is framed not only as an Answer to Zophar's Argument, but also to what Eliphaz and Bildad had alledged before; and he concludes with an humble Supplication to God for a mitigation of his Afflictions.

Eliphaz speaks again, and rejoyns, Ch. 15.

Job Replies to him, Ch. 16, & 17.

Bildad also Rejoyns, Ch. 18.

Job Answers him, Ch. 19.

Zophar Rejoyns also, Ch. 20.

Job Answers him, Ch. 21.

Eliphaz undertakes him a third time, Ch. 22.

Job's Answer to him is couched in Ch. 23, & 24.

Bildad also undertakes him a third time, Ch. 25.

Job Answers him, Ch. 26. and that puts an end to the Disputation, which Job closes with two Speeches:

The first is contained in the 27th & 28th Ch. wherein he professeth his Integrity, and his Resolution to hold it to the end.

The second is contained in the 29, 30, 31 Ch. wherein he speaks of his former great Happiness, and laments his present miserable Condition, both in respect of outward and inward Temptations; and asserts the Uprightness and Inoffensiveness of his Carriage.

The Disputation being ended, Elihu who takes upon him to be as it were Moderator, begins to speak, and he makes four distinct Speeches:

The first is contained in Ch. 32, & 33. In the close of which he gives Job leave to make his Defence, who not Replying, he proceeds to

His second Speech, contained in Ch. 34.

His third is set down in Ch. 35.

His fourth in Ch. 36, & 37.

N

Then

Bildad

Pharaoh finding his Project to fail, viz. of bringing about his Design secretly by the help of the Midwives, he now openly discovers his Rage, and sets out a most barbarous Edit, whereby he enjoys his Subjects, the Egyptians, to take by force the Israelites Male-Children away from them as soon as they were born, and to drown them in the River. And it seems at first the Egyptians were forward to execute this bloody Edit, though afterwards it is probable the rigour of it did by degrees abate. For that it continued not all the time of the Egyptian Bondage, appears by this, because there were found so many under twenty years old when they went out of Egypt. Perhaps this Pharaoh within some few years after died, and so the Decree was not so violently executed as before.

Exod. 1. from 15. to the end.

SECT. LIV.

THis bloody Edit before-mentioned seems to have come out in the time which intervened between the birth of Aaron, and the birth of Moses. For about this time Jochebed the Wife of Amram (see Section 50.) brought forth a Son, (p) and soon her Husband out of their natural affection to him, quickened by the rare beauty they beheld in his Countenance, [Ait 7. 20.] resolved to do what they could to save him (being not afraid of the Kings Commandment, Heb. 11. 23.) but trusting in God, that He would assist them therein, they hid him three months, and when they could hide him no longer, because possibly some notice was taken of it, or some stricter search was made, they laid him in an Ark of Bulrushes, (daubed over with slime and pitch) in the Flats by the River-side, setting his Sister Miriam (a young Maid of about twelve years of age) at a convenient distance to see what became of him. The Kings Daughter (by Josephus called Thermutis) coming down hither with her Maids to wash her self, finds the Child, and though she supposed him to be one of the Children of the Hebrews, yet moved with Compassion towards the Infant (who wept) she sends for a Nurse to take care of him, and through the procurement of Miriam (who offered her self to fetch one) but especially through the overruling Providence of God, Jochebed his own Mother is sent for, and commanded by Pharaoh's Daughter to nurse up this Child for her, and the promised to pay her for it. Accordingly Moses's Mother nursed up her own Son for this Lady, who after he was grown up, adopted him for her Son, (q) (calling him Moses, because he was drawn out of the water) and as he grew up, and was capable, she gave him such Princely Education as was suitable to her Son, training him up in all the Learning and Wisdom of the Egyptians, [Ait 7. 22.] viz. In Arithmetick, Geometry, Astronomy, Astrology, natural Philosophy, &c. And thus the Lord, by his secret Providence, fitted Moses for those high Services, which in after-times he intended to employ him in; his rare abilities, his known Wisdom, and singular Learning being afterwards (no doubt) a special means to make him more respected and honoured both among the Egyptians and his own People, and every way the more able and fit for the Government of the Commonwealth of Israel. He continued about forty years in the Court of Egypt, as the adopted Son of Pharaoh's Daughter, and became famous among them, mighty both in Words and in Deeds, as Stephen speaks, Ait 7. 22. that is, of great Abilities both for discoursing and giving Counsel concerning any business propounded, and for the wise and successful managing of any Affairs that he undertook.

Exod. 2. from 1. to 11.

SECT. LV.

Moses being now come to the age of forty years, began to think of abandoning his Honours in Pharaoh's Court, and accordingly refused to be called The Son of Pharaoh's Daughter any longer, chusing rather to suffer Affliction with the People of

SECT. 56. the Old Testament Methodist.

of God, then enjoy the Pleasures of Sin for a season; and having a lively Faith in the Promises of God made to his People, He esteemed the Reproach of Christ greater Riches than the Treasures in Egypt, for he had respect to the recompence of Reward; that is, He preferred the afflicted Condition of the people of God, and esteemed the Reproacher that the Members of Christ's Mystical Body unjustly suffer greater Riches than the Treasures of Egypt. For such Reproachers, he knew, would be recompensed with an exceeding great Reward, and to this he had an Eye, Heb. 11. 24. 25, 26. Looking upon himself therefore as one of God's Israel, he resolved to forsake the Honours and Pleasures of the Court, and to join himself to the poor oppressed People of God of his own Nation, and to afford them what help he possibly could for their Deliverance, finding himself inwardly, and by an especial instinct of Gods Spirit called thereunto. Going therefore to visit his Country-men, he saw (to his great grief) the excessive Burdens and Oppressions they groaned under; and among other displeasing Sight, he saw one of those rigid Egyptian-Taskers (r) smiting, and cruelly beating one of his Brethren, an Hebrew; and He beat him so much, that (as 'tis probable) he almost killed him. Moses seeing this (and having doubtless some extraordinary Impulse, Warrant, and Call from God to do it,) and observing there was no other Egyptian by to take notice of it, he fell upon this Egyptian and slew him, (s) and having killed him, buried him in the Sand. By which act he meant to intimate to his Brethren, the Hebrews, that God intended to make Him in due time their Deliverer from their Egyptian-Bondage, though (it seems) at this time they understood it not, Ait 7. 25. This thing (though done privately) yet quickly came to be more known than Moses thought it had been. For going forth the day after to visit his Brethren again, he saw two Hebrews striving and fighting one with another. He was much troubled at this, and would have reconciled them, and set them at one again. Wherefore he said to him that did the wrong, Why dost thou slay a vile and wicked thing as to quarrel and fight with one of thy Brethren. He that was the Aggressor and the injurious Person malepertly replied, Who made thee a Prince, and a Judge (t) over us? What, dost thou intend to slay me, as thou didst the Egyptian yesterday. Moses then perceived the thing he had done was blameworthy abroad, and in a short time it came to Pharaoh's ears, who being greatly incensed at it, resolved to have his life for it, if he could catch him. Hereupon (u) Moses thought it needful to consult his own safety, and accordingly betook himself into the Land of Midian. (u)

Exod. 2. from 11. to 16.

7. 35. And God for their unthankfulness withdrew Moses from them 40 years, before he sent him again to them.

(u) That place, Heb. 11. 27. By Faith he forsook Egypt, not fearing the wrath of the King, must be understood of his leaving Egypt, when he carried away the Israelites with him, and not of his first leaving of it.

SECT. LVI.

BEing come into Midian (a Country so called from Midian, a Son of Abraham by Keturah, Gen. 25. 2. lying in Arabia Petrea near the Red-Sea,) he came at last to a Well, where he sat down to refresh himself, being (as 'tis probable) attended with two or three Servants, as became a Person that had been so great a Man in Egypt. An eminent Priest in Midian (whose Name was Jethro) (x) lived thereabout, and had seven Daughters, who (according to the simplicity of that Age) came to the Well to draw Water, and fill the Trough to water their Fathers Flocks, and used great diligence that it might be done first before others came, which possibly in that Country they did the more strive for, because they that came last, were sometimes scant of water. Presently some Shepherds came, who rudely and uncivilly drove these Virgins, and their Flocks away, and with the water they had drawn, fought to water their own Cattle, and so to make them wait till they had done. Moses seeing this injurious dealing, withstood the Shepherds, and stood up in the defence of the Virgins (though a Stranger) and helped them to water their Flocks. (y) When they came back to their Father, he asked them, How it happened that they had dispatched so soon. They told him, That a Stranger (who by his habit seemed

to be an Egyptian) had been so Civil to them as to withstand the *Shepherds*, and to draw water for them, and had helped them to water their Flocks. He asks them, Why they had not brought him home with them? and bids them go presently and invite him to come and eat bread with them. *Moses* upon this Invitation comes, and being admitted into *Jethro's* Family, in a short time by their converse together, they were very well pleased the one with the other, inasmuch that *Jethro* afterwards gave him *Zipporah*, (x) his Daughter to wife, who bare him a Son whom he called *Gershom*, whereby he intimated that he was a *Stranger in that Land*, and yet God had comfortably provided for him. Another Son he had also afterwards by her whom he called *Eli ezer*, Ch. 18. 4. by which name He signified, that God was his helper. In process of time that cruel Tyrant *Pharaoh* (of whom *Moses* was so much afraid) died, but though the Tyrant was gone, yet the Tyranny remained; for another *Pharaoh* arose who made the Burdens and Afflictions of the Children of *Israel* so heavy, or heavier than they were before. They sighed and cried unto the Lord by reason of their Oppressions, and God heard their groaning, and remembered his Covenant which he had made with *Abraham*, *Isaac*, and *Jacob*, to own them for his People, and accordingly resolved to deliver them in such ways as were most for the Honour of his Great Name, and for their profit and advantage.

Exod. 2. from vers. 16. to the end.

SECT. LVII.

About this time *Caleb* the Son of *Jephunneh* was born, viz. forty years before he was sent by *Moses* to spy out the Land of *Canaan*. See *Josh.* 14. 7, 10.

SECT. LVIII.

Moses since he came into *Jethro's* Family had (as it seems) betaken himself to the Pastoral Employment, as an exercise that allowed great liberty, and opportunity for Contemplation. And keeping his Father-in-laws Sheep in the Desert, that he might provide fresh Pastures for them, he drove them to the further side of the Desert nigh to Mount *Horeb*. (a) Here *Christ*, the eternal Son of God, the Messenger or Angel (b) of the Covenant (*Mal.* 3. 1.) appeared to him out of a burning Bush, (which though it burnt, yet it was not consumed.) *Moses* being stricken with admiration at the sight, and not knowing at first what to think of it, he determined to approach nearer to it, hoping thereby better to inform himself. The Lord calls to him out of the midst of the Bush, *Moses, Moses*. *Moses* hearing himself called by his Name, answered, *Here I am*. The Lord then charged him not to draw too nigh to the Bush, but to put off his shoes; that is, that he should in all humility present himself before Him as a poor *Castiff*, not worthy to stand in the presence of so great a Majesty. He further tells him, That the place whereon he stood was holy Ground; that is, made holy at this time through the presence and apparition of God, without which it was but like other Ground. And therefore by that outward expression he should testify the inward reverence of his mind. Moreover the Lord said, *I am the God of thy Fathers, the God of Abraham*, (c) *Isaac*, and *Jacob*, to whom I promised to be their God, and the God of their Seed after them. *Moses* hearing this, hid his Face (d) out of an awful Reverence of so great a Majesty, being afraid, through a sense of his own vileness, to look up towards God. The Lord further said unto *Moses*, *I have seen the Affliction of my People in Egypt, and heard their Cry*. Then *Moses* (speaking of himself after the manner of men) He tells him, *He was come*

(a) This Mountain seems like *Par-nassus* to have had two tops, one called *Sinai*, the other *Joreb*. Called in this place by anticipation the Mountain of God, because here God appeared to *Moses*, and gave him the Law, and made a Covenant with the people. (b) *Angelus* or *Angelus* is a Latin word, and signifies a messenger. (c) The Lord expressing this as in the present Tense, *I am the God of Abraham*, &c. speaking of men long since dead, it was doubtless not only in regard of the immortality of their Souls, but also in regard of the certain Resurrection of their Bodies too. And therefore our Saviour alleges this place to prove the Resurrection of the Body against the Sadducees, *Mat.* 22. 31, 32. (d) So *Elisha* wrapped his face in a Mantle, 1 *King.* 19. 13. See *Elsay* 6. 3.

down (e) to deliver them out of their Bondage, and to bring them into a good and Large Land, (f) a Land flowing with Milk and Honey; and He intended to send him to speak to *Pharaoh* to let his People go. So that the secret Inspiration which *Moses* had before from God, *Exod.* 2. 11. is here now advanced to an open Call, and full Commission. At his first Call he was very forward, and killed the Egyptian, but since his flight out of Egypt he became more cautious. Therefore he said unto the Lord, *Who am I* (a mean man) that I should go to *Pharaoh* (a great proud and tyrannical Prince) and should think to deliver a distressed People out of his Power. The Lord answered, *I will certainly be with thee*; so that thou needst not fear either thy own Weakness, or the Power of them to whom I send thee. And this present Apparition of mine out of the burning, but not burned Bush, shall be a Token and Evidence to thee, that at this time I have sent thee. And hereafter, when thou shalt brought the people out of Egypt, this may further serve to strengthen thy Faith in my Power and Providence over them; I do now foretell thee, *Thou shalt serve me upon this Mountain*. *Moses* conceiving himself now, after so many years absence, in a manner unknown to the Children of *Israel*, he begins to think that they might question, Whether indeed he was sent of God or no, and might demand of him under what Name or Title God had made known Himself to him. If that should happen, he humbly desires to know by what Name or Title the Lord would please to be mention'd to them, seeing many of his Names were abused by application of them to Idols. The Lord answers, If thou enquire concerning my Name, I am that I am. Therefore go and tell the Children of *Israel*, That I AM hath sent thee unto them; and further tell them, That the Lord God of their Fathers, the God of *Abraham*, *Isaac*, and *Jacob*, hath sent thee unto them, and tell them, This is my Name for ever, and this is my Memorial unto all Generations; that is, by this Name shall all Generations remember Me. Go then therefore and call the Heads of the Tribes of the Children of *Israel* together, and deliver this Message to them, that they may acquaint their Brethren of the several Tribes here-with, and tell them, That I have by the watchful Eye of my Providence mercifully visited them, and have observed what hath been done unto them in Egypt, and that I do intend assuredly to deliver them out of the House of Bondage, and will bring them into *Canaan*, a Land abounding with all things serving both for Necessity and Delight. And the Elders of the People shall hearken unto thee, and shall go along with thee to *Pharaoh*, (g) and you shall say unto him, The Lord God of the Hebrews hath appeared to us, and commanded us to offer to Him a Sacrifice, and to celebrate to Him a Feast thereon, and hath commanded us to come to thee, and to request of Thee so much liberty that we may go three days Journey (h) into the Wilderness to perform this Sacrifice (i) to the Lord our God. The Lord further adds, I know *Pharaoh* will be so obstinate, that he will not let you go, nor by a mighty Hand; that is, no not though divers great and heavy Plagues be inflicted on him. For I will stretch out my Hand upon Egypt, and will smite them with all those great and smarting Plagues which I intend to bring upon them, and I know that not till after the last and tenth Plague (viz. the slaying of their First-born) will he let you go. And I will, before I bring you out of Egypt, give you favour in the eyes of the Egyptians, and they shall be willing to lend (k) you any thing you shall desire of them, viz. Jewels of Silver, and of Gold, and fine Raiment, and you shall put them upon your Sons and upon your Daughters, and so you shall come forth with great Substance, as I have promised, *Gen.* 15. 14. (l) and shall spoil the Egyptians. *Moses* Replies, That he feared his Country-men, the Hebrews, would be

(e) See *Gen.* 11. 7. & 12. 21. (f) *Gen.* 12. 10. (g) Though *Judas* contained in length from *Dan* to *Mer-shiba* but an 160, and in breadth from *Joppa* to *Jordan* but 60 miles, yet it may be called large in respect of *Goshen* where the Israelites for the most part dwelt. See *Gen.* 13. 14, 15.

fears they were led about, *Exod.* 13. 17, 18. So that they came not thither till the third month, *Exod.* 19. 1.

(f) In Egypt they could not do it without danger from the Egyptians, to whom their Sacrifices were such an abomination, that they offered them before their eyes, might provoke them to stone them, *Exod.* 8. 26.

(g) *Assan* dolo malo usi sunt qui hac petebant cum aliud, in animo haberent. Non est mendacium sed silentium interge veritatis. Non dixerunt se hoc tantum facituros: partem consilii apertis Deum Tyranno, partem celat, quia est liberrimus, *Deut.* 2. 30. 1 *Sam.* 16. 2.

(h) This was no Theft or Sin, God having commanded it, who is Lord Paramount of all, and likewise intended hereby to recompense his People for the injuries they had received from the Egyptians, and that by these Spoils they might be furnished with precious Materials for the Tabernacle.

very

very difficult at first to believe him, or that God had indeed appeared to him, and humbly desires to know what he should do in that case. The Lord, to encourage him against his fears, furnishes him with *Power to work Miracles*, which might be an *Evidence* of the Divine Presence with him, and a *Seal* to the Israelites that he came with *Commission* from God, and that God had sent him. Accordingly *first* he bids him throw down his *Rod* or *Staff*, which he had in his hand, upon the ground, and suddenly it became a *Serpent*, (m) so that *Moses* was ready to fly from it out of fear. But God Commands him to take it by the *tail*, which he accordingly did, and it became immediately a *Rod* again. Then God commanded him to put his *hand* into his *Bosom*, which when he plucked it out again, it was become as *white* and *leptous* as *Snow*. Then God commanded him to put it into his *Bosom* again, and when he drew it out this second time, behold it was as *white* and *found* as his other hand. Then the Lord tells him, That if the Children of *Israel* were not wrought upon, nor did incline to believe him for the *first Sign*, possibly they would for the *second*. But if it should so happen that they should not be brought to believe him for either of these, when he came into *Egypt* he should take of the *water* of the River *Nilus* and pour it upon the ground, and it should presently become *blood* upon the dry Land, which should be a *further Demonstration* to them that God had sent him. *Moses* being still *fearful*, Replied, Ah Lord, I am not *Eloquent*, (n) I am not a man of a free and ready *Speech*, as those should be who are employed to speak to Princes. I am slow of *speech*; I was so formerly, neither do I find the matter much mended with me since thou didst vouchsafe to speak to me, and Call me to this great Service. The Lord answered, *Who hath given to man the faculty of Speech? or who deprives him of that faculty? and so of Hearing or Seeing. Do not I the Lord give thee these Abilities, and take them away at my pleasure.* Now therefore Go, I will be with thy mouth, and will teach thee what thou shalt say. But *Moses* being still under great fears, and deeply apprehensive of his own unfitness for so difficult a Service; He cried out, *Alb Lord, I pray thee send by the Ministry of such an one whom thou wilt find fitter for this great Service than I am, whoever he be, and send not by me who for this his distrustful Dependancy, (o) and He said, Is not Aaron the Levite thy Brother? I know that he is a good Spokes-man, and he shall be joyned in Commission with thee, and I will by an inward motion of my Spirit cause him to come forth to meet thee, and I will be heartily glad to see thy face again, and thou shalt instruct him concerning this your common Commission; and I will teach you both what rectification and Counsel to him as from Me; revealing my Mind and Will unto him, and acquainting him what he shall say to *Pharaoh*. Ch. 7. 1. And thou shalt take this *Rod* of thine in thy hand, and with it thou shalt do Signs and Wonders before *Pharaoh* and the *Egyptians*.*

Ch. 3. whole Chapter.

Ch. 4. from vers. 1. to vers. 18.

SECT. LIX.

Moses being now confirmed partly by *Miracles*, partly by the promise of Divine assistance, and having his Brother *Aaron* given him for his Partner, he undertook the Work. Returning therefore to his Father-in-law *Jethro*, and concealing (as 'tis probable) from him the glorious Vision he had seen, and the honourable Employment he was called unto, lest *Jethro* should by proposing Difficulties and perils in the undertaking discourage him; He in a respectful manner desires him to permit him to go into *Egypt* to visit his Brethren, and see how they did. *Jethro* readily consents to it, and bids him go in peace. Notwithstanding, *Moses* (it seems) after he had obtained leave of *Jethro*, made not such *hast* as he ought to have done. Therefore God appears to him a second time in *Midian*, and quickens him to the Journey, assuring him, that all those in *Egypt* that sought his life were dead. Then *Moses* took his Wife and his two Sons *Gershom* and *Eliezer*, (Exod. 18. 3; 4.) and setting them upon *Asses*, intended

(m) To change one Creature into another, not in appearance only, but really, requires a Divine Power.

(n) Indeed *Stephen* said of him, Acts 7. 22. That he was mighty in words, that is, He was an excellent Speaker as to the substance of what he spake, yet some defect he had as to his utterance. Some think he had a stammering Tongue, which made him say, Ch. 6. 12. How shall *Pharaoh* hear me, who am of uncircumcised lips. (o) *Moses* felt a reverent passion, est *Mosen* Deus, non oblatum relucantem.

intended to carry them with him into *Egypt*; and he took his *Rod* (with which God appointed him to work Miracles) in his hand, and the Lord appointed him, when he came into *Egypt*, to do all those Wonders and Miracles before *Pharaoh* which he should put into his hand; that is, give him Power to do. But the Lord tells him, That he will harden *Pharaoh's* heart; that is, he will withdraw and withhold his Grace from him (as by withholding Light he causeth Darkness) and would permit Satan to excite and spur on his corrupt Nature; so that notwithstanding the many things that should be offer'd to him for his Conversion, he should more and more harden his own heart against God, and should refuse to let the People go. However he commands him to speak thus unto *Pharaoh*; Thus saith the Lord, The People or Posterity of *Israel* are my First-born, being chosen of my free Grace first, out of all Nations; to be my peculiar People, and are as dear to me as the First-born are to their Parents. Therefore let them go, that they may serve me. If thou refuse to let them go, behold I will slay thy Son, even thy First-born; and not thine only, but the First-born of all the *Egyptians*, thy Subjects also, and so accordingly it afterwards came to pass.

Ch. 4. from vers. 18. to 24.

SECT. LX.

AS *Moses* was now upon his Journey towards *Egypt*, with his Wife and Children, the Lord (as it seems) visibly appeared to him; and either by a *Sword drawn* in his hand, or by inflicting some sudden violent Sickness upon him, put him in great danger of his life, and revealed to him the Cause thereof to be, because he had neglected to Circumcise his youngest Son, (see Gen. 17. 14.) there being a great Incongruity had neglected to impose this Badge of the Covenant on his own Son. 'Tis like the reason why *Moses* neglected to Circumcise this his younger Son, was, because his Wife had been so highly displeased at his Circumcising of the elder. But however it was, *Zipporah* seeing the danger her Husband was now in by reason of this neglect, and that he was at this time, through sickness, so disabled, that he himself could not do it, she took a sharp Knife (possibly made of Flint) and Circumcised him her self, and then cast the *Skinskin*, newly cut off, at her Husband's feet, saying, in a discontented humour, Surely thou art a bloody Husband to me. For, for thy sake, and for the sake of thy Religion, I am forced thus to shed the blood of my Son. This being done, the Lord let *Moses* go, and released him from his Sickness. And 'tis like upon this occasion and trouble, *Zipporah* with her Children was sent back from thence to her Father's house again, as appears Exod. 18. 2, 3.

Ch. 4. from vers. 24. to 27.

SECT. LXI.

Moses being now freed from all Incumbrance, went on his Journey towards Mount *Horeb*, where his Brother *Aaron* (being before warned of God to come thither) met him, and at their meeting kissed and embraced him. Then *Moses* acquainted him with all these wonderful Passages, and with all that the Lord had said unto him, and what Miracles he had empowered him, and commanded him to work; and what Service he had employed him about, and how *Aaron* was appointed to join with him therein. This done, they went on, and when they came into *Egypt*, they called together the Elders of the Children of *Israel*, and *Aaron* spake to them what *Moses* had directed him to say from God, and *Moses* wrought (as was appointed him) those three Miracles before mentioned, Sect. 57. for the confirming their Faith. See Ch. 4. from vers. 2. to the 10. The people of *Israel*, when they heard and saw these things, they greatly rejoiced, and believed that God had now in mercy visited them, and

and had looked down with Pity and compassion on their Afflictions, and they bowed their heads, and worshipp'd God with great Reverence, Humility, and Thankfulness.

Ch. 4. from 27. to the end.

SECT. LXII.

Shortly after this, *Moses* and *Aaron* make their first Address to *Pharaoh*, several of the Elders of *Israel* accompanying them therein. See *Exod. ch. 3. 18.* They Represent to Him that the God of their Fathers had appeared unto them, and commanded them to offer a Sacrifice, and to celebrate a Religious Feast (p) to him in the Wilderness. Therefore they humbly beseech him that they may have liberty to go three days Journey in the Desert; namely, to the Mount *Horeb*, to perform this which the Lord required of them, lest if they should neglect to obey Him therein, he should punish them with the *Pestilence* or *Sword*, or some such dreadful Judgment, for their Disobedience. *Pharaoh*, like a proud and imperious Prince, answers, *Who is the Lord that I should obey his Voice to let Israel go? I know not the Lord, neither will I let Israel go.* Then looking upon *Moses* and *Aaron* with Indignation, He asks them, *What they had to do to seduce the People, and take them off from their work? And then looking upon the People with anger, Get you to your Burdens* (says he) *and see that you perform your daily Task; or I will take a course with you. I understand very well that you are a great and numerous People (indeed too many) and these two men Moses and Aaron design to get ease and rest for you from your Burdens, that so you may increase more, and possibly may then think of rebelling against me. But I shall take Care to prevent that. And accordingly that very day he charged the Task-Masters that were Egyptians, and the Officers under them, which were Israelites, (appointed to take the Over-sight of their Brethren in their Labours) that they should no more give the people *Straw* to make *Brick* withall, as heretofore they had done, but they should gather and provide *Straw* for themselves, and yet notwithstanding they should exact the same tale and number of Bricks of them which they made before, and not abate them any thing of it. For, says he, *They are idle, and therefore they Cry, Let us go Sacrifice to the Lord our God. I Command you therefore to impose more work upon them, that they may have enough to do, and may not be at leisure to regard lying words, such as this Moses and Aaron tell them, who flamm them with stories of their being sent from God. The Task-Masters and Officers acquaint the people with this strict and severe Injunction of the King. Whereupon a considerable part of them were forced to scatter themselves through all the Land of Egypt to provide Straw, and Straw failing, they were fain to gather Stubble instead of it. And the Task-Masters pressed them on notwithstanding to finish every day as much work as when they had Straw allowed them. And when there happened any failure in the Work, the Israelitish Officers or Overseers (that were set over their Brethren) were beaten for it. Whereupon these Officers addressed themselves to *Pharaoh*, and humbly Remonstrated, That the Egyptian Task-Masters that used to furnish the Israelites with Straw, now did not do it, and yet they required of them to make the same number of Bricks daily as before, which was in a manner impossible for them to do. And when they did it not, they their Overseers were beaten for it, though the fault was not in them, but in the Egyptian Task-Masters. *Pharaoh* answered them roughly and tyrannically; *You are idle, You are idle, therefore you say, Let us go and do Sacrifice to the Lord. Get you gone, and see that you finish the Task that is every day required of you, and yet you shall have no Straw furnished to you. The Officers of the Children of Israel seeing themselves in this very ill condition, and having no hope of remedy, they go to Moses and Aaron (who possibly came out to meet them, to see what answer they had from the King) and like ignorant passionate men, who mistake Occasions for Causes, they charge the Injuries of their Enemies upon their best Friends, and in an angry and discontented Mood say to Moses and Aaron, The Lord look upon you; that is, the Lord take notice and consider what you have brought upon us, and judge you for it. You have made us to sink, and to be abhorred of *Pharaoh*, and his Servants, and have put***

put

put a Sword into their hands to slay us. You have by this your Address to *Pharaoh* stirred up Him and His Courtiers to tyrannize more over us than they did before. *Moses* being greatly grieved at this their Complaint, betook himself to some retired place, where by prayer and deep sigh he might present his own and the peoples distress unto the Lord, and he said, *Alb Lord, why hast thou thus dealt with thy people against whom *Pharaoh's* Rage is not at all mitigated, but much increased since I mediated for them? Why hast thou sent me on such a Message as this, which hath not been a means to deliver thy people, but much more to afflict them? The Lord answered, Thou shalt quickly see what I will do unto *Pharaoh*; My Hand shall be so strong and heavy upon him, that he shall not only be content to dismiss you (as *Exod. 3. 20.*) but shall be ready with all his Power to drive you out, rather than hold you any longer. See *Exod. 12. 31. 33.* And the Lord to encourage *Moses* the more in his Work, repeateth his Name to him, and the Covenant which he had made with the Fathers. He says to him, *I am the Lord; I appeared unto Abraham, Isaac and Jacob, by the Name of Elshaddai, God Almighty; that is, such a God as is All-sufficient, and able to perform all my Promises, Gen. 17. 1.* but by my Name *Jehovah*, (q) and that which is importeth, (r) have not I been made known to them; that is, so fully as I intend now to be made known to their Posterity, to whom I shall really fulfil, and give a Being to my Promise, by my wonderful Deliverance of them out of Egypt, and bringing them at length into the Land of Promise. For I made a firm Covenant with those my Servants *Abraham, Isaac and Jacob*, and confirmed it by an Oath to give that Land of Canaan (wherein they were but Strangers and Sojourners) to them and their Posterity for an Inheritance. And I have heard the groaning of the Children of *Israel*, whom the Egyptians keep in bondage, and I have remembered my Covenant. Therefore go to them and tell them, *I am the Lord, and I will deliver them from that cruel Servitude under which they groan, and will with an outstretched arm, and inflicting terrible Judgments on the Egyptians, bring them forth. And I will take them to my self for my peculiar people, and will be to them a God, and they shall assuredly know, that 'tis I the Lord, and none else, who did all these great & 28. 13. 24. things for them. *Moses*, as God had commanded him, went to the Children of *Israel* with this Message, but thorow the anguish of their Spirits, and the extremity of their Sufferings, they regarded not what he said, nor were disposed to believe any thing which he spake concerning their Deliverance. So greatly prejudicial are the immoderate passions of men not only to God's truth, but to their own welfare. Then God commands *Moses* to go and speak to *Pharaoh* again, and to require him to let the people go out of his Land. *Moses* answered, That the Children of *Israel* would not hearken to him, how then should he think that *Pharaoh* would bear him, or mind or regard of his words; and especially seeing he was a man of uncircumcised lips, (s) and had an imperfection in his speech and utterance, and was very unfit to be sent to *Pharaoh* on such a Message as that was. However God bids Him and *Aaron* go again to the Children of *Israel*, and to encourage them with expectation of Deliverance, and to go to *Pharaoh* to require him, in his Name, to let them go. *Moses* and *Aaron* being thus to be employed as Instruments in the Hand of God of this great Deliverance, their Stock and Lineage is here set down, to shew that they were both descended of *Levi*; and this might possibly be so ordered by the Spirit of God as an Antidote against the fabulous Reports of Heathen Writers (such as *Joslin* and *Tacitus*) who tell false Stories of the Original both of *Moses* and of the people of the Jews. Which things though they happened not till many years after, yet were now fore-seen by the Spirit of God who alit in *Moses* in penning this History. And *Moses* being to set down his own and *Aaron's* Descent from *Levi*, for orders sake he begins with the Stock of *Reuben* and *Simeon*, *Levi's* elder Brothers. And possibly in this place he mentions only those three, and not the Heads of the other Tribes, that it might appear that they were not rejected of God, notwithstanding *Jacob's* severe Commination, *Gen. 49. 3. 5.* as performed, and so they should have full knowledge and experience of the efficacy of that Name *Jehovah*. But withall we must know that this is only spoken comparatively, as the glorious ministration of the Law is said to have had no glory, in respect of the excellent glory of the Gospel, 2 Cor. 3. 10. So the Fathers are said not to have known God by his Name *Jehovah*, in comparison of what their Posterity knew. (t) Because circumcision was with the Jews a Badge of God's people, therefore those that were not circumcised were counted profane, and their uncircumcision was natural or moral blemish uncircumcised, as a Heart, or Mind, or Tongue uncircumcised. Hinc homines viles & ad aliquam rem inepti incircumcisi a patre vocantur.**

also to shew that though *Reuben* and *Simeon* were elder then *Levi*, yet God had freely chosen out of the Tribe of *Levi*, *Moses* to be the first Captain of his people, and his Brother *Aaron* the first High Priest, to whom his Posterity should succeed in that Office. And these are that very *Moses* and *Aaron* whom the Lord commanded to bring forth the Children of *Israel* out of *Egypt*, who were increased now to many thousands, so that they might be called the Hosts of the Lord, *Exod.* 12. 37, 41.

Ch. 5. whole Chapter.
Ch. 6. from vers. 1. to 28.

SECT. LXIII.

(1) The reason

why *Moses*'s age is here set down seems to be, to shew how long God in his wife Providence had suffered the Egyptians to oppress the Israelites with Wonders in the Land of *Egypt*, and will bring forth my Signs and Judgments on the Egyptians, for the birth of *Moses*, till he came to be 80 years of age. And the reverence and respect due to the venerable age of *Moses* and *Aaron* were of rendered them his Magicians and Sorcerers (wherewith the Land of *Egypt* abounded, and whereof the chief at that time were *Jannes* and *Jambres*, 2 *Tim.* 3. 8.) and they did the like in outward shew and appearance, but not in reality, the Devil (by whose Power they did work) casting a mist before the peoples eyes, whereby they thought they saw that which indeed was not. I say these Magicians cast down their Rods, and they seemed to be turned also into Serpents (y) or Dragons. Some aerial Representations possibly of them being there made by the art of the Devil; or possibly the Devil might bring thither some true Serpents unperceivably from other places, and might remove the Rods from the peoples eyes. But the Dragon or Serpent into which *Aaron*'s Rod was turned (swallowed (z) up theirs; God hereby shewing that the Power whereby *Moses* and *Aaron* had wrought their Miracle was infinitely above that of *Satan*, whereby the Magicians had endeavoured to equal the Work which *Moses* had done. Yet notwithstanding this Miracle, *Pharaoh*'s heart was still hardened, so that he would not let the people go, as God had foretold.

Exod. 6. vers. 28, 29, 30.
Exod. 7. from 1. to 14.

(*) It seems the change wrought before *Pharaoh* was not into an ordinary Serpent called *Nehash*, but into some greater Creature here called a Dragon. *Tavin*.

(†) Dicitur utrosque dracones, sive Serpentes alimunde adductos opes Daemonis virgarum loco fuisse substitutos, ita fuldendo oculos ut nemo prestigiarum illarum animadvertere.

(‡) Notandum prestigias Magorum non obtinuisse. Mosi sed magis preposuisse. Semper enim aliquid aditus quo divina signa preclarent. Nam Serpens Moysi devoravit totum Serpentem. Aquam illi in linguam mutare poterant, non rursus sanguinem in aquam; vanas afferre non tollere; Nempt ut per eas plage augeri possint non minui. Post devotionem Virga Aaronis in statum pristinum reversa est.

SECT.

SECT. LXIV.

Pharaoh continuing still obstinate, God sends *Moses* and *Aaron* again to him, and by their Ministry inflicts ten Plagues successively upon the Egyptians, from which the Israelites (as 'tis probable) were wholly exempted. See *Exod.* 8. 22. & 9. 26. & 10. 23. All which are reckoned *Psal.* 78. & 105; which Plagues were all sent within one month in this Order.

1. God Commands *Moses* and *Aaron* to go and meet *Pharaoh* the next Morning, First Plague, who would then come to walk by the side of the River *Nilus*, and to tell him, That he had refused to obey the Voice of the Lord, he would bring a grievous Plague upon Him and his People. They had shed the blood of the Israelites Children, and drowned them in that River; Therefore God had commanded him to give order forth his Hand over the Rivers, Streams and Ponds, (probably over some of them in the Name of the rest) and striking those Waters, they were immediately turned into blood; Yea by the influence of God's Almighty Power upon that persecution all their other Streams and Rivers, Ponds and Pools, yea Cisterns of water (whether of Wood or Stone) were turned into blood for seven days together. By which Plague the Fish that were in the River died, whereby the Egyptians were deprived of that which was their chief Food, (a) as may be gathered from *Numb.* 11. 5. We remember the Fish that we did eat in *Egypt* freely, and *Isa.* 19. 8. God threatens this as a great Judgment to *Egypt*. The Fishers shall mourn, and all that cast Angles into the Brooks shall lament, and they that spread Nets upon the Waters shall languish. So that this was a fore Plague on the Egyptians who fed much on Fish, and traded much with them, and maintained themselves by them. And one great evil followed this also; for he refused to be their ordinary Beverage, see *Jer.* 2. 18.) but were fain to dig Pits near the River, that they might have some water to drink. But all this did not work upon *Pharaoh*'s obdurate heart. For his Magicians and Sorcerers getting some water either from the Sea, or out of the new-dug Wells, or from the houses of the Israelites dwelling here and there intermixed with them, did by their Enchantments, and the Devil's help, get some blood whereby they imitated the waters, or else unperceivably removed the water, and substituted blood in the place thereof. Which when *Pharaoh* saw done by them, he went away to his own house, and heeded not, nor laid to heart the foregoing Plague inflicted on him by *Moses*.

Exod. Ch. 7. from 14. to the end.

2. God Commands *Moses* and *Aaron* to go to *Pharaoh* again, and to require him Second Plague, to let his People go; and to tell Him, That if he refused to do it, He would smite *Frogs*, all his Borders with Frogs. They accordingly resolutely pursue their Commission, and evidence their Courage and Fidelity in God's Cause, notwithstanding the ill success they had had before. But *Pharaoh* would not give ear to them. Hereupon *Aaron* stretched forth his Rod (b) over the Rivers, (c) over the Streams, and over the Ponds, and the Frogs came up in great abundance upon the Land, (namely, not only those that were in the Rivers before, but an innumerable number of new ones were produced,) and they crawled into *Pharaoh*'s houses, and into his Bed-Chamber; (d) yea God, to shew upon his Bed, and into the Houses of his Courtiers, and the rest of his people; yea into their Ovens and Kneading-Troughs, so that they were grievously annoyed with them. *Pharaoh* calls for his Magicians to see if they could imitate this Miracle, and working they, by stretching forth their Rods over the River, did by the Power of the Devil (e) prodigious things.

(c) Non singulos adit fluvios, sed virga eminus eos intima designavit, extendit tam versus Nilum & intentione versus omnes aquas Egypti.

(d) How easily can God cast contempt upon Princes, and how favourable is he to men, who, by his ordinary Providence, makes such Creatures loth to come where man hath to do, which are so loathsome to him.

(e) The Devil it seems much delights in their monstrous shape. For we find in the Scripture three unclean Spirits like Frogs coming out of the mouth of the Dragon.

bring

bring forth *some true Frogs* by unperceptible Conveyance to the place where the Contest was, (which possibly at this present was not covered with Frogs by *Moses's* Working) though it is like they were but very few in comparison of those *Moses* and *Aaron* had produced. And when they had brought them, they could not remove them again. *Pharaoh* and his people being thus grievously distressed with this Plague, he began to *hiss a little*, and to acknowledge *God* whom before he would not know, and therefore desires *Moses* and *Aaron* to intreat the Lord to remove these Frogs, and he would let the people go that they may Sacrifice unto the Lord their God. *Moses* knowing that he was constituted as a God to *Pharaoh* [Ch. 7. ver. 1.] to bring Judgments upon him, and remove them at God's appointment, and having in him the Faith of Miracles, and being directed by the Spirit of God, He told *Pharaoh*, He would do him the honour (f) to let him appoint the time when he should pray to the Lord for him, and by his power deliver him from this Plague. And (says he) if my prayer take no effect, then do thou glory over me, and say, I am no better than one of thy Magicians; but if I do deliver thee, then own and obey the great God of Heaven, whose Servant I am. *Pharaoh* desires the Frogs may be removed by the next Morning. *Moses* Replies, Be it according to thy word, that thou mayst know, that there is none like unto the Lord our God. *Moses* then cried unto the Lord to remove this Plague from *Pharaoh*, and the Lord heard him, and immediately the Frogs died that were in the Houses, Villages, and Fields; only some remained in the River; and they gathered the dead Frogs together and cast them upon heaps, so that the Land stank by reason of them. But when this Plague was removed, and *Pharaoh* saw there was some respite, he hardened his heart, and hearkened not to *Moses* and *Aaron* as the Lord had foretold.

Exod. Ch. 8. from vers. 1. to 16.

Third Plague, Lice.

3. *Pharaoh* having thus mocked God (promising and not performing) the Lord to manifest his Indignation against him, Commands *Moses* now to strike him with a new Judgment, without giving him any warning, as at other times he had done. *Aaron* therefore is commanded forthwith to stretch out his Rod, and to strike the dust of the Land, that it may become Lice through all the Land of Egypt. Which *Aaron* accordingly doing, abundance of Lice came on Men and Beasts; the dust in very part of the Land; that is, a great deal of it turning into that Vermin. (g) The Magicians also try their Skill again, and accordingly they smote the dust of the ground with their Rods, as *Aaron* had done, and endeavoured to do the like, but all in vain. (h) For here God confounded their Enchantments in a thing most vile, wherein yet he honoured himself. For he so restrained the Devil, and disabled these Magicians, his Servants, that they could neither make Lice, nor make a shew of them. So that they were forced to acknowledge to *Pharaoh*, That this was the Finger of God, (i) and that this Miracle was wrought by the Power of the Almighty, and not by Art or Sorcery, which they should have acknowledged of all the rest of the Miracles wrought by *Moses* and *Aaron*, but their Master the Devil would not permit them to do it. However, though the Lice continued both upon Man (k) and Beast; yet *Pharaoh's* heart was still hardened, so that he would not hearken unto *Moses*, as the Lord had before told him.

Exod. Ch. 8. from 16. to 20.

Fourth Plague,

4. It being usual with *Pharaoh* to walk in the Morning by the River-side, *Moses* Flier, Wasps is sent again to meet him there, and to require him in the Lord's Name to let the people and Hornets, go, and to acquaint Him, That if he refused to do it, God would send upon him, and his people, (swarms of Flier, Wasps and Hornets, and such noisome Insects which should fill their Houses, and vex and sting them, and they should swarm in all the Land where the Egyptians dwell, but should not come into Goshen where the Israelites dwell, and then they should know, to their Cost, that the Lord Jehovah was the only Ruler in the whole Earth, and that he would put a difference between his own People, and

and the Egyptians, and would deliver them from that Judgment which should be the portion of the Egyptians. And he tells him, This thing should come to pass the next morning. *Pharaoh* not regarding this threatening, the very next morning there came a grievous swarm of divers sorts of Flier, (l) [see Psal. 78. 45. Psal. 105. 31.] into the house of *Pharaoh*, and his Servants, and into all the Land of Egypt. So that the people of Egypt were wonderfully annoyed with them, and (as it seems) several of them destroyed by them. *Pharaoh* being now terrified with this Plague, He yields thus far, That the Israelites should have liberty to Sacrifice to the Lord their God, provided they went not out of Egypt to do it. (m) This *Moses* would not accept of, but requires they may have liberty to go three days Journey into the Wilderness to offer this Sacrifice. For (says he) if we should in Egypt offer unto our God Oxen, Cows, Calves and Bulls, which the Egyptians exhibit Divine Honour unto, it would seem an abominable thing unto them, and they would be ready to stone us. *Pharaoh* tells them, They shall then go into the Wilderness, provided they would not go very far, and would pray for him that this Plague may be removed. *Moses* promises that they would pray for him, but intreats him to be true and faithful to his word and promise, and not to deal any more deceitfully with them. *Moses* goes out accordingly, and intreats the Lord to remove this Plague from *Pharaoh*, and his People, and the Lord was pleased presently to do it. So that the next day this dreadful host of Flier, Wasps and Hornets, was quite gone. But though the Plague was removed, yet *Pharaoh's* obstinacy was not; for he would not yet let the People go.

Exod. Ch. 8. from 20. to the end.

5. Upon the first day of the seventh Month (which was shortly after made the Fifth Plague, first month of the Year) God Commands *Moses* to go to *Pharaoh* again, and to tell *Murrain* on him, That if he would not let his People go, but did obstinately keep them still, he Beasts, would smite all sorts of his Cattel with a grievous Murrain, viz. Horses, Ases, Camels, Oxen and Sheep, and this Judgment (he tells him) shall be inflicted the very next day. And so accordingly it was, by which the generality (n) of the Cattel of the Egyptians died, but of the Cattel of the Children of Israel, died not one. And *Pharaoh* sent into Goshen to see whether the Cattel of the Children of Israel had escaped, and he found it was so. Yet notwithstanding his heart was hardened, and swelled with pride and malice against the Children of Israel, so that he would not let them go.

Exod. Ch. 9. from vers. 1. to 8.

For some Cattel were assuredly killed by the Hail, as we find Exod. 9. 25. And in the tenth Plague, the First-born of Beasts were destroyed by the Angel.

6. About the third day of this Month God intending to bring a Sixth Plague upon *Pharaoh* and the Egyptians, He Commands *Moses* and *Aaron* to go to him, and to take handfuls of ashes out of the Furnace, and to sprinkle the ashes towards Heaven, to intimate to *Pharaoh* that the Plague came from the God of Heaven, and that as he and his people had oppressed the Israelites with Furnace-work, in forcing them to burn Brick for them, so they now should be punished with burning Sores, and Boils. caused by ashes taken out of the Furnace. And *Moses* and *Aaron* did as God commanded, and they sprinkled handfuls of ashes towards Heaven, which miraculously, by the mighty Power of God, became a Cloud of small dust over-spreading the whole Land of Egypt, and so fell down both upon Man and Beast. And this dust, where it fell, caused Blains and Boils, and, as it seems, of an extraordinary nature, for they are thus described Deut. 28. 27. The Boils of Egypt which cannot be cured. And the Magicians themselves (who it seems continued to harden and embolden *Pharaoh* not to be moved with the things done by *Moses*, telling him (as 'tis probable) that they were done by Magic) and were still at hand to resist *Moses* and *Aaron* as far as they could, were now smitten with these Boils and Blains breaking out upon them. So that they were forced to go away, and cease fighting against God. But yet *Pharaoh's* heart was so hardened, that he would not let the people go for all this.

Exod. Ch. 9. from 8. to vers. 13.

7. Some

Seventh Plague, *Hail.*

(p) Sic ergo vertendum, v. 16. *Modo enim meum meam, percussit non tantum pecora, sed et etiam hominum;* ut reflat, &c. J. T.

(q) V. 32. But the wheat and the Rye were not smitten, for they were not grown up; that is, so much as the barley. It seems in Egypt they sowed their barley at the same time with their wheat (which we do not) and there the barley would be far the forwardest. Hordeo ideo incaluit manifestum triticum, quippe cum hordeis cultum aliquantum arduius et diutius induratus non cederet grandini, sed obniteretur ipsius frangebatur. Triticum autem tenerum ad hoc et in herba velut abdidit (licet non sub terra) lentis flexilis; sua mollitia proclive impetui devolvitur. Drusus.

Eighth Plague, *Locusts.*

(r) See, *stiff*, 58.

7. Some few days after, God sends *Moses* again to *Pharaoh*, to require him to let his people go, that they may serve him; and to let him know, that though his *Hand* had been already heavy upon him, yet there were far *fewer* Plagues still behind, which he had determined to bring upon him and his people, if he continued obstinate, and which should sting him to the very heart. And these he would presently pour forth thick and threefold upon him, that he might know there is no God like to the great *Jehovah* in all the World. *Moses* is further commanded to speak thus to Him from the Lord, I have stretched out my Hand and destroyed a great part of thy Cattel by *Murrain* and *Pestilence*, and I should have destroyed thee and thy people thereby also, (p) (as you well deserved) but that I have raised thee up for this very purpose, that the World might see my Justice in punishing of thee, and my Power in my Conquest over thee. And dost thou yet so impudently exalt thyself against Me and my People? Behold about this time to-morrow I will cause it to rain a very grievous *Hail* upon Thee, such as hath not been in Egypt since it became a Land inhabited by *Misraim* Son of *Cham*, who gave Name to that People and Country. And *Moses* the more to set forth the terror of this Plague that was coming upon them, advises the *Egyptians* to send for, and get home their Cattel and Servants, and all that they had in the Field; For all that was found there, would be destroyed by the *Hail*. Some of *Pharaoh's* Servants believed this threatening of the Lord, and got their Servants and Cattel into houses, and so had them preserved; but Others regarded it not. On the morrow *Moses* stretched forth his Rod towards Heaven, and the Lord sent Thunder, and *Hail* mixed with Fire, that ran upon the ground, which destroyed not only a great part of their Corn, viz. the Barley (q) that was eared, and the Flax that was sown, and in the Stalk, and their Herbs, but brake a great part of their Trees, and killed both Man and Beast that were in the Storm, vers. 25. (So saith the Psalmist, Psal. 78. 47, 48.) He destroyed their Vines with *Hail*, and their Sycamore-Trees with *Hail-stones*. He gave up their Cattel also to the *Hail*, and their Flocks to the Thunderbolts. And this dreadful *Hail* fell on all the Land of Egypt, only in the Land of Goshen there was none. *Pharaoh* terrified with this dreadful Judgment, sent for *Moses* and *Aaron*, and told them, He did now plainly see, and accordingly did acknowledge, That he (r) had sinned against God, and confessed, That God was Righteous, and he and his people wicked. He desires them therefore to pray unto the Lord to remove this Judgment, and that there might be no more such dreadful Thunder and *Hail*, and he would let them go, they should stay no longer. *Moses* promises as soon as he should be out of the City, he would stretch forth his hands in prayer to the Lord. He knew, by Inspiration from God, that then the Thunder and *Hail* should immediately cease; and *Pharaoh* might hereby be instructed, that the Earth is the Lord's, and the whole Creation is at his disposal. But as for thee, and thy Servants, (says he) I know before-hand that ye will be never a whit the better for the removal of this Judgment. And the event proved it to be so. For when, upon *Moses's* prayer, the Thunder and *Hail* ceased the heart of *Pharaoh*, and his Servants were hardened as before, and they would not let the people go.

Exod. Ch. 9. from 13. to the end.

before the Lord, and keep his people from going to serve him? They tell him, If he continued still obstinate, on the morrow the Lord would send *Grafoppers* and *Locusts* into all his Quarters, and they should be sent in such vast numbers, that they should in a manner cover the face of the Earth from man's sight, and should devour the residue of the Grass, Herbs, and what was green on the Trees, and the Wheat, and Corn which had escaped the *Hail*, and they should fill his house, and the houses of his Servants, and of all the Egyptians in such a manner, that neither he nor his Ancestors, nor any that lived in Egypt before him did ever see such vast numbers of *Locusts*, nor any that did did so much mischief as these should do. And *Moses* and *Aaron* when they had delivered their Message, came away and left him. Then *Pharaoh's* Courtiers and Servants said to him, How long shall this man *Moses* be a Snare to us? that is, an Instrument, and means to bring Ruine and Destruction upon us? We beseech thee let these people go; Seest thou not that the Land is already almost ruined by the Plagues and Judgments that have been brought upon us? Then *Pharaoh* sent for *Moses* and *Aaron* again to him, and told them, He was content they should go, and serve the Lord their God. But then recalling himself, He asks, Who among them, and how many of them, did they desire should go? *Moses* tells him, They would go up all; with their Old, and with their Young, with their Wives, Sons and Daughters, with their Flocks, and with their Herds; For they must make use of some of them for Sacrifice, and of part of these Sacrifices they must keep a Religious Feast unto the Lord. *Pharaoh* being angry at this motion, that they should deliver their Children should go also (whom he intended to keep as Hostages for their coming back) he said in a passion, I wish you might find no more favour from God than you are like to find from me, in this your Suit, to let your Children go also. Look to it, if you will presume to go in this manner, at your own peril be it. I shall never consent that you should all go. But as for you that are men grown, I care not if I permit you to go. For that was all (as I understood) (s) that at first you desired. *Moses* and *Aaron* not accepting of this, *Pharaoh* caused them to be driven out of his presence. Then *Moses* stretched forth his Rod over the Land of Egypt, and the Lord sent an East-wind which blew very fiercely all day upon that Land, and the next morning it brought a vast Army of Caterpillars, and *Locusts* very grievous, such as had never been seen there before, nor are like ever to be again; and they were so many that they in a manner covered the face of the Earth where there was any Herbage, and by flying so many together like a Cloud, they in a manner darkened the Air, and they devoured all the Corn, and Grass, and Herbs that the *Hail* had left. See Psal. 78. 46, and Psal. 105. 34. Then *Pharaoh* called for *Moses* and *Aaron* in haste, and said to them, I have sinned against the Lord your God, and against you, in rising you as I have done. However pardon the wrong that I have done you, and once more intreat the Lord to be favourable to me, and remove this deadly Plague from me, which consumes and destroys all, and is like to bring a grievous and general Famine upon us. And *Moses* went out, and intreated the Lord for *Pharaoh*, and the Lord sent a strong West-wind that carried the *Grafoppers* and *Locusts* away, and cast them into the Red-Sea, where they all perished. But though this dreadful Judgment was removed, yet *Pharaoh's* hardness was not, for he would not yet let the people go.

Ch. 10. from vers. 1. to 21.

The Month *Abib*, otherwise called *Nisan*, (answering to part of our March, and part of our April,) which before had been the seventh Month (as we shewed before) was from this time forward made the first Month (u) of the year; and upon the tenth day of this Month, or a little before, was instituted the Feast of the Passover. In Commemoration of God's passing over them, and not involving them in the Common Plague that smote the Houses of the Egyptians. Touching which Passover several Laws and Directions are given to *Moses*. 1. Concerning the Sacrifice itself, or the matter of the Feast, viz. a Lamb, or Kid of the first year, a Male without blemish. 2. This was appointed must be set apart on the tenth day (x) of this Month. Thus it was ordered at this Year with this Month. Yet began as it had done before, Lev. 23. 8, 9, 10.

(x) No mention made of separating the Paschal Lamb from the flock, four days before the Feast, in other places where the Passover is commanded.

time, that it might be in readiness, and not to seek when they were encumbered with business about their going away. 3. If one Household was too little for a Lamb, they were to join the next Household to them, and they were to make their account proportionably to the Lamb, and to the persons that were to eat of it, taking care that there might not be too few, nor too many for it. (y) 4. They were to keep the Lamb to the 14th day of the same Month. 5. Every Master of a Family of all the Congregation of Israel (whom it especially concerned) was appointed to kill it on the 14th day between the two Evenings; (z) that is, between our three a Clock in the Afternoon and Sun-set. (a) 6. They were to strike, and sprinkle with a bunch of Hyssop, dipped in the blood (b) thereof, the two side-posts, and upper door-posts of the door of the House where they did eat it. (c) 7. None of them were to go out of the House where they did eat it till the morning. 8. They were not to break a bone of it. 9. They were not to eat it raw or sodden, but roasted with fire. And they were to roast it whole, Head, and Legs with the appurtenance; that is, the inward parts first taken out, and washed. 10. They were to eat it with unleavened (d) Bread and bitter Herbs. 11. They were to eat it with their Loins girded, their Shoes on their feet, and their Staff in their hand, like men in haste, and ready to be gone, and march out into four parts. 12. They were to let nothing of it remain unto the morning; but if any thing were left after they had eaten, it was to be burnt with fire. These things being observed by them, Moses tells them, The Lord intended to pass by all the Houses of the Israelites where the Paschal-Lamb was thus eaten, and the doors thus sprinkled, but He would smite by his holy Angel all the First-born of the Land of Egypt, both of Men and Beasts that remained. And he would then execute Judgment on all the Gods of Egypt; that is, either some such notable Judgment or Stroke should befall their Idols as did the Philistines Dagon (f) before the Ark, 1 Sam. 5. 3. or else perhaps he intended hereby to signify, That he would make it appear that their Idol-Gods were vain, and unable to preserve themselves against his Hand, who was the true and only God. 13. This Pasover was to be observed by them afterwards in succeeding Generations, for a Memorial of this great Deliverance, and they were to observe it forever; that is, all the time that that Ceremonial Service should last; namely, till Christ (who is the true Pasover) shall be sacrificed, who fulfilling all the Figures, shall abolish the use of them, and bring in a new Age and State into the Church. 14. A Feast of Unleavened Bread must be observed the seven days immediately following. The first of these seven days was the 15th day of this Month, and began at the Evening immediately after the eating of the Pasover, which they were to eat at the latter end of the 14th day, as is said before, and every person, whether stranger or born in the Land, that did eat leaven during that time, was to be cut off from Communion with the Church, and in case of contumacy and contempt, was liable to Capital Punishments from God, or the Magistrate. See Gen. 17. 14. Exod. 31. 14. The first and last days of this Feast were to be holy Convocations, and to be observed in the manner of Sabbaths, and no servile-work to be done in them. Yet with this difference, that on these days meat might be dressed, but not on the Sabbaths. And on these days the people were to meet for the Publick Worship of God. Lastly, They were to acquaint their Children from Generation to Generation with the meaning of this Pasover, and upon what occasion it was instituted. Moses having received these Directions from God, Communicates them to the people, commanding them to draw out their Lambs according to their Families, and to set them apart on this 10th day, to be in readiness against the 14th, as was prescribed. And further, He enjoins them, that when they were to march out of Egypt (for which they should now prepare themselves) they should borrow of the Egyptians Jewels, and Vessels of Silver and of Gold, (g) and precious Vestments, and possibly rich Furniture, and such kind of things, and that God would dispose the hearts of the Egyptians to lend them any thing, rather than that they should stay. The people of Israel when they heard these things, bowed the head, and worshipped, in token of their ready submission and reverent acceptance of these Commands from God, and their willingness to obey them.

Ch. 12. from vers. 1. to 29.

(y) Which number Joseph reckons to be ten men, besides women and children. (z) About that time our blessed Saviour, the true Paschal Lamb, was put to death, Mat. 27. 46. (a) The natural day from Sun to Sun, the Jews divided into four parts. The first from Sun-rising to nine in the forenoon, called the third hour. The second from nine to twelve, called the sixth hour. The third from twelve to three in the afternoon, called the ninth hour. The fourth from three in the afternoon to Sun-setting, called the twelfth hour. (b) To direct the Faith of the Israelites to the blood of their great Redeemer. (c) This seems peculiar to the Pasover in Egypt. (d) Leaving hanging two Properties to sow, and puff up, might well signify malice, and pride which must be laid aside. (e) These Ceremonies were peculiar to that Pasover in Egypt. (f) Dicitur Hebraei nomine illa idola lignea subito putrefacta, & metallica resoluta, & lapidea comminuta. Artaianus apud Euseb. lib. 9. Præpar. dicitur non terra comminisse plerumque Templum Aegyptiacum. (g) Nempe se præparari quasi ad Sacrificia & sollicitudinem Domini sui essent futura. Jani.

9. God now Commands Moses, by stretching forth his hand towards the Heavens, Ninth to bring a ninth Plague on Pharaoh and his people. Which was three days of Palpable Darknes; thick Clouds, gross Mists, and moist Vapours, as 'tis probable to thicken Three days, ing, and condensing the Air, that it might be felt, and in likelihood by their moistness extinguishing all Fires, and artificial Lights, as Candles use to be put out by a damp. Neither, it seems, had they any light from Sun, Moon or Stars from above, but the darknes was so thick they could not see one another for three days together, and with the terror thereof they durst not go much as move from the places where they were. And being under the arrest of this hideous Darknes, they sat still, not seeing whether to go, or what to do. And as some gather from Psal. 78. 49. they had at that time many frightful Apparitions of Devils, and evil Spirits among them. (b) (b) Horrifica might have in these three days time gone away with all that they had, but God would not suffer them to go away as Fugitives, but to march out in a way of honourable and triumphant Victory over their Enemies. When the three days darknes was over, on the 14th day of this month Pharaoh sent for Moses in great haste, and offered that they should all go, Men, Women and Children, only their Flocks and Herds should be left there as a Pledge and Pawn of their Return. But Moses Replied, Thou must not only give way that we our selves may go, but must permit us to take our Cattel also, that Pharaoh may we may have wherewith to sacrifice to our God. For we know not what sort, or what number of Cattel we shall be ordered to sacrifice to the Lord, till we come thither; therefore our Cattel must go with us, there shall not an Hoof be left behind. But Pharaoh's heart was so hardened, that he would not consent to this; But falling into a great Rage and Passion with Moses, he bids him get him out of his sight, and never see his face more. If he did, he should die for it. Moses tells him, He had spoken right in that, for he should see his face no more. But God having revealed to him what he intended to do to Pharaoh, and his people. He acquaints him boldly with a Tenth Plague (and a very dreadful one) that the Lord would bring upon them. He tells him, That very night, about midnight God would by his (i) holy Angel (see Exod. 12. 23.) slay the First-born in all the Land of Egypt, (i) Most usually the Maid-Servant that is grinding (k) at the Mill, and the First-born of their are destroyed remaining Cattel. And there shall be such an hideous Out-Cry in all the Land of Egypt, as never was before, nor shall ever be again. But in the Habitations of the Children of Israel all shall be so still, and quiet, that the very Dogs, who are usually roused by the least noise, shall not so much as once bark, or move their tongues; or make any disturbance either to Man or Beast. And when all this shall come to pass, then (says he) you shall know how great a difference the Lord doth put between the Israelites and the Egyptians. And then shall these thy Servants and Connivers be sent by thee unto me, and shall bow themselves unto me, saying, Go forth thou, and all the people that follow thee, over whom thou hast the Government, and after that I will go forth, with all the people of Israel with me, and with all that we have. Moses having thus spoken, went out from Pharaoh in a great anger, (i) his zeal for the Glory of God heightning his indignation against the obstinacy of Pharaoh.

Ch. 10. from vers. 21. to the end.

Ch. 11. from vers. 4. to the 9.

many Servants were used to be put to this work, wherefore Mills were often in Prisons where Prisoners and Captives were wont to be set to work at them, thrusting and turning them about with the main strength of their Bodies, and so driving them before them.

(i) See Num. 12. 3. Eph. 4. 26.

Tenth
Plague,
The destruc-
tion of the
First-born.

(m) Habitant
Egyptii He-
braei permixti.

(n) Ita nullus
Pater alii possit
affiliatio, cum
clades omnibus
communis fuit.

(o) He had de-
sired their
prayers for
him several
times before.
Exod. 8. 8. &
9. 28. & 10. 16,
17.

(p) Solabant
Idololatram in
colendi idola se
gemmis & in
auribus decorari.
Credebant
autem Egyptii
hoc petentes Is-
raelitas suis
Diis sacrificia
turos (prout an-
tea fecerant)
idcirco ne abis-
turos & terra.
Nam Moyses
habitus tridui
cantum tridui
mentium fecit
rat.

(q) V. 35. Et
Vestem] i. e.
pretiosiores
vestes, capetes
& similia. Janf.

10. The Israelites when they first came down into Egypt, being but few, part of the Province of Goshen was sufficient for them, but afterwards they multiplied so much, that they spread all over that Country, and besides had many mixed Habitations in other parts of Egypt. (m) The evening therefore of this 14th day of this Month being come, Moses called for the Elders of Israel to draw out their Lambs, according to their Families, and to kill the Pasover, and to sprinkle with a bunch of Hyssop the Door-posts of their Houses with the blood of the Lamb, and that none of them should stir out of the doors where they did meet to eat the Pasover till the morning. The Children of Israel doing as the Lord had commanded them by Moses; at Midnight the Angel of the Lord smote all the First-born (n) in the Land of Egypt, from the First-born of Pharaoh that sat on the Throne to the First-born of the Captive that was in the Dungeon, and all the First-born of their remaining Cattel.

Pharaoh, upon this, and his Servants, and the Egyptians rose up in the night, and there was a great and hideous Cry throrow out all the Land; for there was not an house in Egypt (which had a First-born in it) where there was not one dead; and in houses where there were no Children, probably the eldest and chief of the Family was slain. Pharaoh hereupon presently sent his Servants that were about him to Moses and Aaron, and commanded them to speak to them in his Name, That they should presently go away, and should take their Wives and Children, Herds and Flocks; and all that they had along with them; and he desires they would bless him, and pray for him at their departure, that He might not perish by this Plague. (o) And the Egyptians were very urgent with the Israelites, and used humble and earnest Intreaties to them to be gone (see Exod. 11. 8.) saying among themselves, that if they did not hasten them away, they were all dead men; that is, in extrem danger of death, and like to perish. The Egyptians being in this dreadful Contemnation, the Israelites (as Moses had commanded them) borrowed of them Jewels, (p) and Vessels of Silver, and Vessels of Gold, and fine Raiment, (q) and rich Furniture, and such like precious things for their use in keeping the Festival. And God thus disposed their hearts throrow the great and pammick fear they were in; For it seems they thought that if the Israelites were not sent away presently, the next Plague would destroy them all. And besides, that the Lord gave the Israelites favour in their eyes, so that they very readily lent them, and furnished them with any thing they desired of them. And possibly they thought the Israelites intended only a three days journey into the Wilderness, there to sacrifice unto the Lord, and then would return, and so they should have their rich things again. And that which in likelihood inclined their hearts the more to favour the Israelites, was the high opinion that both Pharaoh's Courtiers, and the people of Egypt had generally of Moses. For him they much honoured and feared, in regard of his Wisdom and Conduct: and the manifold Miracles that had been wrought by his Ministry, both in bringing Judgments, and removing them. So that whatsoever he should ask or require of the Egyptians for himself, or the people of Israel, was not like to be denied him. And thus was fulfilled that which God promised to Abraham, Gen. 15. 13, 14. Thy Seed shall be a stranger in a Land that is not theirs 400 years, and that Nation whom they shall serve will I judge, and afterwards they shall come out with great substance. And the same was also promised Exod. 3. 22. and all now exactly performed. For now the Israelites carried away a great deal of the riches of the Egyptians, and that not only by Gods permission, but express Command, (Ch. 11. 2. 3.) who is the Supreme Lord of all, and all that is in the World is his, and He may do what he will with his own, Mat. 20. 15. And just it was with the Lord thus to recompence the Israelites for the hard Service, Injuries, and Oppressions they had suffered in Egypt, and as it were to pay them their wages which the Egyptians, had most unjustly detained from them.

Exod. 12. from 29. to vers. 37.

CHAP.

CHAP. IV.

The Fourth Age of the World, from the coming of the Israelites out of Egypt, to the laying the Foundation of Solomon's Temple in the Fourth Year of his Reign, containing a space of 480 Years, and ending in the 2988th Year of the World.

SECT. I.

THE Egyptians being now in great distraction, and fill'd with sorrow for the death of their First-born, pressed the Israelites to depart. The very next day therefore after the Pasover (a) (the term of 430 Years from the first Promise made to Abraham, and his removing from Ur of the Chaldees being just now completed) (b) the Israelites carrying away with them their unleavened Dough (which was not well seasoned, nor made up, by reason of their haste, even lumps of Dough bound up in Cloaths upon their Shoulders,) together with the Spoils of the Egyptians, began their Journey, and marched away with an high hand in the sight of all the Egyptians (Numb. 33. 3.) from all Quarters to Rameses their general Rendezvous; and there they all met, who either dwelt mix'd among the Egyptians, (see Exod. 3. 22.) and were scattered up and down in Egypt, or else dwelt in Goshen near Rameses, where they were at first placed by Joseph, (Gen. 47. 11.) they being in all six hundred thousand men of the Israelitish Race, besides Women and Children; and to them a mixed multitude voluntarily joined themselves, viz. Servants and Strangers, who were willing to go away with them; and doubtless the rather, because Egypt must needs be now in a sad condition, by reason of the many Plagues God had lately inflicted on them; And (which speaks the wonderful Providence of God over this people) in that vast multitude there was not one sick or feeble person among them, as we read Psal. 105. vers. 37.

Exod. 12. from vers. 34. to 43.

SECT. II.

FROM Rameses, this vast multitude with their Flocks and Herds, and much Cattel, remove to Succoth (which signifies Booths) because here they made themselves Booths of the Boughs of Trees; in remembrance of which, the Feast of Tabernacles was afterwards appointed, as we may see Lev. 23. 42, 43. Here Moses receives some further Commands and Directions concerning the Pasover. (1.) No Stranger or Foreigner was to eat thereof, unless he were first Circumcised, and so incorporated into the Jewish Church. (2ly,) Servants that were Strangers after they were well instructed and circumcised, might eat thereof; and that no Foreigner or Hebrer might on other terms eat thereof. (3ly,) Every Lamb was to be eaten, by one Company in the same house, and none of it to be carried out, to be eaten abroad. (4ly,) No bone of it was to be broken. (5ly,) All the Congregation of Israel were to prepare themselves, and to eat the Pasover as the Lord had Commanded, and he that neglected it was to be cut off, Numb. 9. 13. (6ly,) The circumcised Stranger shall enjoy the same right and benefit with the

(c) A Figure of Christ, whose bones were not broken, as the two Thieves' bones were. Job. 19. 33. to shew, that no man had power to take away his life, but that he voluntarily laid it down, John 10. 18.

the native Jews, one Law shall be to them both; God also Commands, That all their First-born males of Man and Beast shall be consecrated unto him, in a thankful Memorial that he saved their First-born, when he destroyed the Egyptians, and therefore such might not be given as a Vow or Free-will-Offering being before the Lords by a peculiar Right, Lev. 27.26. Yet the Firstling of an Ass (and so of all other unclean Beasts, Numb. 18. 15.) they might redeem with a Lamb, * and the First-born of Man they might redeem with five Shekels of Silver, Numb. 18. 16. He Commands also, That the day of their going out of Egypt shall be had in perpetual Remembrance, and that the Feast of Unleavened Bread shall be yearly kept in the Land of Canaan, that so that Deliverance may never be forgotten, and that they shall acquaint their Children from Generation to Generation with the Story, and the wonderful manner thereof, and shall instruct them in the meaning and signification of this Paschal-Solemnity, which was Instituted upon that occasion; telling them, That this Passover (d) ought to be such a kind of remembrance unto them of Gods extraordinary Mercy in delivering their Fathers out of the Bondage of Egypt, as if they were any Signet or Token upon their Hands, or any Frontlet or Jewel upon their Foreheads between their Eyes, (e) to put them in mind of some important thing which they ought by no means to forget. And so it will come to pass that they will delight to think and speak of the Law, and Commandments of God, to the Obedience of which this admirable Deliverance will be a strong engagement.

Exod. 12. from vers. 43. to the end.

Exod. 13. from vers. 1. to 17.

* But if they would not redeem it, they were to break its neck, because it was not fit that that which of right belonged unto God, should be put to any other ordinary use.

(d) Which was commemorative of their Deliverance, and Prefigurative of the Death and Passion of Christ.

(e) Vide Dint.

6. 8. & 11. 18. Pharisei, qui hæc carnaliter, & crasso modo intelligebant, alligabant Brachia, & Fronti sua Phylacteria, quæ carpit Christus, Math. 23. 5.

SECT. III.

From Succoth they march on in good array; that is, as 'tis probable in five Bodies, (f) or Brigades towards Esham, in the edge of the Wilderness, where was their next Encamping, the Lord conducting (g) them by a Pillar of a Cloud by day, which was also a Pillar of Fire to them by Night, and a Sign of his gracious Presence with them; This Sign of his Presence was like a Pillar ascending round, and straight from the Earth towards Heaven; by Night it had the appearance of Fire, Numb. 9. 15. In the day time, it seems, it dispersed it self abroad when need was, like a Cloud, and so shadowed them from the Sun, (see Psal. 105. vers. 39.) when they were to rest or stay in any place it removed back into the midst of the Camp, and after the Tabernacle was made, it rested upon that, and when it was taken up, and moved, whether by day or night, they were to march, see Numb. 9. 18, 21. And out of this Cloudy Pillar the Lord spake to them, Psal. 99. 7. Numb. 12. 5, 10. Deut. 31. 15. The Lord therefore (as we said before) by this Pillar conducted the Israelites to Esham; from whence Pillar, ch. 14. through the Land of the Philistines was the nearest and directest way to Canaan. But the Lord was not pleased to lead them that way, fore-seeing the Philistines were like to deny them passage through their Country, so that they must fight their way through them (who were a Warlike People) if they intended to pass. And the Lord foresaw, that the meeting with so formidable a difficulty at the first, might possibly discourage the Children of Israel, and make them repent that they left Egypt, and might dispose them to return thither again. For this, and other reasons, the Lord was pleased to order the people to march back from Esham to the Wilderness of the Red-Sea. And they carried Joseph's bones with them, according to the Command given them, Gen. 50. And 'tis probable they carried the bones of the other Patriarchs (the Sons of Jacob) along with them also, according to what Stephen relates, Acts 7. 15, 16.

Exod. 13. from vers. 17. to the end.

SECT. IV.

From Esham the Lord Commands them to turn back again, and to Encamp before Pihabiroth, between Migdol and the Sea over against Baal-Zephon. This was a narrow passage between two ledges of Mountains, with the Sea before them. It seems it was now told Pharaoh, that the people of Israel were fled from Esham, and it was so represented to him as if they had run away from thence being terrified, whereas they marched back with an high Hand, and with displayed Banners. Pharaoh hearing this, and that they were pitched at so inconvenient a place as Pihabiroth, He and his Courtiers said among themselves, They are entangled in the Land, and the Wilderness hath shut them in; Let us therefore pursue after them. Pharaoh accordingly with his Horses and Chariots (h) of War (to the Number of 600, all that could be got together on the fuddain,) with his Horse-men and Army pursues after them, and found them Encamped in those Streights near the Sea. When Pharaoh with his Army drew nigh, the Children of Israel were dreadfully affrighted. Fly they could not, having the Sea before them, the Egyptians behind them, and steep and unpassable Hills on either side of them; Yet God to order it, that the Egyptians overtook them not, their Camps being parted by the Pillar of Cloud, which from going before the Camp of Israel now removed and went behind them, and it cast a great darkness on the Egyptians, but gave light to the Israelites; However the people being in great Consternation, they Cry unto the Lord for help, and cry out in a high discontent against Moses. What, say they, were there no Graves in Egypt, that thou hast brought us forth to die in the Wilderness? Did we not desire thee to let us alone with our Bondage in Egypt, rather then expose us to such dangers as these? Moses desired them to be quiet; fear not (says he) but stand still, and see the Salvation of the Lord, which he will shew you this day. For the Egyptians whom ye have seen to day, ye shall see them no more for ever. The Lord will fight for you, ye need only to be quiet, and hold your peace, and to keep your selves from doubting or murmuring, and humbly to trust in God, whose help is readiest when the danger of his people is greatest. However Moses though he firmly relied on God, yet sent up many strong Cries and Ejaculations to the Lord, mixed with some perturbation of Mind, upon the peoples Clamour against him. The Lord hereupon calls to him, not to employ himself further in praying to him at that time, but to march on directly with the people to the Red-Sea, which he doth accordingly; and coming thither, the Lord bids him stretch forth his Rod over the Sea, and upon that action of his, the Sea should divide it self as he was commanded, and a strong East-wind blew, and the Sea miraculously divided it self, standing on heaps on each side; Then the Israelites, by God's Command, Moses leading the way, passed thorough it safe, as upon dry ground, and the Waters were a Wall unto them on the right hand and on the left, (i) Pharaoh and his Host coming to the Sea, and seeing it thus divided, they thought they might pass thorough it as well as the Israelites, and accordingly entered the passage (k) to follow the Pillar of Fire and Cloud upon the Egyptians, testified his Displeasure against them by Lightning, and Thunder, and Rain, with which he much distressed and disorder'd them, as David more largely relates, Psal. 77. 18, 19. Inasmuch that many of the Egyptians themselves were now sensible that God appear'd against them, and for the Israelites at last got all safe to the other side of the shore, viz. to the Desert of Esham, and then God commanded Moses to stretch forth his Hand again over the Sea, which being done, the Waters came together again, and so overwhelmed (m) the watches, 1 Sam. 11. 11. the number of which is not certainly known, and the day into Morning, Mid-day, and Even.

(m) This was a just Judgment of God upon the Egyptians, who had cast the poor Infants of the Israelites into the water, and had drowned them without remorse.

(b) Of old they used Chariots with sides to move down men in their way. They had other Chariots out of which they fought as men do now out of Ships. But where had Pharaoh's host? seeing 'tis said, ch. 9. 6. All the Egypt died. Answ. All here is taken for many. See the Notes on that place.

(i) The Apostle says, Heb. 11. 29. That by Faith they passed thorough the Sea, and in the cloud, and in the Sea. See Apollonius, pag. 169. the explanation hereof.

(k) Quos excidio delinquit. occidit Deus.

(l) Anciently the nights in the stead of hours were divided into many and even.

whole Host of the Egyptians, not one of them escaped. The Israelites saw some of their Carcasses floating upon the Sea, and cast upon the shore. Thus God with an out-dretched Arm saved the Israelites that day out of the hands of the Egyptians, and the people feared the Lord, and believed in him, and believed the word which Moses spake unto them in the Name of the Lord.

Gen. 14. whole Chapter.

SECT. V.

(1) See Rev. 15: 3.

* Canticum, imitativum.

THe Israelites being thus Miraculously delivered from the Egyptians, Moses (n) compos'd a Song of Praise and Thanksgiving to God for this wonderful and transcendent Mercy, and He and the Children of Israel sang it before the Lord. This Song is the first of that kind * we find any where in the Scripture. 'Tis partly Historical setting forth a triumphant Narration of Gods admirable Mercy in destroying his and their Enemies; partly Prophetical, containing Prophecies of future Blessings assured to Israel, set down not only in the Future, but often in the Preter-tense, for the greater Certainty.

First, 'Tis Historical; It begins, *I will sing unto the Lord for he hath triumphed gloriously; the Horses of the Egyptians, and their Riders hath he thrown into the Sea. The Lord is my strength, and my Song; that is, we being weak in our selves He fought for us, and subdued our Enemies; 'Tis the Lord, therefore of whom we will sing, and whose Praise we will set forth in our Song. 'Tis by him that we are saved and delivered out of the hands of our Enemies. He is our God, and we being his people, He hath by the Spirit of Prophecy fore-shewed us, that we shall build a Tabernacle for his Worship and Service. He is our God, and the God of our Fathers, therefore we will lift up his high Praises, and exalt him. He is a mighty, and all-powerful, Warrior indeed, Jehovah (o) is his Name. Pharaoh's Chariots, and his Host hath he cast into the Sea, his chosen Captains also are drowned in the Red-Sea: The Depths have covered them, they sank into the bottom as a stone. Thy right Hand, O Lord, is become Glorious in Power, Thy right Hand hath broken and destroyed the Enemy, and by thy glorious and excellent Power thou hast overthrown the Egyptians, who in rising up against thy people, did rise up against thee. Thou didst send forth thy Wrath, which consumed them utterly and speedily, even as stubble is consumed by the fire. With the blast of thy Nostrils the Waters were gathered together; that is, by a mighty Wind raised by thine Almighty Power, accompanied with a great Noise, (p) the Sea was divided, and the Waters were heaped up on either side, and stood like congealed or compacted Walls in the heart of the Sea. The Enemy said, I will pursue, overtake, and divide the Spoil; my light shall be satisfied upon them, I will draw my Sword, my Hand shall destroy them. But thou, O Lord, didst soon confound their vain Imaginations. For thou didst blow with a mighty Wind, and immediately the Waters came together again, and the Sea covered them, they sank as lead in the deep Waters. Who is like unto thee, O Lord, among the Gods? who among all the false Gods of the Heathen, or the mightiest men on the Earth is in any degree worthy to be compared to Thee? who art glorious in holiness, fearful in praises, (that is, to be praised with a great measure of filial fear and awefulness) doing Wonders. Thou stretchest out thy Hand, and the Earth swallowed them, that is, those of them whose bodies were cast up by the Waves upon the shore, were thrown into Pits by us, and there buried. Thou in thy great Mercy hast brought forth thy people, whom thou hast redeemed out of the Land of Egypt, and hast thus far led them by thine Almighty Power and Strength towards the Land of Canaan, where thou hast determined to set up thy holy Temple, thy resting Place, [Psal. 132. 14.] The Place which thou hast chosen where thy holy Worship shall be set up and established, and where thou hast promised to dwell; that is, to afford thy special Presence. See 1 Kings 9. ver. 3.*

(2) See Annotations on ch. 3. 14, 15.

(p) To this the Prophet seems to have reference, Heb. 3. — 10.

Chap. 4 the Old Testament Methodiz'd.

The Second Part of this Song is Prophetical, beginning at v. 14. *The people shall bear, and be afraid, sorrow shall take hold on the Inhabitants of Palestina; That is, the report of this dreadful overthrow of Pharaoh shall fill with amazement and astonishment the Inhabitants of Palestina, the Dukes of Edom, and the mighty men of Moab, (q) and the Inhabitants of Canaan, that their very hearts shall faint, and melt with fear as wax does before the fire, inasmuch that they shall be as still as a stone, and Israel shall pass over Jordan into Canaan without opposition. Thou wilt bring them in, and plant them in the Mountain of thine Inheritance; that is, in Canaan a mountainous Country, Deut. 11. 11. and particularly thou wilt bring them to Mount Moriah, which thou hast chosen as thine Inheritance, and where by thy own Hands and Power thou intendest to establish thy Sanctuary, and where thou hast promised to dwell, and to afford thy gracious Presence, The Lord will Reign for ever and ever in sight of all his Enemies.*

Miriam (r) the Sister of Aaron (who had the Spirit of Prophecy, Numb. 12. 2. and was one of the three Principal Guides which God gave his people, Mich. 6. 4.) took a Sister of Timbrel in her hand, and the Women followed her, playing on their Timbrels also, but her (s) See this Prophecy fulfilled Numb. 22. 3. Job. 2. 9. & 5. 1.

(according to the Custom in publick Rejoycings, Judg. 11. 34.) and they expressed their exultation and rapture of Mind by lively motions, and tripudiations of their Bodies; known, by real and when the Men had sang a Verse of this Song, then She with the Women sung son of Moses's hath triumphed gloriously, the Horse and his Rider hath he thrown into the Sea. And it over again, at least they repeated the first Verse of it. Sing to the Lord, for he hath saved thee from the hand of all thine Enemies, the Horse and his Rider hath he thrown into the Sea. And it is said to be the wife of Har 5. 13.

With this Song of Moses, for Victory over the Egyptian-Pharaoh, the Holy Ghost compares the Song of them, that shall be Victorious over the Spiritual Pharaoh, viz. the Beast and Antichrist, Rev. 15. from 1. to 5.

Exod. 15. from 1. to 22.

SECT. VI.

THe Israelites being now come on the other side of the Red-Sea, they marched three whole days thorow the Wildernesse of Shur, (t) but found no water all the way. As for Food 'tis probable they were sustained with that unleavened Bread, and other provisions they had brought with them out of Egypt. At last they came to Marah, their fifth Encamping, where they found water indeed, but it was so bitter they could not drink it; hereupon they murmur against Moses, asking him in a discontented mood, *What they should drink?* Moses upon this Cries unto the Lord, who shewed him a Tree, which when he had cast into the waters, the waters were made sweet. But the changing of the nature and taste of the waters was to be attributed to the Power of God, and not to any virtue in that Tree. After God had thus tried part of them, and proved them, not only by their want of water, but by his present favourable dealing with them, in not punishing them for their murmuring, as he might justly have done; He then admonishes them by Moses to take heed of this sin of murmuring against Him, or distrust of Him, and to carry themselves more obediently towards Him called the Lord, for the future. And so he made this a Statute and an Ordinance, That if they would do that, which was right in his sight, and would obey his Commandments, and keep all his Statutes, he would bring none of those Diseases and Plagues upon them, which he had brought on the Egyptians. For He was their Healer, (u) and could heal not only their Bodies, but their Souls also, by forgiving their sins, and sanctifying their natures.

Exod. 15. from 22. to 27.

(t) Called also the Wildernesse of Etham, Numb. 33. 8. one might be the general name of the whole Wildernesse, and the name of some part of it. It seems the wildernesse on both sides of the Red-Sea was called the Etham.

(u) V. 26. Medicus, quia ex omnibus precariis, & malis tam animarum quam corporum (que morbis, & mortis sepe comparantur) homines suis confos. liberat. Psal. 103. v. 3. Glasius.

The

Q

SECT.

SECT. VII.

From *Marah* they removed to *Elim* their sixth Station, famous for twelve Wells of water and 70 Palm-Trees. And here it seems they stayed many days, because the Place was so pleasant, and convenient by reason of the waters, and the shade.

Exod. 15. vers. 27.

SECT. VIII.

From *Elim* they turned back again to the *Red-Sea* (which was their seventh Station) as appears from Numb. 33. 10. the Lord so ordering it (as 'tis probable) that he might try them again, and might make them take a second View of that Sea, that so their Deliverance thereat might make the deeper impression on them.

SECT. IX.

They came now on the fifteenth day of the second month to the eighth place of their Encamping in the Wilderness of *Sin*, which lieth between *Elim* and *Sinait*, where, for want of Food, they murmured against *Moses* and *Aaron*, and withied in a desperate discontent, That they had died by the Hand of the Lord in Egypt (where they sat by the *Flesh-pots*, (u) and did eat bread to the full,) rather than that they had been brought into that Wilderness to die there by hunger. The Lord took notice of these their murmurings, and was highly offended at them. Therefore He said to *Moses*, I have heard the murmurings of the Children of Israel; I will yet prove them, whether they will walk in my Law or no; and therefore tell them, at the Evening I will give them Quails, and they shall eat *Flesh*; and in the Morning I will rain Bread from Heaven for them, and they shall see that glorious Work of mine which I will work for them. [See Job. 11. 40. Numb. 14. 21, 22.] *Moses* and *Aaron* acquaint the people herewith, and tell them, They shall now see that it was the Lord that brought them out of the Land of Egypt, and that He and *Aaron* were but his Instruments, and had not done it of their own heads, but did only what He commanded them; and therefore their murmurings against them were indeed against the Lord Himself. Then the Congregation of the Children of Israel being charged to come near before the Lord, and there being at that time (before the Tabernacle was built) no other visible sign of his Presence among them, but only the Pillar of Cloud, which was now in the front of their Army, leading them towards the Wilderness, they turned their faces towards that, and perceived that God did in a more glorious manner than ordinary manifest the brightness of his Presence: For from thence the Lord tells *Moses*, That He had heard the murmurings of the people, and might justly Chastize them for it; however he would give them Quails (x) in the Evening, and Manna in the Morning. And accordingly at Even the Quails came and covered their Camp, and in the Morning the dew lay round about their Camp, and when the dew was gone, there lay a small round thing, as small as the Hoar-Frost, (y) on the ground. It was a substance so solid, that it would endure grinding in a Mill, or pounding in a Mortar, yet so friable and brittle, that it melted at the rising of the Sun. It was little and round like *Coriander-seed*, but of a whitish colour like *bellium*, * Numb. 11. 7, 8. It was such kind of *Flesh* as they had at hand, but for the *Flesh* of Fowls, such as they used to eat in Egypt, and wanted now. *Wilder.*

(x) Here God gave them Quails for that one time only; but at *Kibroth-Hattavah*, Numb. 11. 31. they had them for a whole month together.

(y) unde patet fuisse Manna in se gran. grandibus vel sacchari minuti.

* Quod est genus gummi pelliculi.

Chap. 4. the Old Testament *Methodiz'd.*

was ready meat to eat when gathered, and so eaten, the taste of it was like *Wafers made with Honey*, (z) vers. 31. but if they baked it in *Pans*, the taste of it was like (z) It was a different thing from *ajegus*, or the *ba* is a strange Food prepared and given us from above, but we know not particularly Manna at this what it is, or what to name it. *Moses* tells them, It is the Bread that God had dy by the given them to eat; It is *Man*, that is, a prepared portion. Then *Moses* gives them some Commands from God concerning it.

Of wisdom faith, ch. 16. 20, 21. That it was able to content every mans pallet, and agreed to every taste and gift to satisfy every appetite, and to relish according to every mans desire, and to last like any meat they not the Cucumbers, and Melons, and Lettices, and Onions, and Garlicke of Egypt, Numb. 11. 4, 5. (a) Man pro Mah dialecto Aegyptiaca, vel Man ipsum, hoc est preparatum a מנהו preparatum, scil. cibus prapatus a Deo, vel quod cibus in seipso prapatus fuit non indigens alia preparatione; fuit enim in seipso bonus, & ratus aptus. Vatablus.

1. Every man might gather according to his eating; that is, proportionably as he had more or fewer in his Family. The quantity of an Omer (the tenth part of an Ephah, which is thought to be about a pottle of our measure) is allowed to every single person as his proportion for a day. And the Children of Israel, according as their Families were, gathered some more, some less. And when they had brought home what they had gathered, the Head of the Family measured it out, and gave every one * An Omer is much had but their Omer for their daily allowance, and the rest 'tis like they gave to of an Ephah or them that gathered less, that they might have their Omer also. (b) And though containing every one had an Omer allowed him; which shews how liberal an allowance God bout their did make them for their daily Food, yet it cannot be imagined that every one did eat our peck, of their whole allowance every day; but though they did not, yet they might not reserve any of it till next day, but what they left they were either to burn or cast forth, (b) Hence it is God intending hereby that they should live in daily dependence on his Providence, file by this (see Mat. 6. 11.) However some of them were so Disobedient, that they reserved Example of some of it till next morning, and it bred Worms, and stank; which Disobedience of the Israelites theirs much provoked *Moses* to be angry with them.

2. They were to gather it in the morning betimes. For when the Sun waxed hot it melted. 3. On the sixth day they were to gather twice as much as on other days; namely, two Omers for one person; which order, when the people observed, the Elders and supply the ne- an Omer and no more was their fixed allowance for one day. Hereupon *Moses* tells their Bre- them, That the next day was an holy Sabbath to the Lord, and on that day (c) no thren, 2 cor. 8. Mannah should fall; and therefore on the sixth day they had a double allowance, and thereof that day, and to reserve the remainder for the Sabbath-day, and though whence some reserved to that day it should not stink or breed Worms, as on other days if kept it infer the anti- would do. Yet some of the people were so unbelieving and disobedient, that they rality of the went out on the Sabbath-day to seek Mannah, but found none, for which God was Sabbath, this angry with them, and charged them not to go out on the Sabbath-day any more to happening se- seek it, but to observe that day unto him, which the people accordingly did. On fore the giving this kind of bread they lived afterwards by the space of forty years, * even till they the Law on came to the borders of the Land of Canaan. And a Pot, containing the quantity of an Omer, was afterwards by Gods Command fill'd therewith, and reserved by the Ark of Testimony, (d) (viz. which testified Gods Presence among them) to be kept as a Memorial of Gods goodness in thus miraculously feeding of them.

Exod. 16. whole Chapter.

cibus alios adungere si quos, vel venari, vel emptione a vicinis gentibus consequantur, ut appareat Exod. 2. 6. Janfen. (d) Or Ark of the Testimony, because in it were the Tablets of Gods Law, which testified his will to his people. See Heb. 9. 4. See Apostolical History, pag. 380.

Q²

SECT.

SECT. X.

THeir ninth Remove was to *Dophka*, their Tenth to *Alush*, Numb. 33. 12, 13, 14. and their Eleventh to *Rephidim*, a place in the Wilderness near *Mount Horeb*. Here they wanted water again, and this want drove a great many of them into an high discontent and murmuring, inasmuch as they said, *Is the Lord among us or not?* verſ. 7. Thus they tempted the Lord, as the Psalmist ſays, *Pſal. 78. 41. and limited the holy One of Iſrael*. Then they fell a chiding with *Mofes*, ſaying, *Give us water that we may drink; wherefore haſt thou brought us out of Egypt to kill us, and our Children; and our Cattel with thiſt?* *Mofes* asked them, *Why they chid with him?* was it in his power to help them? why did they tempt the Lord by their diſtruſt and murmuring? And from this diſtruſtful murmuring of the People, the place was afterwards called *Maſſa* and *Meriba*, ſignifying *Temptation* and *Chiding*. Then *Mofes* cried unto the Lord, ſaying, *What ſhall I do to this people? they are almoſt ready to ſtone me*. God Commands him to take ſome of the Elders of the people with him, and to take his Rod in his hand (with which he commanded *Aaron* to ſtrike the River Nile, Ch. 7. 20.) and to go to *Mount Horeb* (where he would appear to him in the Cloudy Pillar) and there to ſmite the Rock with his Rod, and it ſhould give forth water. *Mofes* and the Elders accordingly going to *Horeb*, He there in their fight ſtruck the Rock and immediately the waters gushed forth, * ſee *Pſal. 78. 15, 16, 20*. And the Streams iſſuing thence trailed after them thorow the Wilderness [ſee *Pſal. 105. 41. Deut. 9. 21.*] The Cloudy Pillar (it ſeems) conducting them in ſuch by-ways, in ſuch Levels and Vallies in that Mountainous Country, that the water might conveniently be derived after them.

* The Apoſtle ſays, 1 Cor. 10. 4. The Rock followed them, and that Rock was Chriſt.

Exod. 17. from 1. to 8.

SECT. XI.

THe Amalekites (deſcended from *Tinnab*, Concubine to *Eliphaz*, *Eſau's* eldeſt Son, Gen 36. 12. whoſe Country lay hereabout) having an inveterate malice againſt *Jacob* and his Poſterity, fell now upon the Rear of the Iſraelites (they being much ſpent and tired with their long march) and ſlew ſome of the feebleſt (c) and hindermoſt of them, Deut. 25. 17, 18, 19. *Mofes* hereupon ſends *Jehua* with a choſen Party to fight with them in the Valley, and betakes himſelf to the top of *Mount Horeb*, where with the Rod of God in his hand, as a Signal to ſtrengthen the faith of the people in God's Power and Help. He liſts up his hands towards Heaven, earnestly praying unto the Lord, and imploring his Aid and Aſſiſtance againſt their Enemies. And whilſt *Mofes's* hands were help up Iſrael prevailed, but when they flag'd, and fell down, *Amalek* prevailed. He therefore being weary with ſtanding ſo long, as well as with liſting up his hands, they put a ſtone under him to ſit on, and *Aaron* and *Hur* (f) ſupported his hands, whereby they were ſteady to the going down of the Sun, and ſo they obtained a great Victory over the Amalekites. And God commanded *Mofes* to write (g) this for a Memorial in a Book; that is, in the *Chronicles* and *Annals* of time, that the wickedneſs of *Amalek*, in aſſaulting the people of God, may be remembered, and to inſcute it in the ears of *Jehua*, who was to ſucceed him, that He and all his Succeſſors, who ſhall be Generals to the Iſraelites at any time hereafter, may put this his Command in Execution, when He ſhall give them occaſion to do it. For (ſays God) I have determined utterly to put out the remembrance of *Amalek* from under Heaven (h) that is, I have determined that their Honour and Greatneſs ſhall be ſo broken and brought down, that they ſhall not be remembered or made mention of as a flouriſhing State or Kingdom any more. And *Mofes*, in thankfulneſs to God for this great Victory, built an Altar in that place, and call'd it *Jehovah-Niſſi*, as a Memorial to Poſterity, that there *Jehovah* had, as with a

(c) That is, of ſuch as were feeble thorow travel, not ſickneſs, ſee *Pſal. 105. 37.*

(f) See *James 5. 17. Quare precam comites adhibendi qui non tabant ſecum.*
(g) See *Exod. 34. 27.*

(h) Deut. 24. 19. See this Command executed by *Saul*, 1 Sam. 15. 3. &c.

Banner diſplayed, gone forth and fought againſt the Enemies of his people. And becauſe *Amalek* had liſted up his hand againſt the Throne of the Lord, (i) in fighting againſt his peculiar people (whoſe King and Sovereign he had undertaken to be) therefore the Lord would have his people maintain a ſtruceſt War with *Amalek* from Generation to Generation.

Exod. 17. from verſ. 8. to the end.

SECT. XII.

THis Story of *Jethro*, contain'd in the next Chapter, (viz. the 18th) ſeems not to lie in its proper place, but ought to come in between the 10th and 11th verſes of Numb. 10. For in *Exod. 18. verſ. 12.* 'Tis ſaid, *Jethro* took Burnt-Offerings and Sacrifices for God, whereas the Law for Burnt-Offerings and Sacrifices was not yet given. And verſ. 13. & 16. 'tis ſaid, *Mofes* ſat to judge the people, and to make them know the Statutes of God, and his Laws, whereas the Statutes and Laws of God were not yet given to *Mofes*. And further, the chuſing of Judge and Elders which was upon *Jethro's* Council, was not till after their departing from *Sinai*, Deut. 1. 7, 8, 9. See *Lightfoot*, &c. whereas 'tis here ſet as before their coming thither. Therefore we ſhall reſerve this Hiſtory till we come to the 10th of Numbers.

SECT. XIII.

FROM *Rephidim*, which was over againſt *Horeb*, in the third month after their coming forth out of Egypt, they removed to the Deſart over againſt *Sinai*, (k) (which (k) It ſeems was their Twelfth Encamping.) where they continued for the ſpace of almoſt an whole Year. The Cloudy Pillar now reſting on the top of the Mountain, God out of it calls *Mofes* to come up to Him, and Commands him to ſet before the people what great things He had done for them, and how he had born them on Eagles wings, and carried them as an Eagle doth her young ones on her back, viz. ſpeedily and ſafely out of Egypt, and had now brought them unto Himſelf; that is, to this place of his Preſence, and convenient for them to ſerve him in. If therefore they would carefully obſerve the Covenant which he now intended to make with them, they ſhould be his peculiar Treſure (his Segullah) (l) above all people. (For all the Earth is His, and he can chuſe what Nation he pleaſes to be his peculiar People to ſerve him,) and they ſhould be to Him a Kingdom of Priests; that is, among them he would Reign, and ſet up his Kingdom [1 Sam. 8. 7.] and they ſhould not be a profane State, ſuch as other Kingdoms were, but a Kingdom of Priests to Worſhip Him according to his own Will, and to offer the Sacrifices to Him which He ſhould appoint, and they ſhould be ſeparated from all other Nations unto Him and his Service. *Mofes* comes down and acquaints the people herewith, and they readily, and with one accord, answered, That all that the Lord had ſpoken they would do. *Mofes* returned their Answer unto the Lord, who tells him, He would now ſpeak to him ſpeedily out of a thick Cloud upon the Mount, and the people ſhould hear Him ſpeak to him, that they might never after doubt or diſbelieve that God had ſent him to them. Then he Commands *Mofes* to go down, and to ſanctifie and prepare the people two days for their reverend receiving his Law on the day after, and that he ſhould give them Orders and Directions how they ſhould behave themſelves at that time. *Mofes* accordingly commands the people to ſanctifie themſelves, to waſh their Cloaths, and to forbear the company of their Wives [verſ. 15.] till the time appointed, ſignifying how careful they ſhould be to keep their Minds from being diſtracted with carnal affections, and to cleanse themſelves from all filthineſs both of Fleſh and Spirit; eſpecially when they were to preſent themſelves ſo ſolemnly before the Lord. Then he ſets bounds and limits round about the bottom of *Mount Sinai*, ſhewing them how near they ſhould approach to the Mount, and no further, declaring that whatever Man or Beaſt paſſed thoſe bounds, and touched the Mountain, ſhould be ſtoned or ſhot to death. This was commanded, to ſtrike their

(l) Deut. 7. 6, 7, 8. *Pſal. 135. 4.*

their hearts with the greater Reverence of God, and to bridle their Curiosity from searching into Gods Secrets, and to teach them to be content with the bounds that he had set them. On the third day in the morning after Moses had given them this Charge concerning sanctifying and preparing themselves (which as some think was the (m) sixth day of the month, and fifty days after the Passover, on which the Feast of Pentecost was afterwards kept,) by the ministry of Angels, the Trumpet sounded exceeding loud, and the people trembling, advanced under the Conduct of Moses towards (n) the Mountain, so far as their limits and bounds extended. Then the Air being fill'd with dreadful thundings and Lightnings, and the Mountain quaking and trembling, and smoking like a Furnace, [Psalm 68. 8.] and the Trumpet sounding low and lowly, the Lord (o) descended on the Mount; that is, He there manifested his Glory in a flame of Fire. The sight was so exceeding terrible, that Moses said, I exceedingly fear and tremble, Heb. 12. 21. The Lord hereupon answered him by a Voice (and so in a less terrible manner than by Thunder) yet so loud that the people might hear him speaking to him, see vers. 9. By that Voice the Lord commanded Moses to come up to Him to the top of the Mount, And Moses did so. The Lord Commands him to go again to the people, and to Charge them that they did not break thorow the bounds set them to see and gaze (as Moses himself was ready once to do, Exod. 3. 3. till He was stayed of God,) lest many of them should thereupon perish, [see Sam. 6. 19.] and to Charge the Priests more particularly, who used to come near to minister before the Lord, (that is, the First-born, the young men of the Children of Israel whom God had hallowed to himself, and who before the separating of the Tribe of Levi for the Priesthood, used to administer that Office in their several Families, Numb. 8. 16. Exod. 13. 2. Lev. 3. 12. and Exod. 24. 5.) that they especially take care to sanctify themselves, and to be devoutly and holily prepared for this great appearance of God, and to keep themselves from being defiled with Sin by touching the Mount, presuming too far by reason of their Privilege, lest the Lord break forth in wrath upon them. Moses humbly Answers, O Lord, the people by reason of thy former Prohibition dare not come up to the Mount; For thou saidst, Set bounds to the Mount, and Hallow it; that is, let the people know that they are to account this Mountain holy, by reason of the manifestation of thy glorious Presence here, and therefore they must not presume to come to up to it. However, the Lord chargeth him instantly to go down to them, and to urge the same again upon them; after which He himself should come up again, and should bring Aaron (p) with him.

Exod. 19. whole Chapter.

SECT. XIV.

THE Lord now with an audible Voice, and with great Majesty and Terror, Proclaimed and Promulgated his Moral Law, (q) or Ten Commandments, containing the prime Dictates of Natural Reason, the chief Rules of Piety towards God, Equity towards our Neighbour, and Sobriety, Chastity, and Temperance in the government our Selves. (r) And therefore 'tis said, Numb. 9. 13. Thou camst down upon Mount Sinai, and gavest them right Judgments, and true Laws, good Statutes, and Commandments. And the Apostle, Rom. 7. 12. says, The Law is holy, the Commandment holy, just, and good. We shall therefore fit down these Laws particularly, and give a short Paraphrase of them. **God spake all these words saying;** that is, God Himself declared his own Mind and Will, by a loud Voice distinctly audible, and intelligible miraculously formed by himself, Deut. 5. 24. Behold (say the people) He declared unto you his Covenant (says the Text) which he commanded you to perform, even Ten Commandments, Deut. 4. 13. and accordingly was repoted in the Ark; hence as it seems named the Ark of the Covenant, Deut. 10. 2. He wrote upon the Tables the words of the Covenant, the Ten Commandments, Exod. 34. 28. The end and design of these Precepts was to ground them in the true notions of Piety and Religion, and to dispose them to the practice of universal Righteousness. Our Saviour did not derogate from this Law, but declared his intention only to expound it, or to amplify and extend it. There is no Commandment herein (howsoever according to its immediate stiff seeming peculiar to that people) which according to good analogy or parity of reason doth not concern us also.

(q) Aaron quous advocari debuit, ut servitutum eius quous divinitus institutum constit. Jani.

(r) Which nevertheless difficult not the promise of Grace made to Abraham 430 years before, Gal. 3. 17.

(s) This Law is expressly call'd a Covenant with that people, He declared unto you his Covenant (says the Text) which he commanded you to perform, even Ten Commandments, Deut. 4. 13.

'he Lord our God hath shewed us his Glory and his Greatness, and we have heard his Voice out of the midst of the Fire; we have seen this day that God doth talk with man, and yet be liveth.

I am the Lord (or I am Jehovah thy God) which brought thee out of the Land of Egypt, out of the House of Bondage.

I am Jehovah, who indeed am what this my Name importeth, the only true, and real God, Eternal, Independent, Indefectible in Essence; I am that Jehovah to whose words upon all accounts thou owest Submission, Attention and Obedience. I am Thy God, having chosen thee to be a peculiar people to my Self above all people that are upon the face of the Earth, and who, in pursuance of my singular Favour towards thee, and of my Covenant made with thee, have brought thee out of the Land of Egypt, out of the House of Bondage. I then being Jehovah, the only true God, and thy God by Covenant and particular Engagement, do now pronounce my Will unto thee, and upon all accounts of Reason, Justice and Gratitude, do require thy regard and observance of the Precepts I now intend to give thee.

I. Commandment.

Thou shalt have no other Gods before me.

THIS Precept (as most of the rest) is Negative and Prohibitive, but supposeth and implyeth some thing Affirmative, and Positive as the rest may also be conceived to do. It implies this Affirmative Precept, *Thou shalt have me for thy God, and shalt Serve, Worship, and Love Me with all thy Heart, Soul, Mind and Might, and shalt trust in Me as a Being endued with Attributes and Perfections superlatively excellent; and thou shalt not own nor acknowledge any other for God besides Me.* Take heed therefore of imitating them who acknowledge not nor Worship any God at all, (and such are Atheists) or acknowledge and adore many Gods (and such are Polytheists). Take heed also of framing in your Minds any untrue Idea of Me, disagreeable to my most excellent Being and infinite Perfections. Take heed also of inordinately loving or relying upon any Creature, and so making that your God.

II. Commandment.

Thou shalt not make unto thee any graven Image, &c.

THE First Commandment determined the right and true Object of our Worship. The Second directs, and limits the manner of expressing and exercising it, and forbids the manner practised by Heathens, of Worshipping their false Gods by Images and Corporeal Shapes and Representations. (1) We ought not to think, stand of God is says the Apostle, Acts 17. 29. that the Godhead is like unto Gold, or Silver, or Stone Idolatry forbidden by art, or man's device. Most reasonable therefore is this Prohibition of making any resemblance of what kind soever by Picture, Sculpture or Tulsion, to represent God, mine. When or for Religious use, (2) and to bow down or Prostrate our selves before it. For the true God is worshipped in, or by an Image, 'tis Idolatry forbidden by the Second. Inward Idolatry is opposed to the First Commandment, and outward to the Second.

(3) The civil use of Images is not forbidden, but Images made and used for Divine worship. Neither are those Images only forbidden which are the Images of false Gods, but of the true also. Papists by worshipping Saints and Angels, offend against the first Commandment. By making Images of the Father, Son and Holy Ghost, and worshipping these Images, or worshipping God by these Images, they offend against the Second.

As for the cherubim made by Solomon, and the brazen Serpent by Moses, they were made by God's special Command, but not to be worshipped. The cherubim seem intended as an Emblem, to represent the nature and services of the holy Angels, and not any likeness of God, they being full of zeal, and always upon the wing (as it were) and ready to obey God's Will. The brazen Serpent was made not to be worshipped, but as a Type of Christ; and now Christ is come, all Types are to vanish.

there

there being but one true Object of our Worship, the Eternal, Invisible God, whose glorious Excellencies infinitely transcend our Comprehension, and consequently of whom we cannot devise any resemblance not infinitely beneath him, unlike to him and unworthy of him. It must needs be therefore a great prophaneness to pretend the representing Him by any Image. *Moser, Deut. 4. 15.* reports to the people of the Jews the ground of this Prohibition, *Take good heed to you selves (says he) for ye saw no manner of similitude on the day that the Lord spake to you in Horeb, out of the midst of the Fire, lest you corrupt your selves, and make you a graven Image.* No shape representing God did then appear at his uttering of these Laws to prevent their framing any resemblance of Him, and praising this sort of Idolatrous Worship. For God foresaw that men would be very prone to be pleased with, and to dote upon sensible Representations, and averse from raising up their minds to Him, as endued with pure, intellectual, and spiritual Perfections. So that He expressly forbids making any Images, or Similitudes in order to worship Him thereby. * And in this Prohibition we may conceive this positive Precept to be also implied and intended, viz. that in our Devotions and Religious Services which we perform to God, we should raise our minds above gross and sense apprehend Him incomparably superior to all things which we do see and know; and we should direct our minds to him as to a Being transcendently perfect in Wisdom, Holiness, Goodness, Justice, and Power, and should (as our Saviour Commands) *Worship him in Spirit and truth, Job. 4. 24.* and perform such Worship to him as is agreeable to his spiritual Nature, and is commanded by Himself. And the Lord was pleased to add this reason to this Prohibition, **For I the Lord thy God am a jealous God** (u) that is, a God very tender of his Honour, and of my Right, impatient of any Competitor or Sharer with Me in the Duties and Services which properly and incommunicably are due unto Me. *I am the Lord* (saith God by the Prophet *Jahab*) *that is my Name, and my Glory I will not give to another, nor my Praise to graven Images, Isa. 42. 8.* This jealousy doth imply not only a great dislike, but a fierce displeasure against the infringers of this Law.

* *Nec tantum imagines faciebant mutorum Deorum Cultores, sed & magico ritu exstimabant spiritum quendam ætherium quædam ætheria in eis deduci de speculatis, Dæmones aut operari in figuris. Minutius Felix, Isti impuri spiritus sub statu, & imaginibus consecratis*

delitefcunt. Et hoc pertinet ni fallor locus Zach. 13. 2. Grotius in explanatione Decalogi. (u) There is great danger in idolatrous worship, lest the heart of the Creature be thereby drawn away from God. Therefore the breach of this Commandment is called *Scortatio*, *Perfidia*, *Violatio fœderis conjugalis*. God is angry for the breach of any Commandment, but he is jealous lest his worship be corrupted, and his Glory given to creatures.

Visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate (x) me.

(x) *Populus, Dix sponsa vocatur, fœdus conjugium, Idolatria scortatio. Quemadmodum amoris signum est fidelitas conjugalis, sic fidei violatio odii scortatio odii est. Riv. Deum odiffe, in fœderis literis peculiariter, imo unice ait Maimonides, isti dicuntur qui falsos deos colunt.*

God hereby intimates, that he shall look upon those that transgress this Law, and commit this kind of Idolatry here forbidden as Enemies, and haters (x) of him, because their actions signify a disposition of mind in them repugnant to his Mind and Will. When a man loveth God less than his Idol, that may well be esteemed hatred of God. 2ly, He declares, That He will not only punish these persons themselves who commit this Idolatry, (whereby He is so much wronged and dishonoured) but to deter men the more from it, He declares, That it shall go ill with their Posterity for their sakes. Their Children to the third and fourth Generation shall be made and Mercy from him than otherwise they might have received. Not that God will arbitrarily inflict undeserved Punishments upon the Children of bad men for the Faults of their Ancestors. He disclaims such kind of dealing, *Ezek. 18. 20. Deut. 24. 16. Jer. 31. 30.* The Son shall not bear the Iniquity of the Father; the Soul that sinneth it shall die. Every one shall die for his own Iniquity. Every man that catcheth snare Grapes his own teeth shall be set on edge, &c. But notwithstanding God may justly, for the Sin of the Parents, withhold his free Favours from their Children, which else, according to the general course of his goodness, they might have been capable of. As particularly He may withhold that measure of Grace from them that might have effectually retained them from Sin, and consequently have prevented their Guilt, and so their Punishment. But if such Children do fall into personal sins, God

God may (without Impeachment of his Justice and Goodness) severely visit them, and sharply punish them for them, and that not only upon their own, but their Fathers account also. And therefore the Lord is pleased to add this Commination the more to deter and restrain men from committing this sin of Idolatry, it being like to bring damage to their Children and Posterity, (y) of whom Parents (of all things) use to have the tenderest regard, and are afraid to be the causes of their Ruine and Calamity.

Shewing mercy unto Thousands of them love me and keep my Commandments.

And as God deters from violation of this Precept, by threatening a long train of Punishments to the Transgressors of it, so he encourageth to yield Obedience to it, by a Declaration of his intention, not only graciously to Reward the obedient Persons themselves, but their Posterity also, unto a thousand Descents. God will then mercy and deal more favourably with the Children of good Parents, for a long tract of time, for their Father's sake. And though God will punish the offending Children of good Parents, yet their Misdeeds shall not interrupt his kindness towards the rest of their Posterity, or quite abolish the remembrance of their Fathers (z) goodness. And here we may take notice how the expressions of God's Mercy do exceed those of his Justice. He will visit the Iniquities of disobedient Fathers unto the third or fourth Generation, but He will shew Mercy to a thousand Generations of them that love and obey Him. And further we may observe, That loving God, and keeping his Commandments are conjoined as terms equivalent: They are indeed inseparably connected; Love being a certain cause of Obedience, and Obedience an infallible sign of Love. See *Job. 14. 21.*

(y) Examples of which proceeding do in the Divine History often occur: As in *Solomon*, in *Rehoboam*, in *Ahab*, in *Jehoi*.

(z) So we may see that God dealt with *Abraham* and the Patriarchs passing by the memory of their faithful Obedience to him) the manifold Provocations of their Children.

III. Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that takes his Name in vain.

Here is first a Precept. 2. A Reason deterring from Disobedience thereunto.

1. The Precept, **Thou shalt not take the Name of the Lord thy God in vain**, or as some render it, *Thou shalt not bring the Name of the Lord thy God to a vanity, or to a lye, (a) or thou shalt not swear in the Name of God to a falsehood.* Our Saviour Himself, *Math. 5. 33.* seems to point at this Law, when He says, *Ye have heard it was said to the Ancients, Thou shalt not swear by thyself, so that the prime intent of this Law seems to be to prohibit Perjury; that is, invoking God, or asisting God to a lye, and appealing to him as a Witness and Judge that what we assert is true, when we know it is not.* And it seems also to injoin that in promissory to perform, and not deal falsely therein, as those do who never intend to perform what they promise. Swearing * is in its own nature immediately an act of Religion, and importeth a firm belief and persuasion of God's chief Attributes and Privileges, viz. of his Omnipresence and Omniscience (extending to the knowledge of our most inward thoughts and secret purposes) of his Justice in maintaining Truth and Right, and avenging Iniquity and Falsehood. He therefore that knowingly and willingly is guilty of Perjury, seems to despise the Justice of God, and to despise his Vengeance. This seems to be the first and direct meaning of this Law. But it may be extended further, so as to prohibit all light and vain swearing in ordinary Communication, all irreverent, unnecessary using and introducing the great and dreadful Name of God,

(a) So the word *Shavath* frequently signifies, see *Lev. 19. 12.*

* Of Swearing see more in the first Chapter of the second part of the Supplement to Knowledge and Practice.

which we should not *without great awe of spirit, and high veneration* ever mention or speak of. 'Tis an argument therefore of *horrible Impiety and Prophaneness*, without any Reason or Temptation, without any Profit or Pleasure arising thence, to abuse the glorious Name of God, and highly to *jest* in our mouths, and so to provoke his dreadful Vengeance, who will in no wise hold him guiltless that taketh his Name in vain.

IV. Commandment.

Remember the Sabbath day to keep it holy, &c.

God ushers in this Precept, above all the rest, with a *Remember*, intimating how much it importeth man to observe it. (b) The Jews so highly valued this Precept, that it was a saying among them, *The Sabbath weigheth against all the Commandments*. (c) Because if the Sabbath be duly and carefully observed, all the rest of the Commandments will be made known, and frequently inculcated upon the people; and so the right Observance of this one Precept will tend to procure all the rest to be observed. This Commandment, as some observe, is *Morale positivum*; that is, *something* commanded in it are *naturally moral*, and have an innate rectitude in them, arising from the nature of the things themselves, and some are only *positively moral*, and have their obligation only from the *positive sanction* of the Lawgiver.

As particularly,

To contemplate with a *grateful and joyful* (d) *sense* God's glorious Work of Creation, wherein his *Goodness, Wisdom, and Power* are so illustriously displayed, wherein to great Accommodations and Benefits are generally dispensed to *all the Creatures*, and to Mankind more especially.

To remember God's Favours and gracious Providences over our selves, our Relations, our Country; as the *Israelites* were bound more especially to remember their great and remarkable Deliverance out of *Egypt*; To allot some competent time seriously to attend to the great concerns of our Souls, and not to spend our selves, and all our time in perpetual carking, and labouring about affairs that concern only our Bodies, and this present life; To set some time apart wherein God our Creator should be solemnly and publicly worshipped by those that own Him for their God, and live in a Vicinity and Neighbourhood together.

To give some time of rest, relaxation, and refreshment to our Servants, and those whom Providence hath disposed into that mean Condition to minister to us, that their lives may not, by incessant labour, be grievous to them, but that they may with some comfort serve us, and that they may have convenient leisure also to serve God, and mind the welfare of their Souls.

To shew some mercy and pity even to the poor Beasts that labour for us, allowing them some ease and rest from their painful Drudgeries in our Service. These are all of them things very reasonable, and there seems to be an obligation to them dictated by natural light, and grounded in the very nature of the things themselves. And Reason must needs approve of them as Duties of Piety, Justice, and Humanity.

But now as to the determination of the proportion or quantity of time that should be allotted for these Duties, and that the Seventh day, or one day in seven should be particularly assigned for these purposes, and that a cessation from labour both of Man and Beast should be so strictly enjoined, (except in cases of necessity or mercy) this can be resolved into no other ground than the Will and pleasure of the Lawgiver, who saw what was most needful and convenient for man, and fit to be enjoy'd him. It would not therefore be for the good of the World, or the benefit of Mankind to be dispensed with, as to the observation of the Sabbath, or those fore-mentioned Duties. We may also further take notice of the reason which the Lord is pleased to give, why

Chap. 4. the Old Testament Methodiz'd.

why He did especially choose this Day * to bless and sanctify it, and appoint it to be set apart for his own Service; namely, because He himself rested on that day, and was refreshed, as 'tis expressed *Exod. 31. 17.* Which is spoken of God after the manner of this very time might instruct and excite us gratefully and religiously to meditate on the great and glorious Structure of the World. But from our Saviour's Resurrection the day was changed to the first day of the Week, in Commemoration that he had finished the great Work of our Redemption on that day. And so though not the same day, yet the same proportion of time is still to be observed by us Christians. (e)

tius in Explic. Decalog. (f) See more of this Subject in Knowledge and Practice, page 117.

V. Commandment.

Honour thy Father and Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

Children are enjoined by this Precept to honour their Parents in their hearts, and they are hereby obliged to yield to them Reverence, Obedience, Thankfulness, and Respect as they are able. They are bound highly to honour and esteem them, and to use due expressions of Respect and Obedience towards them in word and deed. Parents are presumed to be always full of tender affection, and good will towards their Children; full of desire and care for their good, full of pity and compassion towards them. Which dispositions do in reason and equity require answerable Inclinations in their being and life, their maintenance and protection, it being a long while ere they are able to provide for or defend themselves. The goods acquired by the Parents industry do usually devolve upon their Children. And all good and pious Parents think themselves obliged to take care of the Souls, and spiritual Welfare of their Children, and to instruct them in the fear of God, and to set them in the right way to Eternal Happiness. And this they do most frankly and freely, without regard to any profit that may thereby accrue to themselves. It is abundant satisfaction to them to see their Children do well. Their chief delight and contentment in this world is usually in pay to their Parents dutiful Respect and Obedience. And they will be no losers in so doing. For to the observance of this Precept is added a very encouraging Promise, viz. of length of days. The Apostle enjoins Children to be obedient to their Parents in all things that are lawful and pleasing to the Lord, Eph. 6. 1. And He prescribes the Observance of this Precept, 1. From the equity of it, because the Law of God and Nature requires it. 2. Because this is the first Commandment of the second Table, which hath a particular Promise annexed to it, viz. length of days; which Promise is either actually fulfilled by God to obedient Children, or else by changing of the Benefit, He gives them a much better life in his own Kingdom for it. And there seems a great congruity in the Reward promised to the Duty to be performed, viz. that they who are grateful to those from whom, under God, they received their life, should by God's Dispensation enjoy that life long, and with much Comfort; and that they who neglect the Authors of their life, should soon be deprived of it, or of the Comforts and Contentments that others enjoy. And we may by analogy and parity of reason reduce unto this Commandment the Obligation we have to honour all those who perform to us beneficial Offices, like unto those we receive from our Parents. Particularly such Persons from whom we have Protection, as Governors and Magistrates. Such who watch over us for the good of our Souls, as Ministers and Pastors. Such who afford us Maintenance and Education, as Benefactors, School-Masters, Tutors, &c.

VI. Commandment.

Thou shalt not Kill.

MAN's life being his most precious enjoyment in this World, no man may take it away but by *Commission* or *Licence* from God. God indeed doth allow *Magistrates*, upon *reasonable cause*, (for the preservation of the *publick Peace*, *Safety* and *Welfare*,) in a regular Course of Justice, to dispose of mens lives, who have forfeited them to the *Law*. For the *Magistrate beareth not the Sword in vain*, [Rom. 13. 4.] but is the *Minister of God*, an *Avenger* to execute *wrath* upon him that doth evil, 1 Pet. 2. 14. And he that kills a man in a way not irregular; namely, as a *Minister of Justice*, or in a *lawful War*, authorized by a *just Commission*, or in his own just and necessary defence, cannot be said to violate the true intent of this Precept. For such a person cannot be justly said to kill, but rather God himself, the Lord of Life and Death, doth then kill. Vengeance is his, and he in this manner by his *Ministers* doth repay it. But in this Commandment is forbidden all *voluntary* and *irregular* taking away our Neighbour's life, without just and necessary cause, upon what motive, principle or pretence soever it be, either by *direct violence*, or *fraudulent contrivance*, either by ourselves, or by others; and all *advising*, *encouraging*, or *any wise* becoming *instrumental* or *accessory* therunto; This is the Crime here expressly forbidden. But a *Positive Duty* is also here included, and accordingly should be understood, viz. That we should endeavour, as far as we are able, to preserve our own life, in the first place, and then our Neighbours, by relieving him in *extream need*, and by succouring him in *extream danger*, by *admonishing* him of any destructive mischief he seems unawares running into. The contrary, is in *reasonable esteem*, and in God's sight, a killing of him. And to kill a man hath this great guilt in it, that he that doth it, doth thereby violate, and destroy God's Image in his Neighbour. He that sheds man's blood, by man shall his blood be shed; for in the Image of God created he him, Gen. 9. 6. And this further is to be observed, That the taking away a man's life doth infinitely surpass all the evil or injury which any man can sustain from another in his estate or fame. For these things are capable of some reparation, but the other is altogether irreparable, and therefore includes in it the greatest injury and iniquity. For hereby all temporal good is at once ravished from a man, and the Soul also of the person killed may possibly incur a great damage and hazard in respect to its future State, by being thus suddenly snatched away. So that the *Slayer* oftentimes not only robbeth his Brother of his temporal life, but of his time of Repentance, and opportunity of making his peace with God. Therefore to hate a man to death must needs be accounted the utmost pitch of hatred. Such is the *direct intent* and *importance* of this Law. But our *Saviour* in his Comment hereon, *Matth. 5. 21.* hath explained, and extended it further, so as to interdict all things that by any way approach or tend unto this hateful evil, as *rash*, *careless* *outrageous anger*, *contumacious* and *despiteful Language*, *secret grudges* or *malice* in our hearts against our Neighbour. For these, as they do commonly produce the act of murder, so they argue *inclinations* therunto, which if fear and self-respect did not restrain, would presently produce it; and consequently in moral account (which regards not so much the act as the will) are of the same quality therewith. The *Apollie* tells us, 1 Job. 3. 15. He that hates his brother is a murderer, and no murderer hath eternal life abiding in him. So that all malice, spite, envy, hatred, rancor, immoderate anger, and animosity, are here also forbidden.

VII.

VII. Commandment.

Thou shalt not commit Adultery.

THis Commandment enjoyns *Chastity of Mind, Heart, and Body*, and the preservation of it in our selves and others. Whosoever shall attempt the *Affection* or *Chastity* of another mans wife highly sineth against God, commits a great trespass against his Neighbour, and defiles himself with the foulest turpitude. He violates an *Institution* to which God hath affixed especial marks of respect and sanctity. He wounds his Neighbour's Honour, and ruins him in that wherein the great content of his mind, and comfort of his life is wound up. He offendeth against the welfare of Families, breeding horrible Confusions and Dissensions in them. Adultery therefore is a loathsome Unrighteousness, most odious to God, and a fire that consumeth unto destruction. Further, this Commandment forbids all sorts of unlawful, and irregular satisfactions to lustful Appetite, and all kinds of Impurity and Lasciviousness, not in act only, but in thought, in desire, (f) in speech, or in gesture, and what ever tends to foment the *fleshy Concupiscence*, which we ought to endeavour, by all good means, to quench and suppress.

(f) Our Saviour extends this Commandment to forbid all unlawful lustings, or desires, or inclinations of the heart, *Matth. 5. 28.* I say unto you, that whosoever looketh on a woman to lust after her, hath committed Adultery with her in his heart.

VIII. Commandment.

Thou shalt not Steal.

THis Commandment enjoyns, that every man should quietly enjoy those supports and conveniences of his life, which, in any honest way, he hath right unto, or is possessed of. And it prohibits all *Invasion* or *Usurpation* by any means what ever (either by open Violence, or by clandestine Fraud) of our Neighbour's Goods, or Rights. Many sorts of Unrighteousness are reducible to this Commandment, as *fraudulent Dealing*, *false Weights and Measures*, *over-reaching in Contracts*, *unfaithfulness in matters of Trust*, *Exaction*, *Oppression*, *Extortion*, and *not making Restitution of ill-gotten Goods* when there is ability. The *Positive Duties* to be understood are *Diligence* and *Industry* in our Callings, whereby (with God's blessing) we may support our selves, and prevent the importunate Temptations of Want and Need, and may be able to relieve others that are in want, and may be well content with our own estates, trusting in God, and relying on his Providence, to take care of us.

IX. Commandment.

Thou shalt not bear false witness against thy Neighbour.

Bearing false Testimony against our Neighbour, especially in matters Capital, and wherein his life is concern'd, is here prohibited; And not only that, but also defaming him, or unjustly detracting from him, and breeding in the minds of others an ill opinion of him. We are therefore here forbidden to wrong our Neighbour in his Credit and good Name, as well as in his Estate. We are forbidden to hurt him either in word or deed. Charity obligeth us to think the best of our Neighbour, to be candid in our Opinions, and Discourses concerning him, to forbear all rash and harsh Conferences of him, and to abhor affixing any faults upon him of which he is not guilty. To walk Uprightly, and in work Righteousness, and speak the truth from our hearts, are the good man's Character, *Psalm 15. v. 2.*

X.

X. Commandment.

Thou shalt not covet thy Neighbour's House, nor his Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

THis Law is very Comprehensive, prescribing universal Justice towards our Neighbour, and that not only in outward deeds and dealings, but in inward thoughts and desire, prohibiting us unlawfully or irregularly to desire any thing that is his, to his detriment. We are to be so far from depriving our Neighbour of any good thing belonging to him, that we are not so much as irregularly to wish or desire it. We are not only to abstain from injurious Actions, but to repress in our selves all covetous and injurious Inclinations. And the Positive Duty here implied is, That we should have a delight and complacency in our Neighbour's good, not envying him any of his Enjoyments; being, in our minds, well content with the portion God is pleased to vouchsafe to us, and intirely trusting in Him that he will supply us with what is needful and fitting for us, without the damage of our Neighbour.

Thus we see that God's Law is, as St. Paul observes, *Spiritual*; not only restraining exterior Acts, but regulating our inward Thoughts, quelling all inordinate Appetites and Affections of Heart within us. And all these Precepts both of the first and second Table are reduced to these two Heads of loving God with all our Hearts, Souls, and Spirits, and loving our Neighbour as our selves.

SECT. XV.

Thus was this Law promulgated and proclaimed. At the dreadful manner-where of the people were so greatly terrified, that they removed, and stood afar off from the Mount. Then the Heads of the Tribes and Elders came to Moses, and said, *Behold the Lord our God hath shewed us his Glory, and his Greatness, and we have heard his Voice out of the midst of the Fire, and have seen this day that God doth talk with Man, and yet he remaineth alive.* This is matter of great wonder to us. But yet we are afraid that if we should hear the Voice of the Lord our God again, speaking to us in such a dreadful manner, the very terror of it would kill us. We are afraid we should be consumed by that great and dreadful Fire out of which we heard the Lord speaking to us. For what man is there that ever heard God speaking out of the midst of the Fire, as we have done, and yet lived. Since therefore the Lord hath hitherto been so gracious and propitious to us, we humbly intreat him to regard our Infirmitie, which makes us incapable of enduring his terrible Presence. Go thou therefore near unto him, and hear all that the Lord our God shall say, and speak thou (g) to the Lord our God, and we will hear it, and do it.

But let not the Lord speak to us any more, immediately by Himself, lest the terror of his Presence kill us. Moses encourages them, and tells them, They should not be so much dismayed and affrighted. For God had spoken to them with so much terror necessity of the fear and reverence of his Majesty (which is the true Spring of Obedience) that so they might be afraid to sin against Him. Then the people standing aloof off, Moses drew and then, *Gol. near to the thick Darkness* on the top of the Mount (where God manifested his glorious Presence) and the Lord said unto him, *I have heard the words of thy people which they have spoken unto thee, viz. That thou should be a Mediator between Me and them.* And therein a Type of the promised Mediation (h) and they have done well in what they desired. And O that there were such an heart (h) in them that they would fear me as I should command them, and keep my Commandments, that it might go well with them, and with their Children, from Generation to Generation. Then commanding that the people should return into their Tent, He tells Moses, He will speak unto him all the rest of his Commandments,

Chap. 4 the Old Testament Methodiz'd.

mandments, Statutes, and Judgments, and he shall impart them unto the people. So that God spake no more than these Ten Commandments, immediately by Himself, unto the Children of Israel, and in an audible Voice, [Deut. 5. 22.] the rest He spake unto them by Moses.

Exod. 20. from vers. 18. to 22.

Deut. 5. from vers. 22. to 32.

SECT. XVI.

God further Commands Moses to tell the Children of Israel, *That they had heard Him speak to them out of Heaven; that is, from on high, in the Air, but they saw no Image nor Similitude of Him.* Therefore they should take heed of corrupting themselves in making any Similitude (i) or Figure of Him, or any Image, or Idol of Gold or Silver to represent Him, or to be worshipped with Him, 2ly, For such Altars as they should be appointed to make as they were upon the way (whereon to Sacrifice their Burnt-Offerings, (k) and Peace-Offerings, (l) their Oxen and Sheep) or upon any extraordinary occasion (before they should come to the place which He should chuse to settle his Worship there) they must make them either of Earth, (m) or of rough unpolished Stone, (for if they lifted a tool upon them to polish them, they polluted (n) them, by transgressing the Commandment of God,) and so instead of making them holy, they profaned them. And the reason of this Injunction seeming to be, that the meanness of the matter might shew that for the present time; And that the people should not have any superstitious conceits in time to come of the places where these Altars had been raised, which might divert their hearts from the only Altar upon which he delighted to be ordinarily served, [Deut. 12. 5.] which was a Figure of the Cross of Christ. And that they might not think strange at the meanness of these Altars, He promises that in all places indifferently where he shall appoint them to build an Altar, and where He shall cause his Name to be remembered, and called upon, He will accept of their Sacrifices and Service, and hear them, and bless them, even in one place as well as in another. Lastly, He Commands that these Altars should not be so made that the Priests must go up by wide and far distant Stairs (o) and Steps, or by Ladders unto them, (p) lest their nakedness should be discovered thereby, which might impair the Honour of those Sacred Rites, and would symbolize, and agree too much with the lewd and shameful behaviour which the Idolatrous Heathenish Priests used in their Sacrifices.

Exod. 20. from 22. to the end.

sumpta sed tantum ex ordinatione Dei, contra quam si quis eas etiam in levissimis, & per se indifferentibus, ea profana fiant. Rivet.

(g) V. 26. Ascensus non erit interitus per gradus longe distantes, ut cogere magis facere passus, ne nudatus verenda tua, usus enim summatum nudum introducere erat. Lyra.

(p) This Institution was in part changed and revoked afterwards. For Solomon's Altar was to Cubits high, 1 Chron. 4. 1. and the Priests went up by some steps and stairs to it, and accordingly were ordered to wear linen breeches, Exod. 28. 42, 43. And the Altar which Moses made for the Tabernacle was three Cubits high, Exod. 27. 1. But this was for the perpetual use of the Tabernacle, and not for a time only, and suddenly to be dissolved again as these occasional Altars were.

SECT. XVII.

NOW the Lord gives unto Moses the Judicial or Political Laws, the civil Constitutions, Ordinances and Statutes (contained in the three next Chapters) according to which the Magistrates and Judges were to Govern the people. The chief Heads of which are as follow:

Maid-Servant that are Aliens, the Owner of the Ox shall give unto the Man's or Maids Master thirty Shekels of Silver (the price at which our Saviour was valued, who became a Servant for our sakes, *Math. 26. 15.* and so shall be quit, *vers. 28, 29, 30, 31, 32.*

(d) For in the Fields, or private Grounds, Pits were to be kept open for the Cattel to drink at.

11. If a man shall dig, or open a Pit, viz. in the common or publick way, (d) and shall not cover it again, so that an Ox or an Ass (e) fall therein, and die, then the Digger of the Pit shall make it good unto the Owner of the Ox or Ass, viz. shall pay him so much as the Judge shall estimate the Beast at, and the dead Beast shall be his who opened the Pit, *vers. 33, 34.*

(e) There is the same reason of other Cattel, as of Ship or Goats.

12. If a man's Ox (which was not known before to be hurtful) hurt another, so that he die, then they shall sell the live Ox, and divide the money he was sold for between them, and the dead Ox shall in like manner be divided also. The reason of this Law seems to be, because it could not be certainly known which of the Oxen first assaulted the other, the one of them not being known to push more than the other; and therefore it is just that both the live and dead Ox should be equally divided. But if it be known that one of the Oxen hath used to push in time past, and his Owner hath not kept him in, he shall surely pay Ox for Ox, and the dead Ox shall be his, whose Ox did kill the other, *vers. 35, 36.*

Exod. Ch. 22.

* Sam. 12. 6.

(f) Double Retribution was the ordinary penalty for Theft, except in the case here mentioned of cattle stolen and killed, or sold. Whereas (as is said, *Prov. 6. 31.*) he shall restore seven-fold, that is, he shall abundantly satisfy, as the phrase is elsewhere used, not for a set quantity, but for the abundant or manifold doing of a thing. See *Ps. 79. 12.*

13. If a man shall steal an Ox or Sheep, and kill it, or sell it, he shall restore five Oxen for an Ox, and four * Sheep for a Sheep. But if the Ox or Sheep be found in his hand alive, he shall only restore double; (f) that is, pay two for one. Because of the great profit, use, and service the Owners might have of this sort of Cattel (particularly for Sacrifices to God) the damage was to be recompensed five and four fold; and therefore this kind of theft was restrained with the greater penalty, *Ch. 22. vers. 1. & 4.*

14. If a Thief be found breaking up, or digging through an House in the Night, and he be smitten that he die, he that killed him shall not be put to death for it. But if the Sun be risen, and so there be sufficient light to know the party by, and to take him, and so to bring him to Judgment, then to kill him was to be esteemed murder (except in a man's own just and necessary defence) and in such case the Thief being taken shall surely pay, and make full restitution, if he be able. If he have nothing to pay, he shall be sold for a Servant by the Magistrate, that by his price, satisfaction may be made to the person he hath wronged, *vers. 2, 3.*

15. If a man shall put in his Beast, and shall feed in another man's Field or Vineyard; or of the best of his own Field, and of the best of his own Vineyard, He shall make Restitution, *vers. 5.*

16. If Fire break out and catch in Thorns, so that stacks of Corn, or standing Corn, or the Trees, and Fruits of the Field be consumed thereby, He that kindled the Fire shall surely make Restitution, *vers. 6.*

17. If a man shall deliver to his Neighbour Money or Stuff to keep, and it be stolen out of his House; if the Thief be found, he shall pay double. But if he be not, then the Master of the House shall be brought unto the Judges to clear himself if he can, either by Witnesses, or his own Oath, that the Goods left with him were indeed stolen from him, and that he himself made them not away, *vers. 7, 8.*

18. Here a general Law is inserted concerning the Power of the Magistrate, in deciding Controversies of this nature. And it decrees, that for all manner of Trespases, whether it be for Ox, Ass, Sheep, Raiment, or any thing lost (which another challenge to be his) the Cause of both Parties shall come before the Judges, and whom the Judges shall condemn, he shall pay double to his Neighbour, *vers. 9.*

19. If a man deliver to his Neighbour an Ass or Ox, or any Beast to keep for him at a price, and it die, or be hurt, or driven away by a sudden Incurtion of Enemies, (g) so that the Keeper cannot retrieve it, neither knows what it become of it; in such a Case an Oath (whereby God is called upon as a Witness) shall be between the Parties; and if the Keeper do swear that he hath not put his Hands to his Neighbour's Goods, neither knows what it become of them; then the Owner must rest satisfied with that Oath, and be to whom the Cattel were intrusted shall not make them good. But if they be stolen from him, thorow his own negligence, he shall make them good to the Owner. And if any of them be torn in pieces, he may bring some part of them to witness it was so, and then he shall not make them good, *v. 10, 11, 12, 13.*

20. If

20. If a man borrow ought of his Neighbour, and it be hurt or die, (the Owner thereof being not with it) he shall surely make it good. And the reason of this Law seems to be, to make them the more circumspectly careful of things borrowed. But if the Owner thereof be with it (as sometimes the Beast and its Owner might be hired together, and the Owner being by might see that the Mischief which happened could not be prevented,) he shall not make it good. If it were hired, it came for its hire; that is, if it were not borrowed gratis, but hired, he that hired it shall be free, paying the conditioned hire, *vers. 14, 15.*

21. If a man entice a Maid, who is not betrothed, and lie with her, he shall surely endow her; that is, he shall give her such a Dowry, or sum of Money, as is used to be given with Maids of her condition, and so shall marry her. But if her Father utterly refuse to give her unto him in marriage, He shall pay her so much as may serve to marry her to another of a suitable Condition to Her, *vers. 16, 17.*

Further the Lord gives them these subsequent Laws.

22. Thou shalt not suffer a Witch, or Sorceress, (h) to live. The same is decreed concerning men that had familiar Spirits, *Lev. 20. 27.* viz. That they should be stoned, *vers. 18.*

23. Whosoever lieth with a Beast shall be surely put to death; [And the Beast also was to be put to death, *Lev. 20. 15.*] *vers. 19.*

24. He that sacrificeth to any God, save to the Lord, the God of Israel, the only true God, shall be destroyed as a person execrable and accursed, *vers. 20.*

25. You shall neither vex a Stranger, nor oppress him, for you your selves were Strangers in the Land of Egypt, *Lev. 19. 33.* *vers. 21.*

26. You shall not afflict any Widow, or Fatherless Child. If thou afflict them in any wise, and they Cry unto Me (saith the Lord) I will surely bear their Cry, and my Wrath shall wax hot, and I will kill you with the Sword, and your Wives shall be Widows, and your Children Fatherless, *vers. 22, 23, 24.*

27. If thou lend money to any of my people (i) that is poor by thee, thou shalt not be to him as an Usurer, nor an exacting Creditor, neither shalt thou lay upon him Usury; (k) that is, a biting, consuming Usury. To such as these our Saviour Commands us to lend freely, not expecting so much as the Principal, if they be not able to pay, much less the Usury. See *Luke 6. 34, 35.* *vers. 25.*

28. If thou take such of thy Neighbours Garments and Coverlets to pledge, which he useth to lie in by Night, and which he needeth to cover him, thou shalt restore them to him before the Sun goeth down. For if he Cryeth unto Me (saith the Lord) I am gracious, I will hear him. So that this Prohibition seems to forbid, in effect, the taking any such thing to pawn. (l) For it were in vain to take such a thing for a Pawn, in the Morning, which, without paying the money, must be restored ere night, *vers. 26, 27.*

29. Thou shalt not revile the Gods; * that is, those that sit in the place of Judgment, nor curse the Ruler of thy people, *vers. 28.*

30. Thou shalt not delay to offer the first of thy ripe Fruits, and of thy Liquors, (that is, thy Oil and Wine) unto the Lord. For it is fit that He that gives All should be acknowledged as Lord of all, by having this Tribute paid unto Him, and that He should be presented first to procure his blessing upon the rest. And the first-born of thy Sons thou shalt give to me (saith the Lord) or redeem him with five Shekels of Silver, which shall be given to the Priests my Servants, *Numb. 18. 16.* The like they be with their damms; on the eighth day (m) thou mayst present them unto Me. Thus the Law prescribed, yet doubtless when they saw cause they might keep them something longer. So that they did not delay to bring them out of an unwillingness to give them to the Lord, *vers. 29, 30.*

31. Ye shall be a holy people unto Me, (saith the Lord) ye shall not eat any Flesh that is torn of Beasts in the Field, but ye shall cast it to Dogs. This was enjoined them, to teach them not only to abhor to eat the flesh of Beasts thus killed, but to abhor all Rapine and Cruelty, as sins most odious in the sight of God, *vers. 31.*

32. Thou shalt not raise, nor readily receive, nor maliciously spread a False Report against thy Neighbour, nor join nor combine with the Wicked to be an unrighteous Witness, and so to carry on their wicked design, and enterprise. Thou shalt not follow

(n) Rabbim signifies the mighty as well as the many.

the multitude to do evil, neither shalt thou so speak in a Cause as to decline after the mighty (n) to wrest Judgment. Neither shalt thou countenance a poor man in his Cause, any further than the merit and desert of it requires. For Right is to be regarded in Judgment, and not either Poverty or Riches. Thou shalt not wrest nor overthrow the Right of the Poor in his Suit. Thou shalt not strive against the Evidence of Truth, to condemn the Poor in a just Cause, or acquit him when his Cause is bad and unjust. Keep thyself far from a false matter; that is, if thou be a Judge be marvellous shy either to admit of a false Testimony from others, or to give false Judgment thyself; especially against the life of a man. The Innocent and the Righteous see thou shalt not slay; For God is a just God, and will not justify such wicked Judges. And thou shalt take no Gift or Bribe. For Gifts blind the eyes of the wise (that is, of those that seemed to be so,) making them judge otherwise than they should do, (being byassed by the love of lucre) and make those that should be righteous in Judgment to pass a perverse Sentence. Neither shalt thou in Judgment, or otherwise, oppress a Stranger. For ye know the heart of a Stranger, and how it is to be affected, having been your selves Strangers in the Land of Egypt, Chap. 23. 1, 2, 3, 6, 7, 8, 9.

(o) ut hac ratione odientis animum tibi concites. This Law shews us how we should do good to our Enemies. It was no Precept of the Law, but the Pharisees corrupted glofs, That they should love their Friends and hate their Enemies. (p) Non desit subterfugere, ut iurare tunc? Minime, Vatis. (q) The fruits of the sixth year were by God's promise to abound, that they served almost for three years for the 6th, 7th, and good part of the 8th. See Notes on Lev. 25. 20.

33. If thou meet with thy Enemies (o) Ox or his Ass going astray, thou shalt surely bring it back to him, and to any other thing of his that is lost [Dent. 22. 3.] If thou shalt see the Ass of him that hateth thee lying under his burden, or any other of his Cattel endangered, wouldst thou forbear to help him? (p) Surely thou shalt help with him; that is, set to thine helping hand with thine Enemy, to relieve his Ass, and raise him up again, that so thou mayst thereby oblige him, and dispose him to be reconciled to thee, vers. 4, 5.

34. Six years thou shalt sow thy Land, and gather in the Fruits thereof, but the seventh year (q) thou shalt let it rest, and lie still, and neither plow it, nor sow it, that the poor of thy people may eat with thee; namely, that which shall grow in the seventh year of it self, without any humane labour, by the especial blessing of God. (See Lev. 25. 6, 7.) and the remainder the Beasts of the Field shall eat. And so thou shalt deal also with thy Vineyard and Oliveyard. So that the fruit of Trees, and what-ever the Earth brought forth of its self, this seventh year (viz. of the grains scattered in the former Harvest) was to be indifferently common to all, vers. 10, 11.

35. Yet in this seventh, or Sabbatical Year, they were not to think themselves exempted from the peculiar sanctifying of the Seventh-day-Sabbath, but were bound religiously to keep it, in this as well as in other years. And the Lord adds this reason for it, That thine Ox and thine Ass may rest, and that the slave born in thy House, and thy purchased Stranger, or hired Servant may rest also, and be refreshed as well as thy self, vers. 12.

36. The Lord further says, In all things that I have said unto you be Circumpect, and make no mention of the Names of other Gods, with any approbation of them, nor let their Names be heard out of your Mouths, so as to swear by them, or to any to such purpose, vers. 13.

37. Three solemn Anniversary Feasts shalt thou keep unto Me, saith the Lord, viz. The Feast of the Passover, (r) of Pentecost, or Weeks, (s) and the Feast of Tabernacles or Booths, or ingathering of all thy Fruits, not only of Corn (which was before in) but of Wine and Oil, &c. At which three Feasts all thy Males (t) (that are able) from 20 years old to 60, shall appear before Me in the place (u) which I shall choose. And none shall appear before Me empty; that is, without some Gift or Offering, vers. 14, 15, 16, 17.

38. Ye shall not offer the blood of my Sacrifice, viz. of the Paschal Lamb with leaven; that is, having any leavened bread in your houses, nor eating any such bread with it; neither shall ye leave the fat, (x) or any part of the Lamb until the Morning, to attend at these Feasts, yet the women might, if they pleased, go up with them also. And doubtless some of them did. See 1 Sam. 12. 19.

(a) Luke 2. 41. The place where they met was first the Tabernacle, then the Temple.

(x) Adversus statim adolendus erat, quia facile corruptur; & ne Sacerdotes comederint quod Dei erat. De Agno Paschali nihil prater adipem Deo offerebatur, quippe is totus excepto adipe ab offerentibus erat comendendus. Vide 2 Chron. 35. 12, 14.

39. The First-fruits of thy Land thou shalt bring into the House of the Lord thy God, viz. first to the Tabernacle, then to the Temple. See Dent. 26. from 1. to 12. vers. 19.

40. Thou shalt not suck a Kid in its Mothers milk; (y) that is, thou shalt not be so cruel as to suck a Kid in the milk of its Dam, and so make that which was given to it for its nourishment to be a means to waste and consume it. Or thou shalt not imitate the Ismahelites, who, through over-much delicacy, use to suck a Kid in the Dams Milk. (z)

Exod. 21. whole Chapter.

Exod. 22. whole Chapter.

Exod. 23. from 1. to vers. 20.

lacte tect, nempe primo septiduo a partu. Sunt qui sentiant huiusmodi preceptum non esse nimis anxie indagandum humane mentis acies ad immortalis & aeternae mentis consilium. Multis. In lacte matris fuit dum scilicet. Adhuc eget lacte matris fuit, ut ejus Caro corroboraretur, & cibo idoneus reddatur, nempe primo septiduo a partu. Vide c. 22. 39. Pile.

SECT. XVIII.

God now promises that he will send the Lord Christ, the Angel of the Covenant, (a) the Lord of Angels, (b) in the Cloudy Pillar, to guide and lead them to the promised Land, but charges them to obey his Voice, and to take heed of (c) Heb. 1. 3. provoking him, for He will not pardon (e) their Transgressions, if they persist in them without Repentance. And they should be very careful of offending Him; (f) chron. 10. For (says God) my Name is in Him, (d) that is, He is of the same Nature and shares in the Essence, of the same Authority and Power with my Self, being my Eternal Son, Wildernes, and with that Nature He hath my Name Jehovah, Jer. 33. 6. And further to tempt him, encourage them to Obedience, He tells them, That if they would obey his Voice, He would be an Enemy to their Enemies, and an Adversary to their Adversaries, and would afflict those that did afflict them. And this glorious Angel (d) Job. 10. 29. should go before them, and by an outstretched Arm destroy those Nations of the Amorites, Hittites, and Perizzites, Canaanites, Hivites and Jebusites, and should bring them into the possession of their Land. But when they came to enjoy that good Land, they must be especially careful not to bow down to their Idols, nor Worship them, nor to imitate the Idolatry of that Heathenish people, (e) but contrariwise, with detestation, to overthrow and break down their Images, Lev. 7. 25. And if they were careful to worship the Lord their God, and Him only, then He would bless their bread and their water, and their food to them, so that it should nourish them, and would give them health, and keep evil Diseases from them, and would make them very fruitful, and preserve their Women, and Cattel, from miscarriage, and abortive Births, and would prolong their life, so that they should fill up the number of their days, which by the course of Nature they might live. And He would strike their Enemies with such terror and fear, that they should turn their backs upon them, and fly when they came to Encounter them. And he would send Hornets (f) before them to expel the Canaanites out of the Land, viz. Great Venomous Flies * that should sting them to death. So that those of their Enemies that should endeavour to hide themselves from them, and think thereby to escape, should be destroyed by these Hornets, see Dent. 7. 20. But He tells them, He would not drive out these Heathenish Nations all in one year, lest the Land should grow to a Wilderness, if it should be all at once depopled, and the wild Beasts in the solitary places would increase, which would be a great annoyance to them.

(f) De his agitur, Deut. 7. 20. ubi Pelopos in angulis pellic ibi, latente indicat, quod de terror animi dicit non vis scriptum non meritis quo loco, aut tempore scilicet. Numerantur hic tantum tres gentes, quia he solum videtur hoc incommodum sensisse. Rivet. Masius. * See Job. 24. 12.

But

But he would drive out the *Heathen Nations* by degrees till *Israel* were increased, and become *enow* to fill the Land. And that they might know how large a Possession he designed for them, he tells them the *bounds* of it should be these. The *East bound* should be the *Red-Sea*; not that that *Sea* should bound all the *East side* of it, but because the *East side* of the Land of *Canaan* should reach to some part of the *Red-Sea*. The *West bound* should be the *Sea of the Philistines*, or the great Ocean, the *Mediterranean-Sea*. The *South border* should be the *Desert* towards *Egypt*, which was the *Wilderness of Shur* or *Paran*. The *North bound* should be the *River Euphrates*, (g) which extendeth towards the *North*. Lastly, He chargeth them to make no *Covenant* with these *Heathenish Nations*, nor to yield to Worship their *Idols*, nor to permit them to dwell in the Land, lest, if they lived among them, they might infect them with their *Idolatry*, which would be a great *Snare* to them, and a cause of their fall and *ruine*.

(g) But of this larger extent of Land, the *Israelites*, by reason of their sins, were not possessed, except for a short time under *David* and *Solomon*. See 2 Sam. 8. 10. 1 Kings 4. 21. 2 Chron. 9. 26.

Exod. 23. from vers. 20. to the end.

SECT. XIX.

GOD having Himself given to the Children of *Israel* his *Moral Law*, (which is expressly call'd a *Covenant*, *Deut.* 4. 13.) and *Moses* having received these other *Commandments* and *Ordinances* from the Lord, and having written them in a Book, He proposed them unto the *People*, and they readily consented to them, saying, *All the words that the Lord hath said we will do*. Hereupon the next Morning he rose early, and built an *Altar* (see *Exod.* 20. 24, 25.) at the foot of the Mount, to represent God, and He set up twelve *Pillars*, according to the twelve (h) *Tribes*, to represent the *People*. Then he appointed twelve young (i) men of the *First-born* (whom the Lord had consecrated to Himself as *Ministers* of holy things before the *Levites*, who came in the place of the *First-born*, [Numb. 3. 41.] were set apart for the *Priestly Function*.) to offer *Burnt-Offerings* and *Peace-Offerings* of *Oxen*, *Calves* and *Goats* [Heb. 9. 19.] unto the Lord; which they did accordingly. Then he took half the blood of these *Sacrifices* and put it into *Basons*, and the other half he sprinkled on the *Altar*, and so also on the *Book* (which it seems was laid on the *Altar*) making use of a *Sprinkler* (k) made of *Scarlet wool*, and a bunch of *Hyssop*, *Heb.* 9. 19. (the legal sprinklings being usually so performed, *Levit.* 14. 6, 7. though *Moses* here mentions not all these particulars,) and there was *Water* also (as it seems) intermingled with the blood, because otherwise the blood growing cold would have been unfit to be sprinkled. By all which was signified and sealed God's *Favour* and *Grace* to the *People* if they would be obedient. Then reading again to them the *Book of the Covenant* (that is, the *Book* containing those *Laws* before mentioned, which they had covenanted to observe,) and they promising a *second time* Obedience thereunto, He took the other half of the blood and sprinkled it on the *People*; that is, either on the twelve *Pillars* representing the twelve *Tribes*, or on the *Elders* as representing the rest, or on all the *people* promiscuously that in circuitu stood about him, saying, *Behold the blood of the Covenant which the Lord hath made with you concerning all these words, and things contained in this Book*; As if he should have said, *This blood is a sign of the Covenant between God and You, and a Seal to confirm it, and a Ceremony whereby it is established*. The sprinkling of this blood upon you may also signify that the transgression of the *Covenant* cannot be purged but by the blood of the *Messiah*.

Exod. 24. from 3. to 9.

(b) *P. 4. Duodecem* adnumerato *Levi*. Neque enim ante Numb. 1. 10. in Tribus distincta binas erat *Joseph* *propheta*. Anonym. (c) Young men do not always signify men young in years, but men fit for Service or Ministry to the *Elders*. These were some of the *First-born*, and were chief Assistants to the *Father* of the Family in offering Sacrifice, and when their Fathers were dead, succeeded in their Office. (k) See more of this in the *Apostolical History*, page 382. & 383. Because it was an usual thing in all their legal Expiations to use *Hyssop* and *Wool* to sprinkle with. The *Apostle* received this from the usual custom of the legal Rites, as being himself trained and brought up under the Law. To this custom of using *Hyssop* the *Psalmist* alludeth, *Psalm* 51. 7. *Purge me with Hyssop, and I shall be clean*, &c.

SECT.

SECT. XX.

THE Lord having commanded *Moses*, after he had delivered these *Ordinances* to the people, to come up again into the *Mount*, and to bring *Aaron* with *Nadab* and *Abihu* (his two eldest Sons) and the 70 *Elders* (1) along with him, They accordingly came up into the *Mount*, that is, a little way up, and there, as they were commanded, worshipped at a distance, and as far off from the top of the *Mount*. And they saw some illustrious Signs of God's glorious presence, (m) and at the lower part of that brightness there was a clear shining blew pavement, as it were of *Saphir*, and like to the *Sky* when it is clear. And though these *Nobles* and *Elders* saw the *Glory* of God in these extraordinary signs of his Presence, yet it pleased the Lord that they received no hurt thereby, but returning again unto the people, did there feast together with them on their *Peace-Offerings*, * rejoicing in the goodness of God to them, and the honour he had done them. But *Moses* with his *Servant* and designed Successor *Joshua* (n) abide there still, having advanced to the higher part of the *Mount*, but yet not so high as the *Cloud*. *Moses*, before he ascended, gave order to the *Elders* to tarry there below, and to expect his and *Joshua's* return, and that *Aaron* and *Hur* in his absence should determine the Affairs of the people. *Moses* waited six days (o) more on the top of the *Mountain* (which the *Cloud* now covered, and the signs of God's glorious Presence appeared upon it) that his mind in that time might be prepared for Converse with the great God; and on the Seventh day God called him up into the *Cloud*, and the sight of the *Glory* of the Lord on the top of the *Mount* was like devouring Fire in the eyes of the Children of *Israel*. And there God spake with Him, and he continued there forty days (p) and forty nights without eating or glorified Saints in Heaven. During which time he was employed in beholding the *Glory* of God's Presence, and in receiving Instructions from him about all things that concerned his people, and in viewing the Pattern of the *Tabernacle*, and all things belonging thereunto, which was shewn him in the *Mount*. *Joshua*, as it seems, stayed all this while upon the *Mount*, though below the *Cloud*, waiting for *Moses*, and sustaining himself as 'tis probable with the *Manna* that fell from Heaven, and the water of the *Brook* mentioned *Deut.* 9. 21. that descended out of the *Mount*. For there *Moses* found him when he came down from God, neither did he know what the *Israelites* had done in the Camp, as appears from *Exod.* 32. 17.

Exod. 24. vers. 1, 2. and from 9. to the end.

Memorial of the 70 Souls that went down into *Egypt*, and consequently of God's great blessing in bringing them within a few years to so great a multitude.

(*) Not that the Lord shewed Himself in any humane shape, *Deut.* 4. 16. For never man saw God, nor can see him, 1 Tim. 6. 16. *Forma ipsius Dei nulla describitur, sed patet in qua stabat*. Calvin.

* *Burnt-Offerings* were wholly consumed, but of the *Peace-Offerings* part was reserved, that they did afterwards feast upon.

(n) *Joshua* was not before mentioned, vers. 1. perhaps because he was *Moses's* Minister and constant attendant, therefore it was not necessary he should be expressed by name.

(o) *Ut animus sex diebus ab omni cogitatione & sordide terrenæ seruetur, & prepararet ad colloquium Dei*. Jani.

(p) The like number of days *Elías* fasted, 1 Kings 19. 8. and our Saviour when he was to enter upon the Ministry of the Gospel, *Matth.* 4. 2. God could have dispatched *Moses* sooner, but this stay was to give the greater Authority to his Law. Some think that the six days that *Moses* waited are to be reckon'd into the 40.

SECT. XXI.

Moses during this His long abode in the *Mount*, received from the Lord those *Commands* and *Instructions* mentioned in 25, 26, 27, 28, 29, 30, and 31 Chapters of *Exodus*. The Particulars whereof are these following:

First, Touching the framing of a *Tabernacle*, that is, a moveable and portable Temple (after the model and pattern that was shewed him in the *Mount*) for the solemn Worship

Worship and Service of God; in which He would dwell among them, and manifest his gracious Presence, and there He would meet with them, and declare His Mind unto them, *vers. 22.* In order to which,

(g) *Isa. 41. 19.* 'Tis called the *Shittim-Tree*. It being a precious wood, the *Israhelites* might bring it with them out of *Egypt*, as appears from *Exod. 25. 24.* Some think they had it from *Abel-Shittim*, *Numb. 33. 49.* *Shittim wood* was very durable, very portable and light of carriage, and very precious, used in most of the utensils of the Tabernacle.

Ch. 25. from 1. to the 10.

(r) The Ark was a sign of Gods Presence among them, as He was their Lord and Lawgiver, ordaining and requiring Obedience to these his Commandments, and threatening death to the Transgressors. The Ark is the first and chiefest of all the Holy things, and for it principally was the Tabernacle made, *Exod. 26. 33. & 40. 18, 21.* and it sanctified the Tent or House wherein it rested, as Solomon said, *The Places are holy where into the Ark of the Lord hath come, 2 Chron. 8. 11. Imitati hoc Gentiles Deorum mysteria in capillis portantes. Et levis occultis concilia cista Sacris. Tibul.*

(s) *Exod. 21. 18. & 28. 21.* called the *Tablets of the Covenant*, *Deut. 9. 9.* And so the Ark called the Ark of the Covenant, *Numb. 10. 33.* and the Book of the Law is called the Testimony, *2 Kings 11. 12.* and so the Gospel the Testimony of God, *1 Cor. 2. 1.*

* A Cubit among the Hebrews is supposed to be a Foot and half of our measure. The Ark was therefore a Yard and nine inches long, and three quarters of a Yard high and broad, *Gen. 6. 15.*

(t) This Mercy-Seat was a Type of Christ, by whom we are covered from the Wrath of God and Curse of the Law.

(u) His Angeli designantur assistentes Deo, *Mat. 18. 10.* Christo morem gerentes, *Mat. 4. 11.* Heb. 1. 6. atq; in Ecclesijs subsidium parati, *Heb. 1. 14.* confer *1 Sam. 4.*

(x) There especially did God speak to them, though not there only. See *Ch. 29. 42. Numb. 12. 5.*

3ly, He gives Directions concerning framing the Table of Shew-Bread, which was to be of *Shittim-wood* (and according to our measure) a Yard long, half a Yard broad, and three quarters of a Yard high. It was to be overlaid with pure Gold, and a Border or Lift of an hands-breadth to be made about it; and a golden Garland, Crown or Fringe to go about that, rising from the edge of the Table, and bounding it on every side. And four gilded Rings on the four corners of the feet thereof, and gilded Staves of *Shittim-wood* to be put into those Rings to carry it by, that so it might be born on the Priests Shoulders. Four kinds of Vessels belonging to this Table were also to be made of pure Gold. 1. Dishes to hold the Cakes or Loaves of Shew-Bread, which were to be twelve in number, according to the twelve Loaves, [see *Levit. 24. 5.*] that were to be set therein; and some of these Dishes possibly were to hold Frankincense, which was to be put upon each row of the Shew-Bread, *Levit. 24. 7.* to intimate to them that they ought to send up Praises to God for their daily Bread. 2. Spoons to put the Frankincense into the Dishes, and to take

Chap. 4. the Old Testament Methodiz'd.

take it out again when it was to be burnt upon the Altar of Incense. 3. Covers or Plates for the covering of the Loaves. 4. Bowls for the covering of the Dish of Frankincense, or which might serve for the burning of the Frankincense. Shew-bread was to be set upon this Table before the Lord always. 'Twas called Shew-bread, because it was to be set upon the Table, and so shew'd and set in view, and presented before the Lord. There were every week twelve (y) Cakes (z) thereof to be made according to the number of the twelve Tribes of Israel. These with pure Incense were to be set every Sabbath day new upon the Table in two rows, six on a row, and the old bread was then to be taken away and eaten by the Priests, *Levit. 24. 5, 9.* The Bread on this Table was tendered to God as a *Quit-rent*, or acknowledgment that they held all their Food from his Providence and Bounty.

Exod. 25. from vers. 23. to 31.

mensam indicat, Sanctorum communionem, item castele Grandium, verbiq; variam interpretationem loc.

(y) Every cake was to contain two homers or tenth deals of an Ephah (or Bushel of fine Flour) enough to serve two men for one day, every one containing eight pounds, as *Ribera* thinks.

4ly, Concerning the framing of the golden Candlestick, which was to be made with a shaft, and six branches coming out of the sides of it, three on one side (one above another) and three on the other side, all of beaten Gold. And seven Sockets were to be made, one on the top of the Shaft, and the other on the six Branches, whereinto the Oil was to be put, to feed the Lamps, that they might give light round about it. See *Numb. 8. 2.* And the Tongues and Snuffers (that were appointed to raise up the Wick of the Lamps, and make them burn brighter) were all to be of Gold; and a talent of Gold was to be spent in the making of this Candlestick, and the things appertaining to it, which amounts to 120 pound weight.

From 31. to the end.

5ly, The Children of Israel were charged to bring pure * Oil-Olive beaten, viz. * By this part such as ran from the Olives when they were first beaten or stamped, which was clearer and purer than that which was crushed out with a Press. With this the Priests were to maintain the Lamps, and to cause them to burn always; that is, every night. (a) For they were to light them in the Evening, and in the Morning to put them out, and cleanse them, and trim them to be lighted again at Night.

Exod. 27. 20, 21.

(a) 'Tis conceived that the Lamps burnt only in the Night, and were put out in the Morning, which some infer from *1 Sam. 3. 3.* where 'tis said, The Lord appeared to *Samuel* ere the Lamp of God went out in the Temple, to wit, before break of day.

6ly, Concerning the Altar of Incense (b) to be made of *Shittim-wood* foursquare, a Cubit in length, and a Cubit in breadth, and two Cubits in height, with Horns or little Pyramids at the four corners thereof; and it was to be overlaid with Gold, whereby called *Numb. 4. 11.* the golden Altar; but *Ezek. 41. 22.* 'tis called the wooden Altar; and so it shadowed Christ in both his Nature, his Deity giving glory to his Humanity. And it was to have a gilded Garland round about the edges of it, and two gilded Rings on each side at each corner, and Staves of *Shittim-wood* to be put through those Rings to carry it with, when the Tabernacle was to be removed, *Numb. 4. 11.* And it was to be placed in the holy Place before the Vell that was to separate the most Holy from the holy Place, just before the Mercy-Seat. And Aaron was appointed, not in quality of High Priest, but only as a Priest (for to this Office the inferior Priests were afterwards admitted, as appears *Luke 1.*) when he had dressed and trimmed the Lamps of the golden Candlestick in the Morning, (c) and made them ready to be lighted again at Night, to burn sweet Incense upon this Altar, and when he lighted the Lamps at Night to burn

(b) The incense did signify how the prayers of the Saints through Christ are acceptable to God. See *Rev. 8. 3. Psal. 141. 2. Rev. 5. 8.*

(c) Mane mundabantur, vel per accendebantur. *Yasab.*

(d) *Luke 1. 9.* Incense again upon it; (d) possibly to intimate to them how God's people should daily and constantly pray unto the Lord, and that the prayers of his faithful people are very acceptable unto him while Jesus Christ doth incense them by his Merits and Intercession. And this Ordinance was to be perpetually observed by (e) them in their Generations while that Dispensation lasted. Further they were enjoined to offer no strange Incense thereon, that is, made of any other materials than what is enjoined, *vers. 34, 35, &c.* where the Ingredients are prescribed to be sweet Spices with pure Frankincense beaten small, and mixed together, and to be applied by the Priest only to this holy use and no other. They were not to make any like it to smell to, or for their own private use. Whosoever should contemptuously offend against this Ordinance are threaten'd to be cut off by Divine Vengeance. And Aaron once a year as High Priest (*viz.* on the great day of Expiation, on the tenth day of the seventh month, see *Levit. 16. 18.*) was appointed to put the blood of the Sin-Offering upon the Horns of this Altar, to make Expiation for such Errors and Failings as might have been committed in the administration about it. And this Rite was to be religiously observed by them in their Generations, till Christ the Substance of these Ceremonial shadows should appear.

Exod. 30. from 1. to 11. and from vers. 34. to the end.

7ly, He gives Directions concerning framing the Tabernacle. Now the Tabernacle taken in the largest sense contained two parts, one that was covered, which was properly called the Tabernacle, and one that was open, *viz.* the Court belonging thereunto. Concerning the first, these Directions are given. It was to be 30 Cubits long, (accounting a Cubit a Yard) ten Cubits high, and ten broad. The walls of it were to be 20 boards of Shittim-wood, gilt all over, standing upright, each a Cubit and half in breadth (so that the breadth of the boards joyned together made the length of the Tabernacle) the height thereof being the length of the boards, that is, ten Cubits, and the breadth thereof of the same proportion. Each board was to have two Tenons fastened in silver Sockets or moveable Footfalls, having hollow Mortaises for the Tenons of the boards to fall into. These boards were also to have gilded Bars of the same wood running along their breadth in an even proportion through golden Rings to strengthen their Conjunction. And these boards were to be as the walls of it. But the Tabernacle it self was to consist of curious Curtains of fine twined Linen, Blue, Purple, and Scarlet, with Cherubims curiously embroidered in them (representing the Ministry of Angels in the Church) and a three-fold Covering over it; one of Goats hair spun and woven into Stuff, (possibly like our Chamlet) another of Ram Skins dyed red, a third of Badgers Skins. This covered Tabernacle was to consist of two parts; The one to be called the Holy of Holies at the upper end of it, taking up ten Cubits, or one third part of it. In this were to be placed the Ark with the two Tables of the Law in it, and by the Ark the Pot of Manna before the Testimony, *Exod. 16. 33, 34. and Aarons Rod, Numb. 17. 10. and the golden Censer, Levit. 16. 12.* * And the Book of the Law (f) in the outside of the Ark, *Deut. 31. 26.* that is, the whole Law, Writings and inspired Books of Moses. Into this Holy of Holies none but the High Priest (and He but once a year) was to enter, *Levit. 16.* The other part of the Sanctuary was called the Holy, containing 20 Cubits. In this was to be placed the Altar of Incense, on the right side whereof was to stand the golden Candlestick, and on the left the Table of Shew-bread. Into this part of the Sanctuary the ordinary Priests were to enter, and there to minister. These two parts were to be divided by a Veil, to be made of Blue, Purple and Scarlet, with embroidered Cherubims, and 'twas to be a partition between the Holy and Holy of Holies, and this was the inner Veil. There was also an hanging to be made for a door or entrance into the Tabernacle, or holy Place to be made of Blue, Purple and Scarlet, and hung on Pillars of Shittim-wood overlaid with Gold, which was to be the outward Veil.

Exod. 26. whole Chapter.

* See *Apoll. Hist.* on *Job. 9. 4.*

(f) This seems to be the Book that was found in Josiah's time, and to be lost in the days of wicked Manasseh and Amon. The matters of that Book, when read to Josiah, and the people, seemed so strange unto them, as if no Copy of it at all, or wondrous rare, had been extant among them.

And

And so much of the covered Tabernacle; now for the outward Court belonging thereunto, It was to be in length an 100 Cubits, and in breadth 50, and to be inclosed with Hangings of fine twined Linen hung upon Pillars of Shittim-wood five Cubits high, and filleted with Silver, and set in Sockets of Brass and moveable Footfalls. And for the Gate of this Court Eastward was to be an Hanging of 20 Cubits of Blue, Purple and Scarlet, and fine twined Linen wrought with Needle-work, and to be hung on four Pillars.

8ly, Concerning the Altar of Burnt-Offering, which was to be made of Shittim-wood five Cubits long and five broad, and so to be four square, and three Cubits high. It was to have Horns or little Pyramids on the four Corners thereof, to which they were to bind their Sacrifices, see *Psal. 118. 27.* They were to make for it a Grate of Net-work all of Brass, with four brazen Rings in the corners thereof, to take it out upon occasion. It was to be overlaid with Brass, to defend it against the heat of the fire, the widest and length being such that the fire might be kept within the compass of the Grate, which was to be set even to the middle of it. They were also to make several Instruments belonging to this Altar, as Pans to receive ashes, Shovels, Basins, Flesh-hooks, Fire-pans, all of Brass: * and Staves of Shittim-wood, overlaid with brass, to be put into the Rings on the sides of the Altar to bear it withall. And it was to be made hollow with boards, without either bottom or cover, according to the Pattern shewed to Moses in the Mount.

* There was no Iron to be used about the Tabernacle.

Exod. 27. from 1. to 9.

9ly, Concerning the daily Sacrifices to be offered on this Altar constantly (besides all other occasional Sacrifices) which were to be two Lambs of the first year, one to be offered in the Morning, (g) the other in the Evening, (h) for a Burnt-Offering to the Lord, with an Omer or Pottle (i) of Flour mingled with the fourth part of an Hin (k) (or a Pint and half) of pure Oil, and a Pint and half of Wine (l) to be poured upon it, and all to be consumed by fire upon the Altar. Upon their performance of these things, God promises to meet with them there at the door (m) of the Tabernacle, (before which the Altar stood) and to manifest his gracious Presence, and reveal his will to them. And by such manifestations of his Glory, He would declare that He had made choice of the Tabernacle and Altar for holy Services to Himself, and that He had set apart Aaron and his Sons to minister to Him in the Priests Office. And He would by such evident Tokens of his Presence dwell (n) among them, and would be their God, and manifest his especial Favour to them, in directing and protecting them.

Exod. 29. from vers. 38. to the end.

terminis, five Sacro, five profano offeratur, scilicet agnus unus mane ante omnia sacrificia, alter vespere post alia sacrificia.

(i) See Notes on *Exod. 16. 26.*

(k) An Hin containing five Pints, so the fourth part of an Hin is a Pint and half.

(l) Which was to signify that Christ by the Oblation of Himself for us becomes not only Redemption, but also Food, Gladness, and cheering Comfort.

(m) Duoibus ergo locis Deus loquatur, primo super Arcam in Sto Storam, secundo ad ostium Tabernaculi. utriusque loco propinquum erat altare, ubi thymamatur, hinc holocausti. In utroque offeratur juxta sacrificium mane & vespere ad coetandam illam dignationem presentie divinae. Jani.

(n) Quia Tabernaculum erat quasi interiorum Dei tanquam Principis in medio populi sui habitantis.

10ly, Concerning the brazen Laver, which was to be made with a foot or base of Brass, (o) on which it was to stand, and Aaron and his Sons before they ministered, were to wash their Hands and Feet (p) out of it. Probably it had spouts for the water to issue forth at, and at the bottom some Vessel to receive the water, which the Priests made use of. For being lifted up upon its Foot or Base the Priests could not put their Feet into it, but probably they were to wash in the water drawn from

(binding Brass, or burnisht Metal before their Faces when they dress'd themselves.

(p) Hence some collect that the Priests ministered in the Tabernacle being bare-foot, or in light Sandals.

(g) A Pattern for our Devotion Morning and Evening.

(h) Or between the two Evenings, see *Eccl. 12. 6.* that is, from the beginning of the declining of the Sun, viz. three in the Afternoon to Sun-setting. Hoc juxta sacrificium singulis diebus nullo in-

it, and they were to be careful constantly to do it, being threatned (in case they omitted it) with destruction by the Hand of the Lord.

Exod. 30. from vers. 17. to 22.

11ly, Touching the sitting apart of Aaron and his four Sons for the Priests Office, and concerning the particular Ornaments and Vestments they were to use in their Ministration, for their Glory and Honour, and to make them more Venerable among the People, and to be a sign of their Consecration and Sanctification unto God. And these Garments were to be made by such as were wise-hearted, and whom God had filled with the Spirit of Wisdom for such a purpose.

And first, Concerning the sacred Attire and Ornaments of the High Priest which are methodically ranked, *Levit. 8. 7, 8, 9.*

1. Linnen Breeches, or Drawers next his Flesh.
2. A Coat of fine Linnen (embroidered) over them.
3. An embroidered Girdle to gird it withall.
4. Over this Coat and Girdle, a Robe all of blue, which was to have Bells and artificial Pomgranates intermingled in the hem of it, that the sound of all the Bells being heard when he went into the holy Place to minister, the people might second him with heart and mind in his Sacred Offices, and the Lord threatneth death to him if he should enter otherwise into the most holy Place then thus apparelled, and so through his disobedience and neglect of Gods Command should be an occasion of the peoples Irreverence and want of Devotion towards God.

5. Upon this Robe he was to wear the Ephod, which was to be made of Gold, of Blue, of Purple, of Scarlet, of fine twined Linnen, and to have on the Shoulders thereof two Onix Stones set in ouches of Gold, and graven with the Names of the twelve Tribes of Israel, to intimate to them that God seeing their Names upon the Shoulders of the High Priest, would remember the Covenant He had made with their Fathers, and accordingly would do them good.

6. To the Ephod, with Chains of Gold and golden Rings, was to be fastned the Breastplate of Judgment, (q) wherein were to be set four rows of precious Stones (three in a row) in which were to be engraven the Names of the Tribes of the Children of Israel, which Aaron was to bear upon his Breast when he went into the Sanctuary; and in this Breast-plate was to be the Urim and Thummim, signifying Light and Perfection, * by which some understand those rows of precious Stones in the Breast-plate before mentioned; and so called not only in regard of their brightness and perfection, but with respect unto their use, which was that by them the High Priest might inquire of God for the people in doubtful Cases, and might by the special Inspiration of the Spirit of God be enabled to return them an answer from God. (r) For 'tis thought that he earnestly looking upon those rows of precious Stones (with respect to the Divine Institution) and thereby inviting the Spirit to come upon him, his understanding was suddenly so illuminated, that he gave a satisfactory Answer in all particulars to the Question propounded, and in doubtful Cases gave a right Judgment (s) from the Lord when it so pleased him. For 1 Sam. 28. 6. the Lord would not answer Saul neither by Dreams, nor by Urim, nor by Prophets. Further, the Answers which the High Priests received from the Lord when he consulted the Urim and Thummim were sometimes made by an audible Voice, sometimes secret Inspiration; which Answers when He had acquainted

(q) So called because the High Priest did put it on when he inquired of the Lord for the people in doubtful cases, to give a right judgment, and he could not give Sentence in Judgment without that on his Breast; and the Judgment given thereby was called the Judgment of Urim, Numb. 27. 21.

* In significat.

rest in Doctore duo requirit Scientiam & vitæ puritatem. Gros. (r) Hence it is (they say) that in the 35. ch. of Exod. where Moyses doth exactly relate how all things were made according to Gods appointment, there is no mention made of Urim and Thummim, but only of the twelve precious Stones set in the Breast-plate, because those Stones were usually called by the people the Urim and Thummim. (s) Whereas David desiring to consult with the Lord called for the Ephod, 1 Sam. 23. 9. the reason was, because the Breast-plate was fastned to the Ephod. So that if he had one, he had both, Exod. 39. 21. 1 Sam. 23. 6. Abiathar the High Priest being dead, Abiathar his Son escaping that danger, as he fled took the Ephod out of the Tabernacle at Nob, and brought it with him to David, wherein Gods Providence appeared that the right Ephod should be preserved and kept with David the true King, that he might have means to Consult with God in all his Difficulties. See *Willis in loc.*

the

the people with the Stones in the Breast-plate (as is conceived) gave forth an extraordinary lustre and brightness, to assure the people that he spake to them the Mind of the Lord, like as the extraordinary shining of Moses's face, when he came down from the Mount, was a Demonstration to the people that He had been with God, and what he brought to them came from God. (t) This Breast-plate of Judgment * (whereby Answers of right Judgment were given to the Israelites) Aaron was to wear upon his heart continually, when he went to minister in the Tabernacle, and he was thereby (as it were) to present the Children of Israel before the Lord, to be graciously remembered by him.

humane art, but by the Almighty Power of God, and so were given by God to Moses, and by him put into the Breast-plate the Urim and Thummim; and therefore this is not mentioned among those things that were made by the Artificers, because this was, as the Tables of the Law, the Work of God and not of men. But this is but a Conjecture. Neither can we (the Scripture being silent) certainly determine what they were. When the Jews returned out of Babylon they were lost, and therefore some businesses hung in suspense, see *Ezra 2. 63.* and could not be determined till there stood up a Priest with Urim and Thummim. We do not find in any of the Jewish Rabbins that they themselves did certainly know what they were. Quid juris Scriptura proculdubio non sine certo consilio reticuit. In that place *Levit. 8. 8.* no mention is omitted of Moses Urim & Thummim in Exod. 39. 10. Si aliud quam 12 Lapides intellexisset, cum alia longe minora. The Urim and Thummim was lost in the Captivity of Babylon, as also the Ark, the Table of Stone, Aarons Rod, and the Pot of Manna. After the Captivity they had no Priest with Urim and Thummim, *Ezra 4. 63.* The Priest which met Alexander in his glorious Apparel might have precious Stones on his Breast, without the Urim and Thummim.

* V. 30. Judicium i.e. peccatorum judicij, ut arca dicitur Testimonium, i.e. arca Testimonij. Antonymice.

7. Aaron was to wear on his Head a Mitre of fine Linnen.

8. In the forefront of the Mitre was to be placed a plate of pure Gold two fingers broad (which made it shew like a Crown, Exod. 29. 6. *Levit. 8. 9.*) wherein was to be graven Holiness to the Lord, as a signification that Aaron, as a Type of Christ, did bear the Iniquities of the People, and did make atonement for them, and that as for their other Sins, so for the Iniquities committed in their most holy Oblations which they offered, and sacrificed to the Lord. And this Mitre with this Plate was always to be on his head when he ministered before the Lord, as a sign that the people are accepted of God for the Holiness, Obedience, and Sufferings of the Messiah.

Exod. 28. from 1. to 40.

2. Concerning the Attire and Vestments to be used by the ordinary Priests.
1. Coats of fine Linnen for their uppermost Garment (called linnen Ephods, 1 Sam. 22. 18.) with Girdles and Bonnets of the same, and secondly, Linnen Drawers, These Garments Aaron and his Sons (being first anointed with holy Oil, * and consecrated to their Office) were to wear when they served in the holy Place, and not to neglect them, lest they thereupon be forced to bear the punishment of their Iniquity, and die for it.

Exod. 28. from vers. 40. to the end.

12ly, Touching the Sacrifices and Ceremonies to be used in the Consecration of Aaron and his Sons. 1. They were to be washed with water out of the brazen Laver before the door of the Tabernacle, to signify the Holiness that God requires in those that were to be Types of Christ. 2. Aaron and his Sons were to be clothed with their particular appointed Robes and Ornaments. 3. The anointing Oil was to be poured upon the Head of Aaron and his Sons. See Exod. 30. 30. and Ch. 40. 14. 15. And the Priests Office was to be continued in the Line of Aaron and his Sons, and of their Successors by a perpetual Statute, as long as this Dispensation was to last, and till the Messiah should come, who was to fulfil what they typified. 4. The blood of the Ram of Consecration (of which afterwards) was to be put upon the tip of their right ear, (u) and on the thumb of their right hand, and upon the great toe of their right foot, and they were to sprinkle some of the blood and the

(u) The ear was to be holy, and their Persons sanctified from head to foot.

anointing

(x) The spots occasioned in the Priests Garments by the sprinkling of blood and oil, 'tis like very small, and fo magis ad horrorem quam horrorem.

anointing Oil (x) upon them, and their Garments, to signify that by the blood of Christ they were cleansed, and by the Oil of his Grace they were sanctified for the Work of their Ministry.

The Sacrifices to be used at this time were these: Moser having first provided a Basket of unleavened Bread, and Cakes unleavened tempered with Oil, and Moser unleavened anointed with Oil, he was to take a young Bullock, which was to be a Sin-Offering, and Aaron and his Sons were to put their hands upon the head of it, signifying that they deserved to die like that Sacrifice; but did thereby disburden themselves of their Sins, and laid them upon the head of the Sacrifice, typifying Christ. See *Ista*. 53. 6. And Moser himself (who was a Levite) till Aaron and his Sons were fully consecrated for the Service of the Priesthood, was by extraordinary Warrant from God to perform the Work of the Priest in offering these Sacrifices. See *Psal.* 99. 6. And he was to take of the blood of the Bullock and put it upon the Horns of the Altar of Burnt-Offerings, (which stood in the Court of the Tabernacle) to purify, consecrate, and sanctify the Altar it self, and make it holy to the Lord, and to set it apart for holy Uses, that whatsoever was offered thereon, according to Gods Institution, might be sanctified, made holy, and accepted as holy by the Lord. See *Ch.* 30. 29. and *Matth.* 23. 19. And the flesh of the Bullock, and his skin and dung were to be burnt without the Camp, to shew how detestable the sin was that was laid (as it were) upon this Bullock, and that the true Sacrifice for our Sins should suffer without the Gates of Jerusalem, *Heb.* 13. 11, 12, 13. 2ly, The Sacrifice for Sin being thus first offered, he was to offer one Ram for a Burnt-Offering, (y) as a Saviour of rest; that is, that God being thereby appeased, might cease from his anger. Not as though the Lord was affected with Smells, but it is said to be an acceptable Saviour to Him in regard of their Obedience and willing mind, and God is said to be delighted with it, when they offered it with Faith and true devotion. 3ly, He was to take another Ram for a Peace-Offering. These were to be offered either to obtain some Blessing, or to give thanks for some Blessing already received. In both these respects this was offered at the Priests Consecration, both by way of thankfulness for the honour done them in calling them to this Dignity and Office; as also by way of Supplication, humbly to intreat the Lord that he would prosper them in the execution of it. Thus at the Consecration of Aaron and his Sons, divers sorts of Sacrifices were to be offered, because they were ordained to offer them all. In this Eucharistical Sacrifice that was now to be offered, Moser was only to have the Breast, *Exod.* 29. 26, but the right Shoulder, and the fat, and one loaf of Bread, and one Cake of oiled Bread, and one Wafer out of the Basket [*vers.* 3.] were to be moved (or shaken) towards all the four Quarters of the World, to signify that God is the Lord of the whole Earth) and then to be burnt by Him upon the Altar of Burnt-Offering for a sweet savour before the Lord. And upon this occasion an Ordinance is inserted, that in Eucharistical Sacrifices (namely, such as these whereby Aaron and his Sons were to be consecrated,) for the future the Priests were to have the shaken Breast, and the right Shoulder (z) that was lifted up, * (namely, to God as his Right,) and assigned by Him as a Portion to the Priests, *Levit.* 7. 31. whereby possibly they were taught that with all their Heart, and all their Strength they should give themselves to the Service of the Lord. Another Ordinance is also inserted, That the holy Garments of Aaron shall be his Sons after him, that He may be anointed and consecrated in them. Thus though the High Priest died, yet his Son was to appear before the Lord in the same Garments. And as the Consecration of Aaron and his Sons continued seven days *vers.* 35. (during which time they were to abide at the door of the Tabernacle day and night to keep the Watch of the Lord, *Levit.* 8. 33, 35.) and as on each day of the seven the same Sacrifices and Ceremonies were to be observed as had been on the first day. So this Order of Consecration was to be practised towards their Successors when they came into the Land of Canaan, and had a settled place there. Lastly, It is appointed that that part of the Ram of Consecration which should be left, after part had been burnt, and Moser had his portion, should be fadded in the Court of the Sanctuary, and should be eaten there by Aaron and his Sons with the bread that was left in the Basket, *vers.* 2. 3. *Levit.* 8. 31. And no Stranger, viz. None but a Priest was to eat of it, whereas in other Peace-Offerings the Offerer did partake. And if any part of the Bread or Flesh remained

(y) By the Burnt-Offering some understand the ardent love of Christ, qui totus in crucem conflagravit; and as the Burnt-Offering ascended up in fire, so Christ ascended into heaven to make intercession for us.

(z) Hinc humerus pectusque, populo desinunt Sacerdotes.

* The rest of the Peace-Offering besides what was the Priests belonged to the Offerer.

remained until the Mornings, they were to burn it with fire. This was required, lest by reserving any part thereof, either they might grow into contempt of holy things, making no difference between them and their ordinary Food, (which they might reserve at their pleasure) or lest that which remained might be abused to Superstition. And whereas in ordinary Peace-Offerings they might eat of them the next day, but not upon the third day, see *Levit.* 7. 18. no part of this must be eaten the second day. This was to shew that this Ram of Consecration was a more holy thing than their ordinary Peace-Offerings.

Exod. 29. from 1. to 38.

13ly, Touching the holy anointing Oil and the Ingredients of which it was to be made, viz. of principal Spices, Myrrh, Cinnamon, sweet Calamus, (a) and Cassia, and of Oil-Olive. And the things to be anointed therewith (to Consecrate them to Gods Service, and to separate them from common uses,) were the Tabernacle, the Ark, the Table, the Candlestick, with all their Vessels, the Altar of Incense, the Laver, the Altar of Burnt-Offerings; so that whatsoever was brought as an Oblation, if it touched any of the hallowed things of the Sanctuary, it should be holy to the Lord. Aaron also, and his Sons and Successors were to be anointed with this holy Oil; but upon no mans flesh else was it to be powdered. It was not to be used for any civil use, as for delight, or the like, even by the Priests themselves, nor any of it to be powdered upon Strangers, nor any to be made like unto it, for any such purposes, under penalty of being cut off.

Exod. 30. from *vers.* 22. to 34.

14ly, Touching the half Shekel, that all the Children of Israel from 20 years old and upwards (when they were numbered) were to pay, for the ransom of their Souls, acknowledging thereby that they held their lives of God, and that he had redeemed them out of the House of Bondage. And this they were to do, that the Lord might not be provoked for their Ingratitude, to send a Plague among them. This Didrachma, or half Shekel * [*see Matth.* 17. 24.] amounted to 15 d. of our money, and it was to be employed for the Service of the Tabernacle, and the Rich were not to give more, nor the Poor less; And this equality seems to be enjoined that the Rich might not despise the Poor, and to shew that the life of a poor man is as precious in the sight of God, as a rich mans, and both are equally bound to praise God for it. And this was also to be done, that it might be a Memorial before the Lord of their Obedience, and so might move the Lord to be propitious unto them.

Exod. 30. from *vers.* 11. to 17.

15. 3 d. The Shekel of the Sanctuary 2 s. 6 d. *Nehem.* 10. 32. the rate is but the third part of a Shekel, but here the rate is more upon this extraordinary occasion. Some think this Contribution was annual; Others only occasional, as there was cause to call the people to it.

15ly, These Commands and Injunctions being given to Moser by the Lord, 'tis like Moser began to think with himself where he should find Workmen fit to undertake such curious and difficult Works, and that would make them exactly according to the Pattern given. Wherefore the Lord tells him, He had furnished Men with extraordinary gifts of his Spirit (b) (consisting in Wisdom, Knowledge, ready conceiving, and skill for the performance of all these things) and particularly Bezaleel and Aboliab, who should be the principal Workmen, and Directors of others, and He had put into the hearts of all those that were apt for these businesses a greater apprehension (c) to conceive and contrive, and a greater dexterity (then they had before) to work all these things that He had commanded.

Exod. 31. from 1. to the 12.

16ly, Lastly, Though the Work of the Tabernacle was with all care and diligence to be followed, and speedily to be done, yet the Lord would not have any of it to be

(a) Those sweet Odours signified the joyful Graces of Gods Spirit, and the anointing therewith, the pouring out of the holy Spirit upon Christ, his Church, and Ministers.

* The Standard of all weights and Measures being kept in the Sanctuary, hence it is call'd the shekel of the Sanctuary. See *Exod.* 38. 26. The common Shekel is but the rate is more upon this extraordinary occasion. Some think this Contribution was annual; Others only occasional, as there was cause to call the people to it.

(b) So that quick apprehension and skill in honest Handicrafts and Manufactures is to be accounted as a Gift of God. (c) Sapienter excogitare, & excogitata operari.

be done upon the Sabbath-day, and therefore he renews his Command about the Observation of that Day, telling *Moses*, It was a Sign between Him and them, that He had taken them for his peculiar people, and they Him for their God; whom they had bound themselves withall faithfulness to serve; And by his enjoying them diligently to keep his Sabbath, they might know that he intended it as a means to promote their Sanctification. Then He urges the Observation of the Sabbath upon them by divers reasons:

1. *Ab utili: It is, says He, holy unto you; that is, Ordained for your benefit and profit*, Mark 2. 27. *The Sabbath was made for man, and not man for the Sabbath.*

(d) Videtur
Moses ignorasse
speciem mor-
tis, aut sceleris
gradum: sola
enim profana
continuasque
Sabbathi viola-
tio capitalis est.
Anonym. in
loc.

2. *A necessario.* If they did not keep it, He tells them, *They should surely be put to death.* [See Numb. 15. 35. (d) 'Tis observable, That death is thence here threatened to those that defile the Sabbath by doing any profane or unnecessary work thereon.

3. From the dedication of this Day unto God; It is a Sabbath of Rest consecrated unto God.

4. From the Command of God. He Commands them to keep the Seventh-day Sabbath perpetually; that is, as long as that Dispensation should last, the Observation thereof being one Article of the Covenant He had made with them.

5. *A facili.* The Lord appointeth but one day in seven for Holy Rest, and alloweth Six for labour in our worldly businesses.

6. From the Example of God Himself, who created the World in six days, and rested on the Seventh, and was refreshed. *

* This is spoken of God after the manner of men.

Exod. 31. from 12. to 18.

SECT. XXII.

(c) 'Tis manifest that all the people did not joy here in, for some of them afterwards at Moses his command were employed to put the idolaters to death, v. 26. 1 Cor. 10. 7. (f) V. 1. Gods] the plural for the singular, by an Hebrew idiosyncrasy. Declarant se velle veri nam officium Dei, divine symbolum præsintesse, sed erat carnalis Aegyptiorum imitatio qui vitulum colebant. Anonym. in loc. (g) Thus the Israelites borrowed not all Gold and Silver, but some dross from the Egyptians, borrowing their Idolatrous Worship from them, 1 King. 12. 28. Psal. 106. 19, 10. Psal.

THE people seeing that *Moses* stayed so long in the Mount, and that the Cloud did not move; and perhaps conceiving that *Moses* had forsaken them, or despairing of his Return, a great number (e) of them (as it seems) prefaced *Aaron* with great Importunity to make them an Image or visible representation of God (f) going before them, and manifesting his Presence among them; and this Image they would have made in the form or shape of a Calf, according to the Idolatry they had seen practised in Egypt. *Aaron* (to divert them, as 'tis probable, from this wicked Intendment) requires the golden Ear-rings from the Ears of their Wives, Sons and Daughters, to make it with, hoping that this demand would make such a mutiny in all their Families that they would have chosen rather to desist from their wicked design than part with those Ornaments wherein they were wont to take so much delight. But herein he was much deceived: for their Superstition was, at this time, above their Pride or Covetousness, inasmuch that they presently broke off their golden Ear-rings and gave them to *Aaron*, who appointed Workmen first to melt the Gold and cast it into the form of a Calf, and then to polish and finish it with a graving Tool. It seems they desired their Idol should be made in this form in imitation of the Idol *Apis*, the Ox or Calf (g) the Egyptians used to worship. Then encouraging one another, and being much pleased with their Idol, they said, *This is thy God, O Israel, which brought thee out of the Land of Egypt*, pretending still to worship the true God in and by the Calf. *Aaron* seeing the people thus violently bent on their Idol, upon their motion, He yields to build an Altar for it, and to proclaim an Holy-day, and to dedicate a Feast to it. To-morrow, says He, is a Feast to the Lord *Jehovah*, pretending all was still intended for the Worship of the true God; And accordingly the people rose early the next morning, and sacrificed unto their Idol Burnt-Offerings and Peace-Offerings, and upon the Altar they feasted together, and then rose up to play; that is, to sing, and dance, and play about their Idol, shouting and making a great Noise [vers. 17.] according to the wild custom and manner of the Heathen in their Idolatrous Feasts.

Exod. 32. from 1. to 7.

SECT.

SECT. XXIII.

WHEN 40 days and 40 nights were now expired, and God had made an end of Communicing with *Moses* on the Mount, He gave him two Tables of Stone made by his own Hand, and wherein He had written with his own Finger the Ten Commandments; Commanding him to get him down quickly, telling him what the people had done in his absence. Thy (b) people (says He) which thou broughtst out of the Land of Egypt have corrupted themselves; They have turned aside quickly, (after their entering into Covenant with Me, and promising to keep all my Precepts.) They have quickly turned out of the way which I commanded them, and have made them a molten Calf, and have worshipped it, and sacrificed unto it. Thou seest that this is a very wicked, and stiff-necked people; therefore interpose not for them, nor hinder Me by thy Intercession, that I may in mine anger Consume them; and I will make of Thee a great Nation, yea a greater and mightier than they, Deut. 9. 14. *Moses* was wonderfully surpris'd and astonish'd at the hearing of this, and humbly adoring the Lord his God, he said, Lord, why doth thy Wrath wax hot against thy people which thou hast brought forth out of Egypt with a mighty Hand? Wherefore should the Egyptians say, For mischief did He bring them forth, to slay them in the Mountains? O Lord turn I pray thee, from thy fierce Wrath, and let not the Evil and Punishment, which this people have deserved, fall upon them. Remember thy Covenant and Promises made to Abraham, Isaac and Jacob, to whom thou swearst by thine own self to multiply their Seed as the Stars, and to give them the Land of Canaan for an Inheritance. Thus *Moses* stood before the Lord in the breach to turn away his Wrath, Psal. 106. 23. So that the Lord was intreated not to destroy them at this time, as he had threatened. Then *Moses* descending out of the Cloud with the Two Tables in his hand, and coming to that part of the Mount, where *Joshua* (as it seems) had waited all this while for him, [vers. 17.] *Joshua* hearing the Noise and Sound of the people, and not knowing what it meant, He said to *Moses*, Surely there is a noise of War in the Camp. But *Moses* told him, It was no such noise, but rather of singing and merriment. When they came to the Camp, and *Moses* saw the Calf, and the people piping, and dancing, and sporting about it, after the manner of the Heathen, His anger waxed hot, and in an holy Indignation (not unadvisedly, but by the motion of Gods Spirit, see Deut. 9. 16, 17.) He cast the Tables out of his Hands, and broke them before their eyes; as a sign that the Covenant between God and them was broken by this their heinous Idolatry; Then He took the Idol and melted it, and made it brittle, and fit to be broken, or ground to powder, and He cast the dust thereof into the water, whereof they drank daily, and made them drink thereof for the greater detestation, that they might understand the variety of such Gods, that could be thus swallowed by them; as also to intimate to them that they deserved to drink of the Cup of Gods Wrath, for so a great Provocation. Then He sharply expostulates with *Aaron* about this horrid Mischance. What did this people (says He) do to thee that thou hast brought so great a Sin upon them? *Aaron* humbly deprecates his Anger, and excuseth Himself as well as he could, upon the mischievous disposition of the people, and by a poor slender and imperfect Narration, seeks to extenuate his Fault, speaking of the Calf as if it had been produced rather by accident than by any design of his. I cast the Gold, says he, into the fire, and there came out this Calf. *Moses* seeing that the people had now deprived themselves of Gods protection, and were as so many naked, and unarmed, and dispirited men, exposed to be devoured by their Enemies (to which *Aaron*, by consenting to their wicked desire, had much contributed.) He stood in the Gate of the Camp, and said, Who is on the Lords side? Let him come unto me; I summoning thereby all that had not consented to this wicked Fact, to take Gods part against the Offenders, and to do in this Cause what he should require of them. Whereupon the Sons of Levi, who had kept themselves innocent from this Fact (as it seems most of them had, though not all, as appears from Deut. 33. 9.) came unto *Moses*, who, according to Gods appointment, Commands them to take their Swords in their hands, and to go throughout the Camp, and slay all the Ring-leaders and principal Offenders in this Rebellion and Transgression that they should meet with, not sparing for favour or affection either Brother, Companion or Neighbour, or

(b) God seems to disown them now as His people.

any other that were nearest or dearest to them. And 'tis probable, God so ordered it by his Providence, that none but the *guilty* came in their way. And *Moses* told them that hereby they should *so Consecrate* themselves to the Lord, and offer a *Sacrifice* for well pleasing to him; that he would immediately set them apart as his *peculiar portion*, to be his *Ministers* in the sacred Service of the Tabernacle. The *Children of Levi* did as *Moses* commanded them; and there fell *that day* of the people by their hand about *three thousand*.

Moses, though he had already so far prevailed with the Lord, that he would not presently destroy all the people, as He had threatened, *vers. 14.* yet considering that the Lords *Anger* might still be great against them; and that he might still proceed further in punishing of them; He tells them, That on the *morrow* he resolved to go up again to the Lord, and further to *intercede* for them, and to endeavour to *atone* him, that He might not proceed in wrath against them. And accordingly going up again into the *Mount*, and humbly prostrating himself before the Lord, he acknowledges the greatness and heinousness of their sin, and earnestly intreats the Lord *freely* to forgive them out of his own abundant Mercy, which if He would please to do, they should always retain a deep sense of that transcendent favour. But if he would not forgive them freely, *Moses* out of the exuberance and greatness of his love to that people, desires the Lord that he would accept of his life as an atonement for them, (1) and blot him out of the Book of the living; that is, cut him off by his own Hand, and to take his life as a Satisfaction for their Sin. And in this *Moses* shewed himself a Figure of our blessed Saviour, who laid down his life for his Sheep. *Joh. 10. 15.* and redeemed us from the Curse of the Law, being made a Curse for us, *Gal. 3. 13.* But the Lord was not pleased to accept this his Offer, but told him, That they that had sinned against him should suffer themselves for their sin, yet He would spare them at this time; but when He began to punish them for other Provocations, He would reckon with them for this Sin also, which accordingly He did in after-times, *see vers. 35.* But though He spared them for the present, yet He declares, That He himself will not go with them as before He had promised; but bids *Moses* go before them and lead them, and He would send a Created Angel to go before them, and to be their Conductor, and to lead them to *Canaan*, a Land flowing with Milk and Honey; but He himself would no longer Conduct them, lest (speaking of Himself after the manner of men, who are most provoked when they are affronted to their face.) He should consume them for their Rebellions and Disobedience in the way. *Moses* descending from the Mount, acquaints the people with these sad tidings, further telling them, That if they did not repent of their great wickedness, God would come among them, and Consume them in a moment; therefore He commanded them to put off their Ornaments, and to mourn before Him; and according as their Repentance should be true or false, He would either spare or punish them. When the people heard these things they mourned exceedingly, and stript themselves of their Ornaments and gorgeous Apparel, and put themselves into a habit more suitable to true Penitents.

Moses now removes his Tent or Tabernacle (which He had formerly erected as it seems both for the Worship of God, and for matters of Civil Judgment) afar off from the Camp, signifying thereby Gods departure from them as a polluted people. And those that desired Counsel of the Lord by him, went forth to this new erected Tent of the Congregation. And when *Moses* went out of the Camp to the Tent, the Cloudy Pillar descended from the Mount to the door of the Tent, and out of it the Lord spake to *Moses* face to face, as a man speaketh to his friend's that is, presents to present, by an articulate and audible Voice, so as He never spake to any Prophet, *Deut. 5. 4. & 34. 10.* *Numb. 12. 8.* All which the people beholding from their Tent-doors, bowed themselves and worshipped; And when at any time, *Moses* returned into the Camp, *Jehovah* stayed behind in the Tabernacle or Tent, possibly as his Deputy, to judge the People in his absence. *Moses* now humbly becomes before the Lord, that He had imposed that hard Province upon him; to lead that people, but had not let him know, whom He would send with him, and yet he had declared he knew him by Name; that is, had chosen him above many others, and out of many for his Service, and had taken special notice of him; and had a peculiar regard to him. He therefore humbly desires of the Lord that (if He had found Grace in his sight) He himself would please to shew him his way in which He would have

(2) Dile me de libro vite, v. 32.

have him lead the people; and that He himself would be their Guide, as before he had been, and not turn them over to a created Angel, that so he may know by experience that He is good to them that seek him, and be assured that he had found Grace in his sight, and that He did still remember that this Nation was his people. The Lord was pleased upon this prayer of *Moses*, and the peoples Repentance, to recall his former (k.) Sentence passed, *vers. 31.* and now promises that his Presence shall go with them, and He would bring them into the Land of Promise, where they should have rest from their Enemies. *Moses* thankfully embracing Gods Promise, shews that (says He) if thy Presence go not along with us, I pray thee carry us not up hence; As if he should have said, We had as good never stir a foot further as to go without thy gracious Presence, and favour accompanying of us, though we were fure to come to Canaan at the last. For how else (says he) shall it be known, that we are thy peculiar people, and separated from other Nations, but by thy gracious Presence accompanying of us?

Moses having found the Lord ready to grant his Desires, proceeds further to make one Request more to Him; namely, That He would please to shew him his Glory. Possibly this holy man conceiving that God when he spake to him had put on some Corporal and visible shape full of great Majesty and Glory, though overshadowed, as it were, with a Cloud, so that He could not discern it, He humbly desired to see the lightest brightness of His Majesty, the Cloud being removed; and a glimpse of that blessed Vision of Him, which is reserved for another life. The Lord answers him, That he will reveal his Goodness to him so far as is profitable for him to know, and will Proclaim his great Name, and glorious Attributes before Him, declaring, When He passeth by, that He is the Lord *Jehovah*, who will have mercy upon whom He will have mercy, and is free in communicating his Grace and Mercy where He pleaseth, without wrong to any. But to see his Face, that is, his pure Essence, and being in his Spiritual Majesty and Glory, He tell him cannot be granted him but to his hurt; seeing no man, in that manner, can see the Face of God and live: Man's weakness being such that he is not able to behold the brightness of such an Apparition, till this Mortal has put on Immortality. Therefore the Lord tells him, That He will put him in the cleft of the Rock that was near, and cover him with his Hand, that he may not be swallowed up, when he passeth by in such Brightness and Glory as was never shewn to mortal Creature, and He should through this Cleft have a glimpse of His Back Parts (that is, a transitory Vision, and imperfect sight of his Glory, such as he was now capable of) as we are said to see or know men but imperfectly, when we see only their back parts, and not their faces. For if He should manifest his Glory to him to the full, it would be too much for destitute Infirmary and Mortality to subsist under. A man that would see God face to face must put off his mortality, and die before he can see Him in his Glory.

Exod. 31. vers. 18.

Exod. 32. whole Chapter.

Exod. 33. whole Chapter.

SECT. XXIV.

THE Lord now Commands *Moses* to frame and prepare two new Tables of Stone like to the former, wherein he would write his Law anew. And it seems from *Deut. 10. 1.* that he gave him in charge at the same time to make an Ark or Chest of Shittim-wood to keep these Tables in, till that more curious and glorious Ark of the Tabernacle should be made. *Moses* having done as God commanded him, went up with the new Tables next morning into the Mount, no man going up with him, neither was any man to be seen in all the Mount. Then the Lord descended in the Cloud, and in some sensible sign of his Presence passed before *Moses*, and proclaimed before him (now bid in the hollow Cleft of the Rock) The Lord, The Lord merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for thousands, forgiving Iniquity, Transgression and Sin, (upon mans

(k.) Penitenda commutatio- nes vti in promissiones. Ca- jitan.

heartly repentance) and that will by no means clear the Guilty; visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and fourth Generation, if they continue in their Fathers transgressions. *Moses* hearing these things, instantly bowed his head towards the Earth and worshipped.

Exod. 34. from 1. to 9.

SECT. XXV.

Moses now staying again 40 days and 40 nights in the Mount without Meat or Drink, [verf. 28.] He humbly and earnestly besought the Lord with many pressing arguments [see *Dent.* 9. 18, 19. and from 25. to the end.] to pardon the people, and to own them still for his Inheritance, * and to go along with them, and to manifest his gracious Presence among them, for they were (He acknowledges) a (stiff-necked people, and had need both of his Mercy and Conduct.

The Lord, being now appeased, renews his Covenant with them upon certain Conditions; and promises that his Presence with them should work more powerfully then ever, and shew it self in more stupendous Miracles then ever it had done before; and that He would do terrible things by them (his Almighty Power and Providence accompanying of them) and would give them possession of the Land of Canaan, and would drive out the Inhabitants thereof before them. The Conditions he requires of them to perform were these: (1. Not to make a League or Covenant with the Inhabitants of the Land, * (whom He had determined to destroy for their sins) nor to make Marriages with them, lest it should ensnare them, and draw them to be Partakers in their Idolatries, and so in their Punishments; but should destroy their Altars, Images and Groves, and should not eat of their Sacrifices, and should especially be careful not to make to themselves any molten Gods, such as the golden Calf was. For the Lord was a jealous God, and would not endure that any false God should share with Him in the Worship that was peculiar to himself. (2) That they should observe the Feast of unleavened Bread, * the Feast of Weeks or Pentecost, and the Feast of Booths or Tabernacles. At which three Feasts All their Males should appear before him with an Offering to be given to the Priest, (which He would account as given to Himself) and He would take care that none should desire their Land in their absence. (3) That the first-born Males both of Men and Beasts should be consecrated unto Him, [see *Ch.* 22. 29, 30.] but the firstlings of an Ass should be redeemed with a Lamb, [see *Exod.* 13. 13.] (4) That they should carefully observe the weekly Sabbath, * and not violate it either in Seed-time or Harvest. (5) That they should not offer the blood (1) of the Paschal Lamb with Leaven, and that nothing thereof should be left till the morning. (6) That the first of their Fruits should be brought to the House of the Lord. (7.) That they should not fetch a Kid in its Mothers milk. Which Laws were all enjoined, *Ch.* 23. and were now repeated.

These were the Laws that *Moses* was to write down in a Book, and to injoin the people to observe. Then the Lord wrote the Ten Commandments on the Tables *Moses* had brought up, and gave them unto him, who brought them, and the other Laws which himself had written, unto the people; and having seen Gods Glory in so great a measure and degree, there was a dazzling brightness imprinted by God on his face while he talked with him; so that the skin of his Face (m) shone (which he himself was not sensible of) * by the reflective rays and beams (n) of the divine Splendor, which might assure the Israelites he had been with God, (who

* See *Chap.* 23. 32.
* See *Ch.* 23. 12.
(1) certe remotionis fermentum, cum immolaret Pascha. Vatab.

(m) The glory of *Moses* face signified the glory of the Law which he brought, 2 Cor. 3. 7, 8. His Ministration was Death and Condemnation, because the Law giveth the knowledge of Sin, but no pardon for it.
(n) Sic Humilitas propriam jubet ignorare excellentiam.
(1) signifies to shine, from whence *1P* an Horn is derived; which gave occasion to the Papist to paint *Moses* face with two Horns like an Ox. The Vulgar Latine says *Moses* Face was burned.

taught

taught and instructed him) and that thereupon they might the more reverence him, might fear breaking this Law again. *Araron* and the people were not able to bear the Splendor of his Face, but being afraid fled from him as if he had been some Angel. But *Moses* called them back, and put a Vail on his Face (o) whilst he spake with them, and then delivered to them all that the Lord had given him in Charge. But *Moses* when he went to the Lord for the people, took the Vail off. And 'tis like that *Israelites* non viduerunt ob impositum velamen, sic Carnaliter Judai spirituum Mosis splendorem, hanc

Exod. 34. from 9. to the end.

est, Scripserunt ejus summa finem atq; scopum, qui est Jesus Christus, non intelligebant ob sponte attractam mentis Ceperat predicationem Evangelii, & per veram conversionem ad Dominum, &c. Vide 2 Cor. 13. 14, 15, 16.

SECT. XXVI.

Moses now enjoyns them again a strict Observation of the weekly Sabbath, and that they should not kindle a fire (p) thereon to dress meat, or to do any work, by (though for the framing of the Tabernacle) threatening death to them that disobey. Then He enjoyns the people to bring their free-will Offerings towards the framing of the Tabernacle (which was now forthwith to be gone in hand with) according to the Directions given him by God, *Ch.* 25. The people very effectually be promoted, all the Males were numbered from twenty years old and upwards (who were found to be 603550) who every one (according to the Law prescribed, *Exod.* 30. 12, 13.) contributing half a Shekel, the total Sum of the Poll-money amounted to an hundred Talents (q) and 1775 Shekels of Silver [see *Exod.* 38. 25, 26.] And besides this Poll-money, the people both men and women brought in their free-will Offerings very cheerfully, and presented what was agreeable to their Condition, viz. The Princes and Rulers brought precious Stones for the Ephod and Breast-plate; Those that were rich offered Gold and Silver; the middle sort fine Linnen, and Brass, and Spices; and the meanest, Goats Hair and Badgers Skins. And all of them contributed these things as willingly now (after their Repentance) for the Service of the Tabernacle, as before they had contributed for the making the golden Calf. So that the voluntary Offerings amounted to the Sum of 29 Talents and 730 Shekels of Gold, and to 70 Talents and 2400 Shekels of Brass, *Exod.* 38. 24, 29. And the most skilful and most ingenious of the Women spun Blue, and Purple, and Scarlet, and fine Linnen, and Goats hair, for this Sacred use. In so much that for materials requisite for the framing of the Tabernacle there came in more than enough, so that the people were forbidden to bring in any more, [Ch. 36. 5, 6, 7.]

Exod. 35. from 1. to 30.

SECT. XXVII.

NOW that all things appertaining to the Tabernacle might be exactly framed according to the Pattern given to *Moses* in the Mount; the Lord was pleased (as was said before) to call and appoint Bezaleel and Aholiab to be the chief Artificers for the performance of all things belonging thereunto, filling them with extraordinary Wisdom and Understanding for that great undertaking; so that they knew how to devise all curious Works, and to work in Gold, Silver and Brass, to cut Stones, to carve Wood, to engrave, to embroider. So that being skilful in all Handicrafts to Work, and Headicrafts to Conceive (and that by divine Inspiration) they were able to teach and instruct others that were ingenious how to work and assist in this great business. And accordingly the Artificers now fall to work, and

(p) But 'tis probable to kindle a fire to warm themselves by in the extrem cold of winter, or when any other exigencies of necessity or mercy required it was allowed them.
(q) A Talent among the Jews amounted to 3000 Shekels, or 50 L. sterling, every pound containing 60 Shekels. See Bishop *usher's* Annals.

in

in the last six months of this year they finished all things belonging to the Tabernacle, viz. the Curtains with the Cherubims, the Curtains of Goat hair, the Covers of Rams skins and Badgers skins, the boards with their Sockets, and the bars, the Vail, and the Ark of the Covenant, and the Mercy-Seat with the Cherubims, the Table of Shew-bread with its Furniture, the Candlestick with its Lamps and Vessels, the Altars of Incense, the Anointing Oil, the sweet Incense, the Altar of Burnt-Offering, the Laver of Brass, the Hangings for the Court, the Cloaths of Service, or Coverings to wrap up the holy things in, and the Priests Garments, and holy Vestments. This is the sum or particular of the holy things belonging to the Tabernacle, which were Inventoried (as it were) by Ithamar, to the Commandment of Moses, and so delivered into the Custody of the Levites that nothing might be lost. All these were finished in the Desert, at Mount Sinai, and brought unto Moses, who upon viewing of them approved them all, as made according to Gods appointment. And he blessed the people for their forwardness in this Work, and the Artificers for their care and exactness in the Workmanship of every particular, and as Gods Minister pronounced a blessing on them for it from the Lord.

Exod. 35. from 30. to the end.

Exod. 36. whole Chapter.

Exod. 37. whole Chapter.

Exod. 38. whole Chapter.

Exod. 39. whole Chapter.

SECT. XXVIII.

ON the first day of the first month of the second Year after their coming out of Egypt, the Lord commanded Moses to set up the Tabernacle, and to put all things in order belonging thereunto, and to anoint the Tabernacle, and all the Vessels and Furniture thereof with Oil, and so Consecrate them to his Service. Also he commanded him to wash Aaron and his Sons, and to apparel them, and to anoint and Consecrate them for their Ministry, so that the Children and Successors of the ordinary Priests should not need to be anointed, but should execute their Office by virtue of this first Ordination of their Fathers. Only the High Priests were to be anointed in their following Generations. See Levit. 4. 3. All which things Moses set himself immediately to perform; and the Tabernacle being set up, He, for the present executed the Priests Office, [see Exod. 29. 10, 11.] and Psal. 99. 6.] and offered Burnt-Offerings and Peace-Offerings, and burnt Incense. Then the Cloud, the Testimony of Gods Presence covered the Tent of the Congregation, and, as it were, took possession of it, [see Exod. 25. 8.] and the Glory of the Lord filled the Tabernacle; And it seems the manner of the Clouds abode, and the Lords appearing in Glory at this time was extraordinary; inasmuch that Moses could not for the present, through the dazzling brightness thereof, enter into the Tabernacle. But usually and ordinarily it was not so, else the holy ministration in that place could not have been performed. And whilst the Cloud layed upon the Tabernacle, the people were not to stir; but when it removed, they were to remove also, and to go that way in which it guided them.

Exod. 40. whole Chapter.

Numb. 9. from 15. to the end.

SECT. XXIX.

FROM the Mercy-Seat, out of the Tabernacle, God now at several times uttered his Will, and gave to Moses those Commandments and Ordinances concerning the Levitical Sacrifices, and Offerings, and the Rites appertaining to them, contained

Chap. 4. the Old Testament Methodiz'd.

in the seven first Chapters of Leviticus. (r.) And this is the first Oracle given from the Mercy-Seat.

1. Laws are given to him concerning the Holocaust or Burnt-Offering, with the form or manner of offering it, called in the Hebrew *עֹלָה*, that is, *Ascension*: because it was all to ascend up in flames; and the matter of it was to be either Bullocks, Sheep or Goats out of their Herd or Flock, and a Male without blemish, and to be wholly burnt on the Altar, excepting the Skin (which the Priest was to have, Levit. 7. 8. excepting only in the Case mentioned, Levit. 4. 11.) and the inward parts which were to be cast away; That only of the flesh which is usually eaten by men being to be offered on Gods Altar, which is called his Table, Mal. 1. 2. Or else the matter of this Sacrifice might be Turtle Doves or young Pigeons, which seems to be appointed in mercy to the poorer sort, who could not offer one of the other kind. This was the chief of all their Sacrifices, and was offered to make atonement for all Sins in general, whereas for special Sins there were special Sacrifices and Sin-Offerings appointed.

Levit. 1. whole Chapter.

Egypt, whilst they layed at Mount Sinai. These Laws were delivered by God to Moses out of when it was newly reared up. Compare Exod. 40. 17. with Numb. 1. 1.

2ly, Laws concerning the Meat-Offering called *Minchab*, signifying an Oblation or voluntary Offering. The matter of it, (1.) Fine Flower, (r.) or Cakes baked either in an Oven, or on a Plate, or in a Frying-pan. (2ly.) Oil mingled with the Flower. (3ly.) Frankincense. (1.) Leven (u) and Honey (x) are prohibited in this Sacrifice. Salt was to be mingled with this, and all Meat-Offerings, and they were bound, as by a Covenant, (y) to use it in all their Sacrifices, Ezek. 43. 24. Mark 9. 49. The Salt possibly was to put them in mind that they were always to endeavour after incorruptness of Life and Conversation. Further in this Sacrifice the Priest was to take a handful out of the Meat-Offering, and to burn it upon the Altar as a Memorial that the Offerer acknowledged all the store he had to be from God, and the remnant was to be eaten by the Priests only in the Sanctuary. (z) There are also Laws given concerning the Meat-Offering of the First-fruits, which was to be of Corn beaten out of the green Ears, and dried by the fire, and so ground, and Oil and Frankincense to be put upon it, and the Priest was to burn part of it on the Altar, as a Memorial that the Offerer acknowledged (as was said before) all his store to be from the bounty of God, (a) vers. 14.

Levit. 2. whole Chapter.

(1) Oil and Frankincense signified how sweet and acceptable their Services were in and through the Mellis.

(2) This is to be understood of those voluntary Oblations or Meat-Offerings, part whereof was to be burnt upon the Altar. For his Oblations as were given to the Priests towards their Maintenance, and only for Food to be eaten by them, Leven was allowed [see Levit. 7. 13.] it being a sign that this Oblation was before prepared, and not suddenly offered. But Leven in Scripture ordinarily signifies what ever is dissolved to God either in Doctrine or Manners.

(x) Honey was also forbidden, because God would not have them imitate the Heathens, who used honey in their Sacrifices. Mel est sibihihiu dactylorum, & significat dulcedinem ex actionibus illicitis perceptum. Hanc ac prout longe a suis Ministris, ita a Sacrificiis abesse voluit. Prescribitur in loc. Honey might be offered as a First-fruits that was not to be burnt on the Altar, see a Chron. 31. 5.

(y) A Covenant of Salt, Numb. 18. 19. 2 Chron. 13. 5. signifies an inviolable, incorruptible, and perpetual Covenant.

(z) Other Rites concerning this Sacrifice, see Levit. 6. from 14. to 19. Levit. 7. 9, 10. Levit. 10. 7, 12, 13. Numb. 18. 7, 9, 10.

(a) Primitive er in anno redduntur. 1. In Paschatu, de specie vivuntibus. 2. In Pentecoste, de novis panibus in Festo Tabernaculorum, de collatis frugibus.

3ly, Next to the Meat-Offerings, we shall speak of the Drink-Offerings, though not here mentioned, but else where. The matter of that was to be Wine. The Laws concerning it, see Levit. 23. 13. Numb. 6. 17. Numb. 15. v. 5, 7, 10. Exod. 29. 40. Meat and Drink-Offerings were usually joyned together, and joyned almost to all other

(r) Leviticus, so denominated, because it sets down the Laws, Sacrifices, and Strictures of the Levitical Priesthood, and the whole form of the Levitical worship God to Israel, and given in one months space, viz. the first month of the second year after their departure out of the Tabernacle

(1) There is not any fix quantity appointed of these voluntary Meat-Offerings, but it was left free to the Offerer to bring what he pleased. But for the Meat-Offering that was always to be joyned with the Burnt-Offerings, there is an express Law how much there should be of it, Numb. 15. 4.

other Sacrifices, see Numb. 28. from 7. to the end, 1 Chron. 29. 21. & Chron. 29. 35.

4ly, Laws concerning Peace-Offerings called *Zebach Shelamim*; that is, a Sacrifice of things pacifying. The matter of this Sacrifice was to be either Male or Female, (without blemish) of the *Herd or Flock*. This kind of Sacrifice hath some thing like, some thing unlike to the *Burnt-Offering*. It was to be brought to the door of the Tabernacle as that was, and the Offerers hand to be laid upon the Head of it, and the blood of it to be sprinkled about the Altar, as was to be done in the *Burnt-Offering*; but it was unlike in these particulars; In that only a Male might be offered; In this either Male or Female; In that the whole was to be burnt, in this only a part; namely, the fat. In that no part went to the Priest but the Skin, but this Peace-Offering was to be divided into three parts; one was for the Altar, viz. the Fat; the other for the Priest, viz. the Shoulder and Breast; * the third for the Offerer and his Friends, who joyfully feasted thereupon. In that Turtle Doves or young Pigeons were allowed for the poorer sort, but not in this, because it was to be divided into three parts (as is before said) and such a division could not conveniently be made in so small Sacrifices. In this Sacrifice the fat which covered the inwards (which we call *Suet*) was to be burnt upon the Altar, and neither Priest nor Offerer to eat of it; and so neither of the *rump* (b) of Sheep and Lamb, nor of the blood which was to be sprinkled round about upon the Altar, and not to be eaten by them in any case, Levit. 7. 26. So that of the fat of Beasts, appointed for Sacrifice, and of blood, they might not eat; not of the fat, because fat being reckoned the best part of the Beast, was fittest to be presented to God, and burnt on his Altar; neither is that kind of fat good for the stomach of man to be eaten alone: nor of Blood; probably for these Reasons: 1. To distinguish them from the Heathens, who used to drink the blood of their Sacrifices. 2. For moral admonition to them against Cruelty. 3ly, For a mystical imitation to them of reverence to the blood of the Messiah, prefigured by the blood of the Sacrificers.

Levit. Ch. 3. whole Chapter.

5ly, Laws concerning the *Sin-Offering*, call'd in Hebrew *Cataah*. Here the Lord begins his Directions for those Offerings whereby Expiation was to be made for some particular Sin which the Offerer found himself guilty of, and those in some cases were called *Sin-Offerings*, and in some *Trespass-Offerings*. The *Sin-Offering* was to make atonement for sins committed thorow error and inadvertency, thorow infirmity and weakness, not daringly and presumptuously, for there was no Sacrifice appointed for such Sins, see Numb. 15. 30, 31. Heb. 10. 26. And of the *Sin-Offerings* there were four sorts:

1. For the High Priest. The matter of it was to be a young Bullock without blemish, which he was to bring to the door of the Tabernacle of the Congregation, and laying his hand upon it to kill it, and then to bring the blood thereof into the Tabernacle, and with his Finger to sprinkle thereof seven times (c) before the Veil of the Sanctuary, and put some of the blood upon the Horns of the Altar of Incense, and to pour the rest of the blood at the bottom of the Altar of Burnt-Offering, and then to burn on that Altar the fat of the Bullock that covered the inwards, as was to be done in the Sacrifice of Peace-Offerings; and the rest of the Bullock was to be wholly carried forth without the Camp, and to be burnt there, which was only to be done in the *Sin-Offering* for the Priest, (d) and for the whole Congregation.

Levit. 4. from 1. to 13.

2ly, For the whole Congregation. Here the Sacrifice was the same, as likewise the manner of offering it, whereby the Priest was to make atonement for them, and so their sin should be forgiven.

Levit. 4. from 13. to 22.

* See last particular of this Section.

(b) This was peculiar to the Peace-Offerings of a Sheep, Lamb or Ram; If the Peace-offering were an Ox or Goat it was not so. Cajus præcipit ratio a nonnullis assistit hæc, il. quod Syrizibus (ut Plinio s. æt. nat. ist.) Caudæ cubitales in us plurimum pinguis sit. Elic. in loc.

(c) Symbolum plenaria peccatorum per christi sanguinem remissionis. Anonym. in loc.

(d) Tis shows how detestable the sins of sacred persons are, and the common sins of a whole church, which here were laid (as it were) upon the Bullock that was carried forth out of the Camp, and signified that christ should be carried out of Jerusalem to suffer, as the Apostle explains the meaning of this Ceremony, Acts. 13. 11, 12.

3ly, For

3ly, For a Ruler. The matter of the Sacrifice, a male Kid without blemish. The blood of this *Sin-Offering* for the Ruler (as likewise for any one of the common people) was not as in the former to be carried into the Tabernacle, and sprinkled upon the Altar of Incense, but the Priest was to take some of the blood of it, and with his Finger put it upon the Horns of the Altar of Burnt-Offering, and to pour the rest of it at the bottom of the said Altar, and to burn the fat upon the Altar, and the remainder was to be eaten by the Priests, who were therefore said to eat the sins of the people, Holca 4. 8. that is, of the Sacrifices offered for their Sins.

Levit. 4. from 22. to 27.

4ly, For any private person of the Congregation. The matter of this Sacrifice a female Kid, or Lamb without blemish. The manner of offering it like that of the *Sin-Offering* for the Ruler.

Levit. 4. from 27. to the end.

5ly, Laws concerning the *Trespass-Offering*, called in Hebrew *Asham*. The difference between *Sin-Offerings* and *Trespass-Offerings* seems to lie in this, that for some particular sins a *Sin-Offering* was appointed differing from the ordinary *Sin-Offerings* mentioned before, which because it was for such Sins wherein some trespass was committed either upon their Neighbour, or upon God, (in respect of the holy things which by his appointment belonged unto the Priest) therefore they were more particularly call'd *Trespass-Offerings*. So that all *Trespass-Offerings* were *Sin-Offerings*, though all *Sin-Offerings* were not *Trespass-Offerings*, the word *Trespass* seeming to intimate a greater guilt. For Sin may be immanent in us, but *Trespass* intimates a transient guilt, which hath an offensive operation upon others, and accordingly becomes so much the more faulty, by how much it is more extensive.

There are several particular instances here given of such *Trespassers* as requir'd a *Trespass-Offering* for their Expiation. (1.) If any man shall hear another swear that he hath not had, or hath not done what he (upon his own knowledge) knoweth he hath had or done, if he testifies not his knowledge (being call'd to be a Witness) and reveal not the iniquity of the other (that hath so falsely sworn) He is guilty of a *Trespass* against his Neighbour, and must accordingly offer a *Trespass-Offering*, because his Neighbour suffers damage thorow his silence. (2ly.) If any person being for the present unclean by touching of such things as make him legally unclean, shall yet eat of the Sacrifices (which he ought not to do) as soon as that his sin shall be known unto him, he must offer the Offering here prescribed; not so much to cleanse him from his legal uncleanness (which was otherwise to be purged, see Numb. 19. 11, &c.) as from his moral uncleanness and guilt, because thorow want of Care He had so defiled himself, and had meddled with holy things whilst His uncleanness was upon him, and so had trespassed against God, Levit. ch. 5. v. 2, 3. (3ly.) If a man do rashly and unadvisedly swear to do some good to his Neighbour which is not in his power to do, or if he swear to do some mischief (e) to his Neighbour thorow passion and anger, not considering that he sinned in so swearing; when he is convinced that he sinned therein, he must confess his sin, and for his atonement bring a *Trespass-Offering*, Levit. 5. v. 4, 5. The matter of the Sacrifice for the *Trespass-Offering* in any of these three Cases was for the Rich, a female Lamb or Kid; for the Poor two Turtle Doves or two young Pigeons; for the very poor (f) an Omer or tenth part of an (g) Ephah of fine Flower, No Oil (g) or Incense were here to be used as in the Peace-offerings, because they intimate delight and pleasure, which were not so suitable to a sorrowful Confession of Sin, Levit. 5. from vers. 6. to 14. (4ly.) If a man sin thorow ignorance or negligence in the holy things of God, by detaining the First-fruits or Tythe, or any other thing due to the Priests or Levites (which must be understood with God of ignorance and unadvised, not presumptuous (h) defrauding God of what belonged to him) then he hath bring a greater Sacrifice than was appointed for their *Trespass-Offerings* (to show the greatness of the Sin of defrauding God) viz. a Ram without odour quam peccatum; est enim abominabile coram Deo, & animum implet tristitia; quam rationem textus tacite indicat cum adjungit qua pro peccato est. Jans. in loc. utroque caret

(b) For presumptuous sinning there was no Sacrifice appointed, Numb. 15. 30.

X

blemish,

blemish, with as much money as the Priest shall value the *Trespass* at, according to the proportion of the *Shekel* of the Sanctuary, and He shall add a fifth part (i) thereunto, to make him more careful for the future how he offends in the like kind, *Levit. ch. 5. from vers. 14. to the end.* (5ly.) If a man wittingly injure and wrong his Neighbour in things committed to his Trust, or in Fellowship and Partnership, or violent taking away any thing from him, or fraudulent detention of that which he hath found, (which Sins though immediately committed against man, are also *Trespasses* against God, because against his Law,) if this person were convicted by the Law, he was by virtue of those *Judicial Laws*, *Exod. 22. to pay double*; but if, as the case is here supposed, out of Conscience he confessed what the Law could not convince him of, only a fifth part was to be added to the Principal, according to the estimation of the Priest, and given to him to whom it appertained. And then the Transgressor shall offer for his atonement a *Ram* without blemish for his *Trespass-Offering*. So that upon the whole matter where either God in the external Duties belonging to his Worship, or their Brethren in civil affairs were any way damaged by the Offender, there a *Trespass-Offering* (k) was to be offered; for other Transgressions the *Sin-Offering* sufficed. All the remainder of the *Sin* and *Trespass-Offering*, besides what was offered to the Lord, the Priest was to have, *Skin* and all, whereas in the *Burnt-Offerings* he had only the *Skin*.

Levit. 6. from 1. to 8.

Hitherto the Substance and matter of the several sorts of *Sacrifices* hath been prescribed, now the several Rites belonging to each of them are set down more particularly. And (1.) concerning the daily *Burnt-Offering* which was to be offered first every Morning and last every Evening [see *Exod. 29. 38. 39. and Numb. 28. 3.*] The Priest was to burn it with a slow fire, and by so many pieces, one after another, that it might last all night, which required his intensive care and vigilancy upon the Service, and the fire of the Altar was to be nourished continually, and never suffered to go out. The Priest also putting on his linnen Garment, was to carry forth the altar without the Camp unto a clean place. (2ly.) Concerning the *Meat-Offering*, whereof the Priest was to burn an handful upon the Altar, and the remainder Aaron and his Sons were to eat unleavened in the Court of the Sanctuary. And upon this occasion we have the *Offering* set down that Aaron was to offer to God in the day of his anointing, and which his Sons successively (who shall come to be High Priests after him) shall offer to the Lord in the day of their Consecration, viz. the tenth part of an Ephah of fine Flower, half in the Morning and half at Night, and it was to be wholly burnt on the Altar. (3ly.) Concerning the *Sin-Offering*, of which the Priest that offered it might eat, (except of such *Sin-Offerings* whereof the blood was to be carried into the Tabernacle, viz. for the Transgression of the High Priest, or of the whole Congregation, [see *Levit. 4. v. 5. 16.*] or the yearly *Sin-Offering* on the day of Expiation, [see *Levit. 16. 17.*] for these were to be burnt without the Camp,) but of other *Sin-Offerings* the Sons of Aaron might eat * if they were free from legal uncleanness. And if any of the blood of the *Sin-Offering* was casually sprinkled on any of the Garments of the Priest, they were to be washed clean again in the Court of the Tabernacle where the washing-Laver stood. If the flesh of the *Sin-Offering* was boiled in an Iron or Brass-pot it was to be rinsed or scoured, but if in an Earthen pot, because the liquor might possibly soak into it, it was to be broken; all which things seem to be appointed to shadow forth the Contagion of Sin. *Levit. 6. from 8. to the end.* (4ly.) Concerning the *Trespass-Offering*, of which every male among the Priests might eat in the holy Place. The Text says, As is the *Sin-Offering*, so is the *Trespass-Offering*, there is one Law for them both; that is, the Priest was to have of this as He had of the other. As to the *Meat-Offerings* they were to accompany those *Sin* and *Trespass-Offerings*, if they were baked or fried, and so to be eaten but, they were the Priests portion that offered them, who might eat them presently; but if the *Meat-Offerings* were mingled with Oil, or were dry Flower not mingled with Oil (such as was the *Meat-Offering* for Sin, *Ch. 5. 11.*) these might be reserved to be dressed afterwards at their leisure, and were equally to be divided among all the Priests. (5ly.) Concerning the *Peace-Offerings*, of which there were three sorts: First, *Thank-Offerings* for particular Mercies received, which were to be accompanied

* Nihil edebat offerentibus ex hostiis pro peccato, & delecto.

with unleavened Cakes mingled with Oil, and unleavened Wafers anointed with Oil, and Cakes mingled with Oil of fine Flower fried. And besides these Cakes the Offerer was to offer with his Sacrifice leaven'd bread. For because this *Meat-Offering* was only for food to be eaten, and no part of it to be burnt upon the Altar; leaven is here allowed, though otherwise forbidden, as we may see *Levit. 2. 11.* And it was allowed possibly that it might be a sign and intimation that this Oblation was before thought upon, solemnly prepared, and not suddenly offered. And out of the whole Oblation the Offerer is appointed to offer one leavened Loaf for an *Heave-Offering* to the Lord, and it was to go to the Priest that sprinkled the blood of the *Peace-Offerings*; the rest was for the Offerer and his Family, as the remainder of the *Flesh* (after the Priest hath had his share) was to be also, *Deut. 27. 7. and Deut. 12. 6. 7.* But the flesh of the Sacrifice of this kind of *Peace-Offering* was to be eaten the same day whereon it was offered both by Priest and people, and not any of it to be kept until the next Morning. 2ly, *Peace-Offerings* that were offered by way of Vow, that is, which men vowed that they would give unto God, if He would please to grant them such or such a Mercy, and which, when God had satisfied their desires, they were to pay unto Him accordingly. For these they had two days allowed them for the eating of them, and what was left to the third day was to be burnt with fire; * which if they did not observe, their Sacrifice should not be imputed or reckoned to them as an acceptable Sacrifice by the Lord, but rather as an abomination, and such persons should be punished for their Iniquity. (3ly.) Such *Peace-Offerings* as were brought as a voluntary offering by way of acknowledgment of the Lords goodness to them in the general. Now the flesh of the *Peace-Offerings* not being to be eaten in the holy place, but carried out thence (after it had been killed at the Tabernacle, and the fat burnt upon the Altar, and eaten elsewhere, [see *Levit. 10. 14.*] if it were casually touched by any unclean person or thing, order is here given that it should not then be eaten as an holy Sacrifice, but burnt with fire, because being so defiled it was not fit to represent Christ, who was perfectly holy and pure. But as to the flesh of the Sacrifice which remained clean and fit to be eaten, all both Priests and Owners (that were clean themselves) might eat of it. But if any being unclean either by reason of any natural uncleanness that was then upon them, or by touch of any unclean thing, did yet wittingly (1) and presumptuously eat of the *Peace-Offerings*, such persons shall be Excommunicated and cut off from the Communion of Gods people, or (as some understand it) by Divine Vengeance.

Further God Commands Moses to charge them to forbear eating the fat of any of those Cattel that were appointed for Sacrifice; but the fat of such Beasts if they died of themselves, or were torn in pieces, might be employed to any other use; but that kind of fat which we call Suet they might not eat, though other fat that was mix'd with the flesh they might eat of. And as they were to forbear eating fat, so also blood, for the Reasons mentioned before, *Ch. 3. vers. 17.* see also *Gen. 9. 4.* and *Levit. 17. 14.*

Lastly, Moses from the Lord gives them this Command, that whosoever offered a *Peace-Offering* should bring it himself, in his own person, and not another for him, and He shall himself, with his own hand, present that part which is to be an Oblation to the Lord, viz. the fat with the Breast and right Shoulder; then the Priest shall burn the fat upon the Altar, but the Breast being waved before the Lord, and the Shoulder elevated or lifted up shall be his Portion. See *Exod. 29. 22.* For this (He tells them) is the portion and reward appointed by God to Aaron and his Sons by virtue of their Union to the Priestly Office, and to be paid them by the Children of Israel from the day of their anointing.

Levit. Ch. 7. whole Chapter.

* God possibly might intend hereby to teach them that He would be worshipped as He himself appointed, and not as they in their own reason might think fit.

(1) If they did it ignorantly and unwittingly, a Sacrifice of atonement was appointed for them, *Lev. 5. 1.* But those that have to be reformed, God will not reckon them among his people. In like manner those that partake of the Signs and Seals of Grace unworthily, eat and drink judgment to themselves, *1 Cor. 11. 27, 28, 29.*

SECT. XXX.

Moses now by direction from God gathering the Children of Israel together, spends seven days in consecrating Aaron and his four Sons, observing the manner and Ceremonies prescribed for their Consecration, *Exod. Ch. 28. & 29.* * *viz.* 1. He washes them with water. 2ly, He puts the High Priests Vessments and rich attire upon Aaron. 3ly, Anointeth the Tabernacle with the Altar and Laver, and sprinkles the Altar seven times with the Oil of Consecration, because it was consecrated to a more special use than other parts of the Tabernacle. 4ly, He anointeth Aaron. 5ly, He puts the holy Garments upon his Sons. 6ly, He offers for them all a Bullock for a Sin-Offering, one Ram for a Burnt-Offering, and another Ram for a Sacrifice of Consecration. 7ly, With the blood of the Ram He sprinkled certain parts of their bodies, and their Garments as was prescribed, *Exod. 29.* 8ly, He offered a Meat-Offering for them, as a Thanksgiving to God for that great favour vouchsafed to them, in setting them apart to this holy Function. 9ly, He charges them to boil and eat their portion of the Sacrifice at the door of the Tabernacle, and to continue there seven days and nights to consummate the time of their Consecration. All which they perform'd accordingly.

Levit. Ch. 8. whole Chapter.

SECT. XXXI.

ON the very next day after the seven days of the Priests Consecration were ended, Aaron and his Sons entered upon the Execution of their Office. And Aaron first offered for himself a young Calf for a Sin-Offering, and a Ram for a Burnt-Offering, which intimated that the High Priest was Himself a Sinner, and not fit to stand as a Mediator between God and the people. 2ly, He offered for the people a Kid of the Goats for a Sin-Offering, and a Calf and a Lamb for a Burnt-Offering, to which was added the Meat-Offering, and a Bullock and a Ram for a Peace-Offering. Then Aaron lifted up his hands towards the people, and blessed them, *see Numb. 6. 23.* Moses now goes with Aaron into the Tabernacle that He might instruct him concerning the Service he was there to perform, *viz.* about the Lights, the Table of Shew-Bread, and the Altar of Incense, &c. And Moses and Aaron when they came out blessed the people again. The Glory of the Lord now appeared to all the people, and ratified the Priests Consecration and entrance into their holy Function by sending Fire (m) from his glorious Presence; that is, either from Heaven, *2 Chron. 7. 1.* or out of the Tabernacle which consumed the Burnt-Offering, and the fat on the Altar; which the people seeing shouted for joy, and fell on their Faces, giving thanks to the Lord for this great Sign of his favour and acceptance of their Sacrifices.

Levit. Ch. 9. whole Chapter.

SECT. XXXII.

The day following Nadab and Abihu, the two eldest Sons of Aaron (who went up with their Father to the Mount, and had there seen the Glory of God, *Exod. 24. 1, 9, 10.*) having undoubtedly been instructed by Moses, that when they went to burn Incense in the Tabernacle, they should make use only of fire taken from the

the Altar of Burnt-Offering, which had been kindled by Fire from Heaven, (n) they took some other fire in their Censers (that perhaps with which they dress'd the Flesh of their Sacrifices) and putting Incense thereon, let it upon the Altar of Incense, and so offered strange Fire before the Lord; that is, Fire which he commanded them not. For this their great Transgression they were immediately struck dead * in the place by Fire from the Lord (possibly with Lightning) yet so as neither their Bodies nor their Clothes were burnt to ashes, *vers. 5.* Moses justifies God before Aaron in this his severe and tremendous stroke, declaring that He will be sanctified by them that come nigh him, and before all the people He will be glorified, [*see Exod. 19. 22.*] thereby presenting unto Aaron two arguments against Murmuring: 1. Because the punishment was just. 2. Because God would be glorified thereby, and both the people in general, and Aaron's Posterity in particular, should thereby receive great good and benefit. Hereupon Aaron held his peace, and laying his hand upon his mouth gave a notable instance of his Piety, and quiet submission to the holy will and pleasure of God. Then Moses commanded Michael and Elzaphan, Aaron's Cousins, to carry forth their dead Bodies without the Camp, and to bury them there: And He charges Aaron, and his two surviving Sons Eleazar and Ithamar, not to mourn for them, nor uncover their Heads (by taking off their Miters or Bonnets which they wore in the execution of their Priestly-Office) nor rend their Clothes, nor go out from the door of the Tabernacle upon this sad occasion, lest they die for it, and thereby also bring wrath upon the people. For this was an extraordinary Judgment of God that had befallen their Brothers, and they were to testify their submission thereunto, by not openly lamenting their death. And they being newly anointed, and now at this time prepared for their first entering upon the execution of their Priestly Office, they might not break off their Service to attend the burial of their Brothers, which the Lord in consuming Nadab and Abihu had kindled among them, and thereby threatened them all if they sinned presumptuously. Moses upon this occasion gives to Aaron, and his Sons, and their Successors, a Command to abstain from Wine and strong Drink, when they went to minister before the Lord, lest they should throw any distemper or indisposition (o) that might arise therefore be disabled from the execution of their Function in the two main parts of it, *viz.* in discerning betwixt Holy and Unholy, Clean and Unclean, and in teaching the Law to the people. And that this severe stroke (p) upon Nadab and Abihu might not so cast down Aaron and his Sons, as to make them neglect their meat, or intermit their Service, or be less lightsome in it then before; Moses encourages them to their duty, by inviting them to participate of the Provisions of the Lords Table, and to eat of the Meat-Offerings, and of the Shoulder and Breast, of the peoples Peace-Offerings, according to the manner that God had prescribed. It so happened at this time that Eleazar and Ithamar, upon the sudden and dreadful death of their two Brothers, had, as it seems, being under extremity of grief and sorrow, burned the Goat of the Sin-Offering (mentioned before, *Ch. 9. vers. 15.*) without the Camp, which should not have been done, (the blood thereof not being carried into the Tabernacle, *see Levit. 4. 16, 17.*) but it should have been eaten by the Priests, *see Levit. 6. 26, 30.* Moses not knowing what was become of it, diligently sought after it, out of a care that Gods Ordinance should be exactly observed, and the Priests Rights duly maintained, and understanding what Eleazar and Ithamar had done, He chides them for their falling therein. But Aaron extenuates his own and his Sons fault as occasioned thorum grief, and the pressure of those dreadful things that had befallen them, intimating that if they had then eaten of the Sin-Offering it would not have been acceptable to the Lord: For that great heaviness and sorrow they were now under, made them unfit to eat those holy things as the Lord required, who would have them eaten with joyfulness in his Presence, *see Dent. 12. 7.* and Moses allows their excuse, and so passes the matter by.

Levit. Ch. 10. whole Chapter.

thorow the same of wine or strong Drink. (p) Non satis probari potest eos eternum damnatos. Peractum enim ipsum quod attinet, ex infirmitate videtur commissum non pro ebrietate aut vultu R. Solomoni. Quicquid igitur peccati hinc inadvertentia intravit, id omne temporali poena plebitur non post nihil poenae idpropter its secundum vestire videtur, Ecclesiasticus.

SECT.

SECT. XXXIII.

Hitherto we have seen the Laws that concerned the *Sanctification* of the *Priest*, and the *Rites* and *Ceremonies* of the *Sacrifices*; Now *general Laws* are given concerning the *Sanctification* of the *people*; and first for avoiding that *uncleanest* which they might contract from things *without* them. And in giving these *Laws* God spake both to *Moses* and *Aaron*, because it belonged both to the *Magistrate* and the *Priest* to see them put in execution; the *Priest* being to teach the difference between things *clean* and *unclean*, see *Ezek.* 44. 23. and the *Magistrate* to take care that this difference be observed; and hence is that *Numb.* 9. 6. And certain men that were defiled by the dead body of a man, that they could not keep the *Pasover* on that day, came before *Moses*, &c.

First, Then here are *Laws* given what *Creatures* were to be accounted *clean* and *unclean*, and how they must not defile themselves either with *eating* or *touching* (1) any *unclean thing*, but must walk as a *holy people* of the most *holy God*. The *Laws* concerning *Creatures* which are to be accounted *clean* (r) or *unclean*, as to *Food*, may be reduced to these three heads: First, Concerning *fourfooted Beasts*; Those are to be accounted *clean* that part the *hoof*, (that is, into two parts, as *Oxen*, *Cows*, and *Sheep* do, and not into many, as *Dogs*, *Cats*, &c.) and that *chew the Cud*, and those to be accounted *unclean* that do *neither*; or that *chew the Cud* but do not *divide the hoof*, as the *Camel*, *Coney* and *Hare*; or *divide the hoof* but do not *chew the Cud*, as the *Swine*. These they might not eat nor touch their dead *Carkasses*. 2ly, Concerning *Fishes*; the *clean* are all that have *Fins* and *Scales*; the *unclean*, those that have not. 3ly, Concerning *Fowls*, the *unclean* are expressed some of them by their *Names*, as the *Eagle*, *Hawk*, *Kite*, *Vulture*, and such *Birds of prey*, &c. some by their manner of going; as *all Fowls* that creep, going upon *all four*, being of a *mungrel kind*, such as the *Bar*, were to be an *abomination* to them; yet the *Locust*, *hald Locust*, *Beetle* and *Grasshopper* being *flying creeping* things were excepted, and were all to be accounted *clean*. But for the other, who ever touched the *Carkasses* of any of them was to be *unclean* to the end of that day, and though not his *Flesh*, but only his *Clothes* touched them, they must be washed. Then three sorts of *Beasts* are mentioned, by touching of whose *Carkasses* a man was made *unclean*; 1. Such as *divide the hoof*, but not into *twain*, as *Lions*, *Wolver*, *Aper*, *Flood*, *Gen.* 9. 2. *Bears*, *Dogs*. 2ly, Such as these, the *Weasel*, *Mause*, *Tortoise*, *Erret*, *Snail*, *Mole*, &c. but this seems only in respect of *Sacrifices*, for as to *eating* or not *eating*, eaten by a *Stranger* or *Alien* that lived among them, see *Deut.* 14. 21. and the *fat* of it seems they it in such cases might be used to ordinary purposes, of which see the *Law*, *Levit.* 7. 24. And no manner of *creeping thing* might they eat, whether it went upon the belly as *Snakes* or *Worms*, or *crawled on all four*, as *Frogs*, or had any feet to creep withall, as *Caterpillars*. And God gives them these *Laws* concerning *Ceremonies*, and avoiding any *unclean thing*, as *documents* to them that their *God* (whose *Nature* is *transcendently holy*) required real holiness both of *Heart* and *Life* from them, and had separated them to Himself, that they might be an *holy people*.

Levit. 11. whole Chapter.

I given you all things. But now by this *Law* the *Israelites* are forbidden the eating of divers meats, both *Fishes* and *Fowls*, as *unclean*, and that possibly to inure this stubborn people to an absolute dependance on *Gods word* and *will* in all things; as also to refrain them from that which was usually eaten among the *Gentiles*, and to mind them of the difference *God* had put between them and all other *Nations*, and the special purity He required of them above all other people, see *Levit.* 20. 25, 26. And therefore the *Apostle* reckons this among the *Legal shadows*, *Acts* 2. 16, 17. Let no man judge you in meat or drink, &c. which are a shadow of things to come, but the body is of *Christ*. See also *Acts* 10. 15.

SECT.

SECT. XXXIV.

Secondly, *Laws* concerning *Womens separation*, and *purification* after *Childbirth*. After the birth of a *Man-Child* he was to be *unclean seven days*, according to the days of her separation for her infirmity, [*Levit.* 15. 19.] and on the eighth day her *Child* was to be *Circumcised*, and she was to continue *unclean* (r) 33 days more. After the birth of a *Female*, both the time of her *uncleanest*, and the days of her *cleansing* were to be doubled. When the days of her *purifying* were fulfilled, she was to offer for her purification, if she were *rich*, a *Lamb* of the first year for a *Burnt-Offering*, and for a *Sin-Offering*, either a young *Pigeon*, or a *Turtle-Dove*. If she were *poor*, she was to bring either two *Turtle-Doves* or two young *Pigeons*, one for a *Burnt-Offering*, and the other for a *Sin-Offering*, and the *Priest* was thereby to make atonement for her.

Levit. 12. whole Chapter.

SECT. XXXV.

Thirdly, *Laws* concerning *Leprosie*, and the different kinds thereof. (1.) *Aaron* and his *Sons* were appointed *Judges* to discern whether it be a *Leprosie* in *man*, or any other thing. (2ly.) The *signs* or *tokens* whereby they were to judge of *Leprosie* growing upon a *man*, were first a *white bright spot* rising in the skin. 2. If the natural colour of the *hair* were changed. 3. If it were in *figs* deeper than the skin, the nature of that *Disease* being to eat and consume the *flesh*. 4. If the *Scab* did spread in the skin. But if these signs did not concur, then the *Priest* shall shut the man up seven days for further trial, and seven days after that, and if the *malady* spread not in the skin, the *Priest* shall pronounce him *clean*. (3ly.) The evident *signs* or *tokens* of an infectious *Leprosie* were these: 1. If it were a *white rising*. 2. If it had turned the *hair* in it *white*. 3. If there was a *quick raw flesh* in the rising, then it was the *Leprosie*, and the *Priest* shall pronounce him *unclean*, and shall not shut him up to make any further proof or trial of it. But if the *Leprosie* have covered all his *flesh*, he shall pronounce him *clean*, because the strength of nature having expelled the inward Corruption, and spread it all over his body, it proved not then infectious, except there were here and there any *raw flesh* appearing; and if so, that was a sign that the poison of the *Disease* was not wholly driven out, and in that case he shall be pronounced *unclean*; but yet if this *raw flesh* afterwards turned again to *white*, like the rest of his body, then he shall be pronounced *clean*. (4ly.) The signs of a *Leprosie* springing out of a *Boil* healed, or the *Scab* of an healed *Sore*, or a fiery Inflammation, of which the *Priest* was to judge much after the *Rules* before given. (5ly.) Signs of *Leprosie* in the *Head* or *Beard*; the *Leprosie* of the other parts was notified by a *white Hair*, this of the *Head* and *Beard* by a *yellow thin hair*; black hair was a sign of soundness and strength of nature. (6ly.) The *Leper* was to rend his *Clothes* (to express his great sorrow for what he had provoked *God* to send that Judgment upon him,) and put a *covering or muffle* upon his upper Lip, [see *Ezek.* 24. 17. and *Mich.* 3. 7.] and to cry *Unclean, Unclean*, as bewailing his Condition, and giving warning to others to avoid him; And He was to dwell alone (r) without the Camp. (7ly.) Directions are given for discerning when the *Leprosie* had infected Garments, (u) and Skins, (x) and for burning those that were deeply infected.

Levit. 13. whole Chapter.

the Wilderness; when they were sealed in *Canaan* the *Lepers* were shut out of the *Cities*, 2 *Kings* 7. 3. at least necessary occasions they were permitted to come into the *Streets* and *High-ways*, observing a due distance, that they might neither give offence, nor others take offence from them. See *Luke* 17. 1, 12. (u) Hec Leprosia nobis (Dio gratia) incomparat ubi et que parietes adiuu peritiss. Ch. 14. v. 34. (x) This argued a strong and strange Infection either in the Air or breath of the *Leper*, which is so much the fitter to set forth the Infection of *Sin*, whereof *Leprosie* is both an effect and type.

Fourthly,

Fourthly, Laws are given concerning the *cleansing of a Leper*, and the *solemn Rites and Ceremonies* that are to be used therein. 1. The Priest was to take two *live Sparrows*, and with a *Scarlet-thread or lace* (see *Heb. 9. 19.*) to bind a *sprinkler of Hyssop* to a *Cedar-stick*, and to kill one of the Birds over an Earthen-Vessel that had running-water in it, and to dip the other *living Bird*, and the *sprinkler* in it, and so to *sprinkle* him that was to be cleansed *seven times*, and so pronounce him *clean*, and then to let the *living Bird fly away*, and so the *cleansed person* was to *wash himself*, and his *Clothes*, and to *shave off his hair*, and then to be admitted into the *Camp, Town or City*, but to continue *apart* by himself in some place or house appointed for the purpose seven days; and on the *seventh day* he was to reiterate and repeat these Ceremonies again. And on the eighth day (if he were a *rich man*) he was to offer *two He-Lambs*, one for a *Trespass-Offering*, *vers. 12.* the other for a *Burnt-Offering*, *vers. 19, 20.* and an *Ewe-Lamb* for a *Sin-Offering*, and three *Omers* or *Pottles* of *fine Flower* as *accessory Meat-Offerings* to the three *Sacrifices* afore-mentioned, mingled with a *Log* or half a pint of *Oil*. And the *Priest* was to put some of the blood of the *Trespass-Offering* upon the *tip of his right Ear*, and *Thumb* of his right Hand, and *great toe* of his right Foot, and to do the same with the *Oil* upon the *same parts* where the blood was sprinkled, and to pour the remainder of the *Oil* upon his *Head*, after he had sprinkled some of it with his *Finger* seven times before the *Tabernacle*, and so the *Priest* shall make atonement for him. If he were *poor*, his *cleansing* for the *form* and *manner* of it was to be the same, only the *matter* of his offering was to be *less*, and of *less value*.

Levit. 13. from 1. to 33.

Lastly, Laws are given concerning the *Leprosie* that might happen to be in an *house*, (y) and the *signs and marks* whereby it might be known to be in the walls thereof, *viz. hollow strakes, greenish or reddish*, which in *sight* are lower than the *wall*; and if it *spread* in the walls of the *house*, then it is a *fretting Leprosie*. For the *cleansing* of it, the *House* was to be scraped within round about, and that which was scraped off was to be carried out of the *City* into an *unclean place*, and the *stones* were to be pulled out, and new ones put in, and the walls to be new plastered. And if the *Plague* came again, and brake out in the *House* after this, then the *Priest* was to pronounce it to be a *fretting Leprosie*, and the *House* to be broken down, and *Stones*, and *Timber*, and all carried out of the *City* into an *unclean place*. The manner of *cleansing* of it, if the *Plague* were healed and stopped, was with *Birds* and *running-water*, and a *sprinkler of Hyssop* tied with a *Scarlet-thread* to a *Cedar-stick* as before.

Levit. 14. from 33. to the end.

SECT. XXXVI.

Fifthly, Laws concerning the *Ceremonial uncleanness* in men, by reason of their *Issue*, either *thorow weakness and distaste*, or in their *sleep*, and how they make other things and persons *unclean*; and concerning the way of their *cleansing* by *washing* their *Clothes*, and *bathing* their *Flesh*, and on the eighth day offering *two young Pigeons*, one for a *Sin-Offering*, and the other for a *Burnt-Offering*. Also concerning the *uncleanness of women* in their *Flowers*, and how they make other things and persons (z) *unclean*, and the way of their *cleansing* by the like *Sacrifices*.

Levit. 15. whole Chapter.

(y) 'Tis not like the Infants that lay in the arms, and suckled

on the Breasts of their Mothers (when they were in this condition) or those that performed a necessary and charitable ministrations to them (when they were in this condition) were thereby rendered unclean.

SECT.

SECT. XXXVII.

ON the 14th day of this month at evening the *Pasover* was celebrated according to Gods express Command. (a) On which day it seems some of the people complained to *Moses* and *Aaron* that they could not keep the *Fest* at that time with the rest of their Brethren, because they were become *unclean* by touching a dead body; and by a Law given, *Levit. 7. 20.* (since the first institution of that Pasover) if they medled with *holy things*, they were to be cut off. Hereupon a Law (b) was made; That all such persons that were so defiled, or were in a journey, or positively under any other unavoidable hindrance, should keep their *Pasover* on the 14th day of the second month, because they could not keep it on the day appointed.

Numb. 9. from 1. to the 15.

25. and after this we find not that they kept any till they came into the Land, *Joshua, ch. 5.* And now they kept it according to all the Rites of it, excepting those special Rites which belonged only to the first Pasover in *Egypt*, as sprinkling of the door-posts, and the eating of it standing, &c.

(b) And by variant (it seems) of this Law in *Hesekiah's* time there was a Pasover kept on the 14th day of the second month, when there were other occasions than those here mentioned, that disabled them from keeping it at the usual time.

SECT. XXXVIII.

AFTER the death of *Nadab* and *Abihu*, *Moses* seems to have received all those Laws from the Lord, which we find recorded in the XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, and to the 10th of the XXIV Chapters of *Leviticus*.

1. Laws concerning the *High Priests* coming into the *most holy place* once (c) a year, to make an atonement on the tenth day of the seventh month. See *Exod. 30. 10.* Heb. 9. 7. At which time *Aaron* was to be clothed not with the glorious Garments * that were peculiar to the *High Priest*, but with those which were common to him with other Priests. 2. He was to offer first a young Bullock for a *Sin-Offering* for himself and his Family. 3. Then he was to take two Goats for the people, on which lots were to be cast, for the one to be killed for a *Sin-Offering*, and the other to be let go as a *Scape-Goat*. 4. He was to take of the blood of the Bullock and Goat for the people, and with the *smoke of Incense* ascending from his Censer to go into the *Holy of Holies*, and sprinkle the blood on or towards the *Mercy Seat* seven (d) times to make an atonement for the people. 5. During his being in the *Holy of Holies* all others were to be secluded out of the *Tabernacle*. 6. He was to make atonement also for the *most Holy place*, and the *Altar of Incense* in the *holy*, and the *Tabernacle of the Congregation* as being defiled by the sins of the people. 7. He was to lay his hands upon the *Scape-Goats*, (e) confessing over him all the Iniquities of the people, and putting them (as it were) upon his head, and then to send him away into the Wilderness by a fit person, who was to wash himself before he returned again into the Camp; and the Goat was in this manner typically to bear away their Iniquities. 8. Then he was to put off at the taking those Garments which he wore when he went into the *most Holy*, and put on the Garments in their removals and journeys in the Wilderness; and when they took thence the Ark upon several occasions, as *Josh. 6. 4.* 1 Sam. 4. 3.

* Some Expositors conceive that those linen Garments here spoken of, *vers. 4.* were those mentioned, *Exod. 28. 39.* which the *High Priest* wore under his other rich attire, and that together with those here mentioned, conclude that he performed the peculiar Services of this day, viz. his entering into the *Holy of Holies* in his white, and not his golden Garments, as the Jews distinguish. And that it was so ordered to prefigure the law state of but with *purity, innocency, and Holiness*. See *Ashworth* in loc.

(d) A number oft used in legal Services. It signified a *jud* and *perfect purging* by the blood of Christ. See *Levit. 4. 6.*

(e) The Goat that was killed, represented Christ dying for our Sins; the Scape-Goat, that God laying our Sins on Christ, had removed them far away from us.

Y

mens

(c) It seems they would not have kept this Pasover without special warrant, because by the first Institution they seem bound only to keep it in the Land of Canaan, *Exod. 12.*

(f) These are the peculiar *Sin-Offerings* on the *Altar*, and to cause the *Bullock* and *Goat* (with whose blood he sacrificed) to be carried out of the *Camp*, and *burnt there*; and he that burnt them was to *wash his Clothes* and *bathe his Flesh* with water, and so to return into the *Camp*. And this day of atonement was to be a *solemn annual Feast*, wherein they were to abstain from all sorts of work, and to afflict their Souls by *fasting* and *abstinence* from all fleshly delights, and by *inward humiliation* and contrition. And this Ordinance was to continue as long as the *Levitical Priesthood* was to be in place. The ordinary Sacrifices of the day, see *Numb. 10. 7. 8. 11.* On this day the *Jubilee* was proclaimed, of which *Ch. 20.* * The Solemnity began the ninth day at *Even*, *Ch. 23. 32.* but the *first day* was most observable for the *Sacrifices* of expiation and atonement.

Levit. 16. whole Chapter.

2. Laws prohibiting the *killing* and *offering Sacrifices* any where but at the *Tabernacle*, (*g*) to the door of which all their Sacrifices were to be brought (though formerly they used to offer Sacrifices *abroad*, sometimes in *Fields*, sometimes on *Mountains*, and in *Groves*;) and there *killed by the Priests* (and not by any other, except in some extraordinary cases by the *Levites*, as the *Priests Ministers*;) whose Office God would not allow any to usurp. Whoever did otherwise, was to be reputed as *guilty*, and as *worthy of death*, as if he had kill'd a man, *Isa. 66. 3.* (2.) They were join'd to offer their Sacrifices to *none* but unto *God*, by no means to *Devils*. For to *Devils* did all those *Jews* and *Gentiles* Sacrifice, that Sacrificed not to the *true God*, and in had done in *Egypt*, as we read, *Ezek. 23. 8.* Neither left the *Wickedness* brought from *Egypt*, &c. and also now lately in the *Wilderness*, *Exod. 32.* when they sacrific'd to that *Idol*, the *golden Calf*, and in *other secret Idolatries*, which we find mention'd *Acts 7. 43. Amos 5. 26.* Now *Idolatry* is call'd *Spiritual Whoredom*, because they join themselves to *Idols*. (3.) This Law is extended to *Strangers* also, and such as were profelyted to the Religion and Church of the *Jews*. (4.) They are prohibited to eat *blood*, * which was to be employed not for *Food*, but to make atonement for their Souls, as being a *Type of the blood of Christ*, [*Rom. 3. 25. Eph. 1. 7. Col. 1. 14. 20. Heb. 9. 12. 22.*] which seems to be the principal cause of the *Prohibition* of it, though other reasons likewise are rendered thereof, as to *restrain* men from *Cruelty*, and from *Communion* with *Idolaters*, who used to eat *blood* in their *Idol-Sacrifices*. See *Ch. 19. 26.* God threatens to set his Face against those that offend herein, and to cut them off from among his people. *Profelytes* were also bound to observe this Law. And if by hunting or otherwise they did catch any *Beast* or *Fowl* that might lawfully be eaten, they must *let out the blood* thereof, and cover it with *dust*, before they did eat the flesh thereof; and much more when at home they killed any *beast* for their own private use. And he that did ignorantly (*b*) eat any thing that died of it self, or was torn by *Beasts* [see *Dent. 14. 21.*] was to wash his Clothes, and bathe himself with water, and to be unclean unto the evening. If he did not, he was to bear the punishment of his Iniquity, *Levit. Ch. 17.*

every where, *John 4. 21. 24. Mat. 1. 11.* * *V. 11. In Sanguine*: Siquidem ex temperie sanguinis anima brutorum nasci creditur. (*b*) For if he did it *presumptuously*, He was liable to great punishment.

(i) Qui profecto. Item implevit adipsam vitam eternam. At quis hoc prestat? non ergo vitam possumus consequi iustitia operum su legis, sed fidei. (k) See *Gal. 3.* and to direct them whether to have recourse, viz. from the Law to the *Messias*, (*k*) by

3. Laws enjoying the *Israelites* not to live after the *Customs* and *manners* of the *Egyptians*, which they had seen in *Egypt*, nor of the *Canaanites* which they should see in *Canaan*, but to keep Gods Statutes and Judgments, which if a man do he shall live (*i*) in them. See *Rom. 10. 5.* that is, the man that doth all things prescribed in the Law, *exactly* and *perfectly*, without ever failing in any one particular, shall live thereby; that is, shall obtain eternal life. And on these, and no other terms, doth the Law promise eternal life, which now are not possible to be performed by any *meer man* since *Adams* Fall. But this *Obedience* God required of them as a *due debt*, and to direct them whether to have recourse, viz. from the Law to the *Messias*, (*k*) by

by whose *Merits* and *Mediation* they may be *acquitted*, when by the Law they are *condemned*.

That therefore they may walk in the *Statutes* and *Ordinances* of God, and not conform to *Idolaters*, they are commanded first to beware of *Incestuous Copulations* and *Marriages*, or approaching to such of their near *Kindred* as are here forbidden.

1. A man must not marry or lie with his Fathers wife, his Mother in law, or his own Mother, *Levit. 18. v. 7.* See *1 Cor. 5. 1. Gen. 35. 22. Deut. 22. 30. & 27. 20.*

2. Nor with his Sister, whether she be Daughter both of Father and Mother, or of his Mother only; and whether born in Marriage, or out of Marriage, i. e. by Fornication before Marriage, *v. 9.*

3. Nor with his Grand-daughter by Son or Daughter, *v. 10.*

4. Nor with the Daughter (*l*) of his Fathers wife, begotten by his Father, for she is his Sister, though begotten of a Mother in law: but if his Father marry another wife, and she hath a Daughter by another man, that Daughter is lawful for him, *v. 11.*

5. Nor with his Aunt, the Sister of Father or Mother, *v. 12, 13.*

6. Nor with his Uncles wife, (*m*) *v. 14.*

7. Nor with his Daughter in law, his Sons wife, *v. 15.*

8. Nor with his Brothers wife. From this Law was excepted (*n*) afterwards the case of a Brothers dying without *Male-Issue*, for then the next Brother or Kinsman was to marry the Widow of the deceased, *v. 16. & Levit. 20. 21.*

9. Nor with his wives Daughter, viz. Step-Daughter, nor Step-Sons Daughter, or the Daughters descending from her, *vers. 17.*

10. A man ought not to take one wife to another, (*o*) (that is, to have two wives together in marriage,) that the one may not be a vexation * to the other, which is like to be more where two Sisters are so conjoined, as may be seen in *Jacob's* case, *Gen. 30.* And though some of the *Fathers* did practise *Polygamy*, and God bore with them, yet it was not so from the beginning, as our Saviour tells us, *Mat. 19. 8.* out of *Gen. 2. 24.* and in the *N. T.* it is quite abolished, *vers. 18.*

2. A man was not to lie with his own wife, when she was to be separated, by reason of her uncleanliness, *vers. 19.* See *Ch. 12. 2.* and *Ch. 15. 24, 25.* and *Ch. 20. 18.*

3. Adultery is forbidden, or defiling another mans wife, *vers. 20.*

4. Offering their Children to *Moloch*, the *Idol* of the *Ammonites*, [called also *Milcom*, *1 Kings 11. 5, 7.*] for whose honour and worship the *bestated Parents* caused their own Children to be burnt alive: or, (as some write) to pass betwixt two great Fires to be cleansed or purified thereby, (as they conceived) and as a sign of their Consecration to that *Idol*. And it was a horrible vilifying of the Lord, thus to forsake him, and to yield such honour to such a base *Idol-god*. See *Amos 5. 26.* 'Tis thought to be the same *Idol* that in Scripture is ordinarily called *Baal*, as may appear by comparing *2 Kings 23. 10. & Jer. 19. 5.* together. See *Psal. 106. 37, 38. Levit. 20. 3, 5.*

5. All unnatural Lusts and Copulations. From all which sins God dehorts them, by telling them that these were the *Abominations* which He intended to visit upon

(l) Hoc prohibuit erat, v. 9. Sed vel claritas, vel inculcanda gratia more Scripturæ repetitur, ut nota ANG. quest. 39.

(n) Wherefore it seems more unlawful for the Uncle and Niece to marry together.

(o) See the reasons for it, *Stell. 35. Ch. 3.*

(o) Polygamy seems here forbidden, *Jo. Dist. 17. 17.*

* See *1 Sam. 1.* the case of *Elkanah* a *Levitic* having two wives.

the Land of Canaan, and for which she should vomit and spew out her Inhabitants. Therefore they must take heed to themselves that they do not provoke Him by the like sins. [See *Levit.* 20. 22, 23, 24.]

Levit. 18. whole Chapter.

4. Sundry Laws are repeated and reinforced, *Ch.* 19. with directions how the Violators of them shall be punished, *Ch.* 20. Some relating to the Moral Law, as particularly to the

1. Com.

{ *Viz.* Not to use Incantments, nor superstitiously to observe times, counting some days lucky, others unlucky, *Ch.* 19. *vers.* 26. Not to go after Wizards, or such as have familiar Spirits, *Ch.* 19. 31. *Ch.* 20. 6. for such were to be stoned to death, *Ch.* 20. 27. See *Exod.* 22. 18. Not to offer their Children to Molech, for such as did so were to be stoned, [*Ch.* 20. 2, 3, 4, 5.] And those that conspired at their Idolatry, God threatens to set his Face against, and to destroy those men and their Families.

2. Com.

{ Not to turn to Idols, nor make to themselves molten Gods, or any Images of Stone to bow down to them, *Ch.* 19. 4. See *Ch.* 26. 1.

3. Com.

{ Not to swear by Gods Name falsely, nor profane His holy Name, *Ch.* 19. 12.

4. Com.

{ To keep the Sabbath, and reverence the Sanctuary; that is, to come thither with an inward awe and fear of Gods Presence, and not to approach it in their uncleanness, or any other way to pollute it, *Ch.* 19. 3, 30. & *Ch.* 26. 2.

5. Com.

{ Ye shall fear and reverence every man his Mother (p) and his Father, *Ch.* 19. 3.
Thou shalt rise up before the hoary Head, and honour the Face of the old Man, *Ch.* 19. 32. He that curseth Father or Mother shall surely be put to Death, *Ch.* 20. 9. See *Exod.* 21. 17. *Dent.* 21. 18, 19, 20, 21.

6. Com.

{ Thou shalt not curse or speak evil of the Deaf, nor put a Stumbling-block before the Blind; that is, do Injuries to men in confidence that the injur'd persons shall not know who wrong'd them, nor be able to right themselves, *Ch.* 19. 14.

{ Thou shalt not hate thy Brother in thy heart; thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him, *Ch.* 19. 17. See 1 *John* 3. 15.

{ Thou shalt not stand against the blood of thy Neighbour; that is, stand up in Courts of Justice to take away his life, either as a false Accuser, or as a false Witness, *Ch.* 19. v. 16.

{ Thou shalt not avenge thy self, nor bear any grudge against thy Brother, but love thy Neighbour as thy self, (q) *Ch.* 19. v. 18.

7. Com.

(p) The Mother is set in the first place, because Mothers are usually most de-spi- cied.

(q) That is, in the same manner, heartily, sincerely,

constantly, as thou lovest thy self, though not with the same degree of love; As our Saviour prays, *Job.* 17. 21. that all true Believers might be one with Him and his Father, not with the same union, but with a likeness of union.

Fornication with a Bond-Maid betrothed, the punishment scourging; the way of Expiation, by bringing a Ram for a Trespass-Offering, *Ch.* 19. 20, 21, 22, 29.

Adultery. The punishment Death by stoning, as may be gathered from *Dent.* *Ch.* 22. v. 22, 23, 24. & *Job.* 8. 4, 5. *Levit.* 20. 10.

Incest, as if a man lie with his Fathers wife, or his Daughter-in-law, or if he marry Mother and Daughter, if all be guilty they shall be burnt; or if a man lie with his Sister he shall be immediately put to death, and that openly for a warning to others; or if a man lie with his Aunt, they shall die Childless; that is, shall be presently put to death, that so the Land may not be filled with the Issue of so unclean a mixture, *Ch.* 20. 11, 12, 14, 17, 19, 20, 21.

7. Com.
we are forbidden.

Sodomy, or lying with Mankind. Both are to be put to death, *Ch.* 20. 13.

Bestiality, or lying with Beasts. Both Man and Beast to be put to death, *Ch.* 20. 15, 16.

Lying with a woman having her Sickness, which if a man did knowingly, and the woman consented, both were to be put to death. (r) But if he knew her not to be in that condition, He was only rendered unclean thereby for seven days, and to be purified according to the directions given, *Ch.* 15. *Levit.* 20. 18.

{ Te shall not steal, nor deal falsely, nor lie one to another, *Ch.* 19. 11.

{ Thou shalt not defraud thy Neighbour, nor rob him; The wages of him that is hired shall not stay with thee all night till the morning; The reason of which Law seems to be because they that work for hire are many times so poor, that they have not provision for a day beforehand, *Ch.* 19. 13. See *Jer.* 22. 13. *Job* 7. 2.

8. Com.

{ Te shall do no unrighteousness in Judgment, in Measure, in Weight, or in Measure, but shall have just Ballance, just Weights, and a just Ephah, (s) and a just Hin, *Ch.* 19. 35, 36.

9. Com.

{ Thou shalt no go up and down as a Talebearer among thy people, *Ch.* 19. 16. See *Ezek.* 22. 9. In thee are men that carry tales to shed blood.

Some Injunctions are also added relating to the Judicial Law; as particularly, First, That all Justice be impartially admitted, without respect of persons, or considering whether they be Poor or Rich, Strangers or of their own Country, *Ch.* 19. 15. *Ch.* 24. 22. yea, the Strangers sojourning with them were to be used as those born among them; and they were to love them as themselves, remembering that they themselves were once Strangers in the Land of Egypt, *Ch.* 19. 33, 34.

2ly, To leave the Corners of their Field when they reap, and the gleanings thereof, and of their Vineyards for the Poor and Stranger, *Ch.* 19. 9, 10. See *Ch.* 23. 22.

3ly, Not to permit promiscuous Ingendrings among Cattel; nor sow their Fields with mingled seed; nor wear Linsewollen Garments; intimating possibly how all mixtures in Religion (of mans devising) with Gods Ordinances, and all hypocrisy, contrary to the sincerity and simplicity which God requires, were abominable to Him, *Ch.* 19. 19. *Dent.* 22. 11.

4ly, Fruits

(r) Intelligendum est autem de casu quo vel publice constabat, vel ad judicium res detecta erat. Nam pro castius ac culis decoratur supra [Cap. 15. v. 24.] immunditia sumptum alterum post quos ab ea purificandus erat. Janfenius.

(s) An Ephah answered to our Bushel, and an Hin contained six of our Pints.

4ly, Fruits of Trees now planted to be accounted *uncircumcised*, and for the first three years to be cast away, as an *unclean thing*, even as the *Fore-skins* of men in Circumcision were cut off, and cast away as *unclean*. In the fourth year they were to be *holy*, to praise the Lord withal, and given to the Priests as *First-fruits*, who did eat the food, prepared for and dedicated unto God. Then on the fifth year they might gather the Fruits, and eat of them themselves, and by Gods blessing, this their *Obedience* should tend to their profit; For God would thereupon bless them with increase, Ch. 19. 23, 24, 25.

(t) Radulphus affert Gentiles cum si demonibus consecrant capita sua in rotundam totodiffi: censabant enim Deos gaudere figura rotunda in potestatem suam. Hic Dicit Tempus rotundum extrinsecus, Numma velle Augustus omnibus Dñs. Doctus Deus, ut suos quam remotissime ab impiis & profanis Gentilium ritibus abstraheret opposita precepit, ut in multis aliis, ita ut in capillorum & barbz figura. Nam & Nazareatus, i. e. in honore a Deo idcirco videtur probata. Janfen.

6ly, Laws concerning the Priests mourning for the dead.

1. The inferior Priests were not to defile themselves by touching the dead, (u) or lamenting, or being at their burial, or within the place or Tent where any dead body lay, by which was contracted a Ceremonial uncleanness for seven days (see Num. 19. 14, 16.) yet the Priest, though he might not mourn for any of the people, he might mourn for his Mother, Father, Son, Daughter, Brother, Sister being a Virgin. Nevertheless for these he was not to mourn after the Idolatrous manner of the Heathens, by cutting his Hair, Beard and Flesh as they used to do; He being a chief man among his people, and appointed to offer Sacrifices on the Altar, and Shew-bread on the Table of the Lord, therefore a more especial degree of holiness was required of him, Chap. 21. from 1. to 7.

2ly, They were not to marry a Whore, or a profane Woman, or one divorc'd from her Husband; yea it seems they might not marry a Widow, except it were a Priests Widow, Ezek. 44. 22. This was injoined to maintain the dignity of the Priesthood, that they might be fitter to be Types of Christ; and the people accordingly are enjoined to account and esteem them holy, they offering the Bread of God, and being his Ministers, who is holiness it self, vers. 7, 8.

(x) For which cause the Communion and Indulgence of old Eū to his wicked Sons was the more displeasing to God; and it may well be thought by the parity of reason that the same punishment was to be inflicted on the Priests wife and on his Sons, if guilty of the like Crimes.

3ly, The Priests Daughter if she play'd the whore was to be burnt, because she dishonoured the Priesthood, (x) and the sacred Office of her Father, whereas other persons were not to be put to death for simple Fornication, neither the man nor the woman, (Exod. 22. 16, 17.) Levit. 21. vers. 9.

4ly, The High Priest (y) must not defile himself by mourning for any dead whatsoever, though of his nearest Kindred; for the Crown (z) of the anointing Oil of God is upon him, and he is to be noted and observed rather for qualifications of Grace and Holiness, than for natural Affections, being a Type of Christs Royal Priesthood; therefore he shall not forsake the Sanctuary when he should serve there, or uncover his head after the manner of Monks, or indanger himself to be defiled by any such mourning, and so profane the Sanctuary, vers. 10, 11, 12.

(y) The High Priest refraining from mourning at Funerals, was aptly followed by the Devils Priests, Genl. Noll. At. tit. 12. l. 10. Cap. 15. (z) This may have respect to the golden Plate fastened to his Miter which was upon his head when he was anointed, and is called the holy crown, Exod. 29. 6, 7. Undis est illo quod est vice Coronae & diademat, quibus Reges insigniuntur.

gly, The

5ly, The High Priest was to take only a Virgin (a) to wife; no Widow, or divorc'd Woman, or Harlot might he take, because any blemish in his wife would tend to the reproach and dishonour of his Children born of her. And thus profaning his sacred Office by God, he should be careful no way to dishonour it, vers. 13, 14, 15.

6ly, They of the Sons of Aaron that had any bodily blemishes, deformities or defects, were to be excluded from the Priests Office, (b) yet they were allowed to eat of the holy things, and to eat the bread of God, both the most holy and the holy; that is, of the Shew-bread and Meat-Offerings, and part of the Sin-Offerings and Trespass-Offerings, (Levit. 21. 3.) and of the First-fruits, Tythes, and Thank-Offerings; but they were not to serve in the Tabernacle, from vers. 16. to the end.

pure they should be that are employed in sacred Functions from any thing that may be a blemish to their Ministry, and thus profaning his sacred Office by God, he should be careful no way to dishonour it, vers. 13, 14, 15.

7ly, Laws injoining the Priests when they were unclean to abstain from holy things; whether that uncleanness happened to them by Leprosy, Issue, touching of the dead, or eating any thing that died of it self, or was torn with Beasts; in which cases they were to be unclean until the evening; and then to wash their Flesh, and lo to eat of the holy things, Chap. 22. from 1. to 10.

8ly, No stranger that is not a Priest, (c) nor of the Family of the Priests, (though living in the same house) no Stranger, or Guest, or Servant hired by the day, was to eat of the holy things belonging to the Priest, but the bought Servant, and he that was born in his house might eat of them. The Priests Daughter married to a stranger might not eat of them; but if she be a Widow, or divorc'd, or without Children, and returned to her Fathers house to live there as she did in her youth, she may eat of her Fathers meat. See Levit. 10. 14. Levit. 22. from 10. to 14.

was only to be eaten by them of his own Family; but the portion which belonged to him that brought the Offering might be imparted to any Israelite, if they were not debarred by some legal uncleanness.

9ly, If a man (who ought not) did unwittingly, and throw mistake eat of the holy things belonging to the Priest, he was to repay the full price of what he had eaten, and to add a fifth part over and above, as a forfeiture for the offence, and a Caveat against offending in the like kind for time to come. There was also a Ram to be offered for his sin, see Ch. 5. 15. And the Priests were to take all the care they could that the people did not bring upon themselves guilt, by eating what they ought not, and so make themselves liable to bear the punishment of their trespass, vers. 14, 15, 16.

10ly, Laws concerning the Sacrifices that were to be brought for a Vow, or a Free-will-Offering (which they might offer at their own discretion) how they were to be conditioned. 1. They must be always males (d) of Beaver, Sheep or Goats.

2ly, They must be without blemish, neither blind, nor lame, or scabbed, &c. yet in Sacrifices a female was allowed, yet the Sacrifice, which had something superfluous, or lacking in his parts, was accepted; but a blemish Sacrifice, that was bruised or broken, would not be accepted either for an Israelite, or a Proselyte. (e) 3ly, The Beasts to be sacrificed were to be eight days old, at least before they were offered, because till then they were not fit to be eaten by men, being too tender and watery, see Exod. 22. 30. 4ly, The Dam, and the young One were not to be killed in one day. By this, as by the Ordinance against blood, God intended to admonish his people of Mercy, and to refrain them from Cruelty, see Deut. 22. 6. Lastly, When they offered a Sacrifice of Thanksgiving it was all to be eaten the same day, none of it to be reserved to the morrow, which might make them the more willing to call the Poor to eat with them, because the remainders were not to be reserved for themselves, but to be burnt. These things they were commanded carefully to observe, and to take heed of profaning the Name of God, or causing it to be blasphemed by the Nations about them by their ill uses. For God declares, That He will be hallowed among the Children of Israel; that is, He will have all those that profess themselves his people to carry themselves

as those that serve a *holy God*, with all possible *care, fear and reverence*, or else He will manifest his Holiness and Justice in punishing of them, see *Ezek. 28. 22.* And He having given them *holy Laws* as a *means* of their *Sanctification*, He expects they should walk *answerably* therunto, and to the great Mercies He had vouchsafed to them, *Levit. 22.* from 17. to the end.

11ly, *Laws* concerning the *holy days and festival times* to be observed by them.

1. The *weekly Sabbath*, which was to be observ'd in all their dwelling, [see *Acts 15. 21.*] *Levit. 23.* from 1. to 4.

2ly, The *Paschever* to be kept on the 14th day of the first month at *Even*, or *between the two Evenings*; that is, between our *Three a Clock* in the Afternoon and *Sun-set*; At the latter of these (which was the *beginning of the fifteenth day*) the *Feast of unleavened bread* began, and continued seven days. The *first day* of which and the *last* were to be *holy Convocations*, and they were to do no servile (f) work therein. What the *Sacrifices* were that were to be offered on each of these *seven days*, see *Numb. 28.* from 18. to 26. On the *second day* of this *Feast* they were to bring a *Sheaf* of the *First-fruits* of their *Barley-Harvest* (which is *first ripe* (g) in that Country, being ready about the end of our *March*, or beginning of our *April*.) to the *Priest*, who was to *wave* it before the Lord, and *then*, and not before, they might reap their *Harvest*, and *dress* of the Corn of it for themselves. And an *H-Lamb* was appointed peculiarly to accompany this *Sheaf*, besides the *daily Sacrifice*, and those appointed for *every one* of the *seven days*; and the *Meat-Offering* was to be *double* to the usual proportion in all other *Sacrifices* of *Lambs*, * perhaps because this was a *gratulatory Sacrifice* for the *Fruits* of the Earth. And this is injoin'd to be always observed by them as long as the *Levitical* Worship was to last. From *vers. 4.* to 15.

3ly, The *Feast of Weeks* or *Pentecost*. For from this *second day* they were to number *seven* complet *Sabbaths* or *Weeks* which made 49 days; then on the *morrow* after the *seventh Sabbath*, or *Week* (which was the 50th day, reckoning the day on which they began their account *inclusively*.) they were to keep the *Feast of Weeks* or *Pentecost*, and to offer a new *Meat-Offering* unto the Lord, *viz. two wave-Loaves* of *two tenth deals* of *fine Flower* to be made in some of their Habitations, of the *new-wheat* of their Land, and to be offered as the *First-fruits* of their *Wheat-Harvest*, which were to be waved by the *Priest*, together with the *Peace-Offerings*. And these *Loaves* were to be baked with *leaven*. For though the *Meat-Offerings* which were in part to be burnt upon the *Altar* were always to be without *leaven* [see *Levit. 2. 11.*] yet these of the *First-fruits* (which were wholly for the *Priests* food) were allowed to be leavened. They were also to offer with the *Bread* seven *Lambs* of the first year, and one young *Bullock*, and two *Rams* for a *Burnt-Offering*, and one *Kid* for a *Sin-Offering*, and two *Lambs* of the first year for a *Peace-Offering*. To these in this *Feast* were to be added other *Oblations*, as we may see *Numb. 28. 27.* And whereas ordinarily the *Priest* had but the *right shoulder* and *breast* of the *Peace-Offering*, * here he was to have *all*, because this was offered in *general* for the *whole Congregation*, and no man in such a *common concernment* having right to challenge a *singular* portion to himself, *all* was assigned to the *Priest*. This *Feast* was to be kept as an *holy Convocation*, and no servile work to be done thereon, partly by way of *thankfulness* for the *Fruits* of the Earth, and partly in remembrance of the *giving of the Law*, * at this time of the year, at *Mount Sinai*, *Levit. 23.* from *vers. 15.* to 22.

4ly, The *Feast of Trumpets* on the first day of the *seventh month*, so call'd because solemniz'd with *blowing of Trumpets*, by way of *rejoycing* (as 'tis thought) thorow all the *Cities of Israel*, see *Psal. 81. 3.* It was to be a *Sabbath*, or an *holy day*, and *solemn Feast* unto the Lord, [*Numb. 29. 1.*] and they were to do no *servile work* thereon, and it was to be a *Memorial* to them that this was the *first day* of their

* For *Ecclesiastical* matters: new Year as to civil affairs. * What the *Sacrifices* appointed for this *Feast* were, see *Numb. 29.* from 1. to 7. *Levit. 23.* from *vers. 23.* to 26.

Nisan or *Abib* which answereth to part of our *March* and part of our *April*, to be the first month of the year; and that in remembrance of their coming then out of *Egypt*, *Exod. 12. 2.* The *seventh month* from thence was called *Tisri*, and began about the middle of our *September*, and had been formerly the first month of their year; yea, and so continued still for civil affairs. See *Sept. 1.* of *Ch. 1.* Therefore the Year of *Jubilee* began still at this month, and was on the *tenth day* thereof, *viz.* on the day of *Expiation*, proclaimed, *chap. 25. 9.* The first day of every month

(f) On the rest they might work, unless the Sabbath fell on any of them.

(g) See *Exod. 9. 31. 32.*

Levit. 2. 23.

Their *Wheat-Harvest* was at *Pentecost*.

* See *Numb. 15. 4.*

* *Levit. 7. 31. 32. 33.*

* See *Sept. 13.* of *Ch. 4.*

month which was their *new Moon*, they kept as an *holy day*; a day of *special Solemnity*, and thereon the *Priests* did blow with their *Silver Trumpets* over their *Sacrifices*; see *Numb. 10. 10.* But the *first day* of this *seventh month* was kept as a far more *solemn Festival*; the reason thereof was, because this was the beginning of their *new Year*, as to *civil affairs*. And it was also to put them in mind of the *special holiness* of this month; For as the *seventh day* of every week was a *Sabbath*, and every *seventh Year* a *Sabbatical Year*, so God would have the *seventh month* of every Year to be holy to Himself in some singular manner above the rest of the months.

5ly, The day of atonement on the *tenth day* of this *seventh month*; on which day they were to afflict their *Souls* by *fasting* and *abstinence* from all *fleshy delights*; as also by the *inward duties* of *Humiliation* and *Contrition*, and that under the *severe penalty* of being cut off in case of *presumptuous neglect*. The *Solemnity* began on the *Evening*, or foregoing the *tenth day*, [*Levit. 23. 32.*] but the *tenth day* to the evening was chiefly allotted for this Service; on which there was to be offered to the Lord just as much as on the *first day*, [see *Numb. 29.* from 7. to the 12.] on this day was the *Jubilee* to be proclaimed, [*Levit. 25. 9.*] *Levit. 23.* from *vers. 26.* to 33.

6ly, The *Fest of Tabernacles*, which began on the *fifteenth day* of this month, and lasted *seven days*. On this day it seems they made their *Booths* or *Tabernacles*, some upon the roof of their *Houses*, and some in the *Streets* and *Courts* of *Jerusalem*, and with *boughs of Trees* they either made or adorned their *Booths*, and carried *boughs* and *branches* in their hands (as some think) in token of joy and rejoicing. There were *peculiar Offerings* appointed for *seven days* together; On the *first day* was to be an *holy Convocation* to the Lord, and no *servile work* to be done thereon; and on the *eighth day*, another, whereon just as much was to be offered as on the *new Moon*; so that this *Fest* lasted eight days, the last whereof was a *very solemn Assembly* called, *Joh. 7. 37.* the last and great day of the *Fest*, and was rather an *Appendix* to the *Fest*, then properly any part thereof, see *Numb. 29.* from *vers. 12.* to the end. This *Fest* was to be kept first in remembrance of God's *Protection* over them for *forty years* together, during their travelling thorow the *Wilderness*, see *Sett. 2. of Ch. 4.* (2ly.) To testify their *thankfulness* to God for the *Fruits* of the Earth, viz. the *latter Fruits* of *Vines* and *Olives* which this month they gathered in, *Deut. 16. 13. 14.* (3ly.) As a figure of *Christ's Incarnation*, who about this time of the year (as learned men conceive) came into the World, * and dwelt in the *Tabernacle* of our *Flesh*, *Levit. 23.* from 33. to the end.

7ly, To these *Fests* here mentioned, may be added the *Fest of the New-Moons*, (b) which was constantly to be observed; The *Sacrifices* appointed for this *Fest* are set down, *Numb. 28.* from 11. to 16. *Numb. 10. 10.*

These are the *Fests* the Lord appointed, and if any of these *Solemnities* did fall on the *weekly Sabbath*, the *Oblations* belonging to the *Sabbath* did not excuse the *Oblations* required for the concurrent *Festival*, but were to be performed as if it had happened on another day; no *voluntary Oblations* whither given by *vow*, or *without*, did discharge the *Sacrifices* due to the *Solemnity* of any *special Festival*, see *Levit. 23. 38.*

12ly, *Laws* concerning the *Oil* to be prepar'd for the golden *Candlestick*, *Ch. 24.* from 1. to 5.

Lastly, *Laws* concerning the *Shew-bread*, of which there were 12 *Cakes* to be made, each containing *two Homers*, or *two tenth deals* of *fine Flower*, which were to be set in *two rows* upon the *Table*, with *Incense* put upon them, and to be changed every *Sabbath-day*, and after they had stood a week before the Lord, they were to be eaten by the *Priests*. The *Flower* was to be provided at the common charge of all the *twelve Tribes* by a perpetual Statute, and brought to the *Priests*, but the *Cakes* were to be made and baked by the *Levites*, of the Family of *Cobath*, as appears from *1 Chron. 9. 32.* The *Incense* (i) that was put upon the *Cakes* was to be burned upon the *Altar*, when they took away the Bread, as a *Memorial* that God would *thorow Christ's Merits* and *Intercession* remember his people with thoughts of favour and gracious acceptance, *Levit. 24.* from *vers. 5.* to the 10.

the Bread may be said to be offered with fire, because the *Incense* laid upon it was so offer'd, and reckon'd most holy, as if it had been of the offerings made by fire, see *vers. 9.*

* Calvinus, pag. 193.
Lightfoot in his Harm. pag. 4. see Sett. 10. of Ch. 1. of my Harmony.
(b) Besides these, we do not read of any more anniversary Fests, but only that of *Purim*, *Ester 9. 17.* and the *Fest of dedication*, *Joh. 10. 22.*

(i) *Vice patris, thus adolabatur tum gratum Domino ac si esset holocaustum.* So that

SECT. XXXIX.

AT this time the Son of *Shelomith*, whose Father was an *Egyptian*, though his Mother an *Israelite*, falling into contention with one that was an *Israelite* by both Parents, wickedly blasphemed the Name of God, and cursed. Possibly the *Israelite* upbraided him with his *Idolatrous* Father, and denied him to be a true *Israelite*; or a Member of the Church of God; whereupon, in his rage, (as it seems) he spake scornfully and opprobriously of the God of *Israel*, and slighted the Privilege of being one of his people. Hereupon they brought him to *Moses*, to know how they should punish such an abominable Blaphemer as He was, and having secured him for a time, God Commands *Moses* that he should be brought out of the Camp; and that the Witness should lay their hands upon his head, to testify that they laid this sin of Blasphemy truly to his Charge; and that he being really guilty thereof deserved to be punished, and as a Sacrifice to be offered up to the Justice of God for his sin, that so the whole people might not be punished for it. And then it was ordered that the whole Congregation should stone him; which was done accordingly, *Levit. 24. from 10 to 15. and vers. 23.* After this, and on this occasion, *Moses* receives from the Lord particular Laws concerning the punishment of Blasphemings, and cursing God, viz. that such Offenders should be stoned to death, *vers. 15, 16.* Also Laws concerning the punishing of Murder with Death; and that he that killeth a Beast belonging to another man shall make it good. Also the Law of requital or retaliation for blowes, (called *Jus talionis*) as if a man cause a blemish in his Neighbour, as He hath done, so it shall be done unto Him, viz. an Eye for an Eye, a Tooth for a Tooth, which was not to be executed by the particular persons that were *hurt or injured*, but by the Magistrate upon due Process. And though in Ceremonials, Strangers had neither privilege by the use (except they were *Proselytes*) nor hurt by the omission of them; yet in Capital Crimes, if they and the *Israelites* sinned alike, they were to be punished alike. See *Exod. 12. 49. Levit. 24. from vers. 17. to 23.*

SECT. XL.

Moses now receives Laws concerning the Sabbatical Year, viz. that when they came into the Land of *Canaan* every seventh year should be a year of rest to the Land, which they should observe in sign of Homage to the Lord, whose the Land was: and in this year the Land should neither be sowed nor sowed, [see *Exod. 23. 11.*] neither might they prune their Vineyards, or gather in the Fruits thereof; and whatsoever Fruits the Land brought forth they were not to look upon as any ones peculiar Goods, (as in other years) but were to leave them in common for all, only taking of them what might serve for their own use, and for food for their Cattel. And *Moses* tells them, That if they truly observed this Law, God would command such a blessing on the sixth year, that it should bring forth Fruit for three years, viz. from the sixth to the ninth; not for three years complete, but for part of three years; for the increase of the sixth year served them first for part of the sixth year, to wit, from *Barley-Harvest* that year, which was about the Passover till the seventh month, when the Sabbatical Year began. 21y, For all the Sabbatical Year, 31y, For the eighth year till both the Barley and the Wheat of what they had sown that year was gathered in, and ready for their use, which was not till the ninth year was well nigh come, and thus the increase of the sixth year served in good part for three years, *Levit. 25. from 1. to 8. and from 18. to 23.*

21y, Concerning the year of Jubilee, which was to be celebrated every fiftieth year, and proclaimed by the sound of the Trumpet or Cornet on the tenth day of the seventh month, viz. the day of Expiation. In this year (1.) They were to proclaim liberty throughout the Land to their Brethren that had been sold to them for Servants. (21y.) All the Land that had been sold returned to the Owners that had sold it, or to their Heirs; for man might sell his Land for ever, *vers. 23.* but only for so many years as were from the sale to the year of Jubilee, and then the Owners were to

center

enter upon it again; and in the mean time the Seller, or his Kinsman, had liberty of Redemption, paying for the years to come according to the sum received at the first Contract. For the Lord declares, That the Land is His, and they were but Strangers and Sojourners before Him. (31y.) During this year there was to be an intermission of sowing, and reaping, and gathering Grapes, for all was to be left free for every one to eat what they would; so that for that year no mans Interest was to be more than anothers, and therefore they were to eat the increase thereof out of the Fields, where any one might take what he needed (no man being debarred.) (41y.) In buying and selling of Land, they were to have regard to the year of Jubilee, and the price was to be proportionable, more or less, according to the distance or nearness of the year of Release, and so they should not oppress one another. And if they should object how should they live, if they did neither sow nor reap for two years together, to wit, the 49th, which was the seventh Sabbatical year, nor the 50th, which was the year of Jubilee, what is before said concerning the seventh year, the like must be conceived concerning this also, namely, that God would give such a blessing to the sixth year at this time, that the increase thereof should serve for part of four years. (51y.) Whereas they had liberty at all times before the year of Jubilee to redeem their Lands; yet their houses which they sold in walled Towns they might not redeem unless they did it within a year, neither did such houses return to the former Owners in the year of Jubilee; but if they were not redeemed within a year, they were alienated for ever. (K.) But houses out of walled Towns were to be accounted as the Fields of the Country, and had the same privilege, either to be redeemed at any time before the Jubilee, or to be free at the Jubilee as their Lands were. (61y.) If the Levites sold any of their houses in the Cities allotted them, they had liberty to redeem them at any time, or to receive them back again at the year of Jubilee; but the Fields of their Suburbs appointed for the keeping of their Cattel might not be sold at any time (see *Numb. 35. 4. 5.*) least wanting that necessary help, they might be forced to leave their dwellings, to the great damage of the people, God having dispersed them in several Cities in every Tribe, that they might watch over the Souls of the people, *Levit. 25. from vers. 23. to 35.*

they should be redeemed as Lands were. And the alienating of these houses in walled Cities did not make such confusion in the Tribes, as the alienating of their Lands would do, because it cannot be supposed but that in Cities men of different Tribes did dwell. But as to houses in Villages the case was different, because the Lands could not well be used without such Farm-houses.

31y, Concerning Compassion and Kindness to be exercised towards poor Hebrews fallen into decay, or Strangers become Proselytes; to both which they are commanded to lend freely, and are forbidden to take usury (1) or increase, from *vers. 35. to 39.*

41y, The poor Hebrews were not to be compell'd to serve as bond-men, nor used basely and hardly, or to be rul'd over with rigour. The ordinary time of their Service was but six years, *Exod. 21. 2.* but in case their Ears were bored they were to serve for ever. (m) [*Exod. 21. 6.*] that is, to the year of Jubilee; then they and their Children were to be set free, and their Wives also if they were married when they entered into this bondage, [*Exod. 21. 3.*] but the *Israelites* might have bondmen of the Heathen that were round about them, or Strangers that sojourned among them and these (yea though they were *Proselytes*) were not to be set at liberty at the year of Jubilee, but to abide in bondage as long as they lived, *Levit. 25. from vers. 39. to 47.*

51y, If any poor *Israelite* sold himself to a Stranger grown rich dwelling among them, he might be redeemed at any time before the Jubilee, either by himself, his Brother or Kinsman, deducting so much money in paying his Redemption as he has spent time in his Masters Service, and in case that was not done he was to be set at liberty in the year of Jubilee. And during his Service, they were not to permit him to be used basely by his Master, they looking on and concurring at it. For God declares, That the Children of *Israel* were peculiarly his Servants, whom He brought forth out of the Land of *Egypt* with an out-stretched Arm, *Levit. 25. from vers. 47. to the 51y.*

SECT. XLI.

GOD having given these *Statutes*, and *Judgments*, and *Laws* to the people of *Israel* by the hand of *Moses*, and again particularly forbidden *Idolatry*, and commanded the *keeping of his Sabbaths*, together with his *whole instituted Worship*, to encourage his people to *Obedience*, He makes *first* many excellent Promises to them if they will observe his Precepts; as particularly, (1.) To give them *Rain in due season*, and abundance of increase, so that they shall have such plentiful *Harvests*, that before they shall have threshed out their Corn, the *Vintage shall come*; and they shall have such great and rich *Vintages*, that before they have done gathering in their fruits their *Seed-time* shall come. (2ly.) He promises them peace and a secure Habitation, and to remove ravenous wild Beasts, and *Sword* away from them. (3ly.) If any Enemies did assault them, to give them *Victories* over them, yea signal *Victories*, inasmuch that five of them shall chase an hundred, and an hundred put ten thousand to flight; that is, a few *Israelites* shall chase many of their Enemies. (4ly.) To bless them with *fruitfulness*, He intending by *real Performance* to make good his *Covenant* to them, and to give them such great plenty that they shall be forced to empty their *Barns of old Corn*, that they may have room to lay up their new. (5ly.) To let his *Tabernacle* in the midst of them, [Ezek. 37. 26. 2 Cor. 6. 16.] that is, cause his *Word* and *Worship* to abide among them, and by his gracious Presence to dwell and walk in the midst of them, and to be their God, and they shall be his people, having delivered them from the *Egyptian Yoke*, under which they were bowed down; so that now they should walk uprightly, being freed from their Yoke and Bondage. Secondly, He threatens dreadful, and terrible, and manifold Judgments to them in case they were Disobedient, and to multiply their Plagues as they multiplied their Sins: particularly, (1.) He threatens to inflict *Corporal Diseases* on them, yea terrible Diseases, such as the *Consumption* and *burning-Ague*, that shall weaken and darken their very sight, and cause in them great sorrow of heart, (2ly.) Depredation by Enemies, and falling before their Enemies, and falling into the hands of their Enemies, so that they that hate them shall Reign over them. (3ly.) Terror and causeless astonishment, so that they shall flee when none pursueth. (4ly.) Weakening, and breaking the pride of their Power. (5ly.) Making the Heaven as Iron, and the Earth as brass, and rendering their labours in their Husbandry fruitless. (6ly.) Ravenous Beasts to devour their Children and Cattel. (7ly.) The *Sword* that shall avenge their breach of *Covenant* with Him. (8ly.) Sending Pestilence into their besieged Cities, so that they shall be as *sticks* bound up in a *Faggot* to be burnt together. (9ly.) Captivity. (10ly.) Breaking their *Staff of Bread*; that is, depriving them of their Bread, which is the *Staff of Life*, and bringing such scarcity upon them, that one *Oven* shall bake the bread of ten Families, and the *Baker* shall deliver them their bread by weight, (see Ezek. 4. 16.) (11ly.) Such a dreadful Famine, that they should eat the flesh of their own Children. (12ly.) To cast down their high places whereon they sacrificed to *Idols*, and to destroy their *Idols*, and to cast their *Carkasses* upon their broken *Idols*, and his *Soul* should abhor them. (13ly.) Desolation of their Cities and Country, and of all places of publick Worship, refusing and rejecting their Offerings and Oblations. (14ly.) Exile and dispersion among the Heathen, so that their Land shall be desolate, and their Cities waste, and their Enemies that shall take possession of some parts of it shall be astonished at the desolation thereof. And further the Lord threatens, That He would scatter them among the Nations, and the *Sword* should there also pursue them, and then the Land shall enjoy her Sabbaths, and resting from Tillage from which it should have rested on the *Sabbatical years*, and years of *Jubilee*, but could not be permitted because of their Covetousness. (15ly.) Faintness of heart, so that the found of a shaken leaf shall chase them, yea they shall flee as from the *Sword*, when none pursueth, and thorough weakness or haste fall one upon another. (16ly.) Death in Captivity. They shall perish, and pine away in their Iniquities, and the Iniquities of their Fathers (whom they imitated in their Transgressions) in the Land of their Enemies. Thirdly, Notwithstanding all these Comminations, He promises if they shall repent, and their carnal, impure, and uncircumcised Hearts be humbled, and shall confess their own

own Iniquities, and the Iniquities of their Fathers, and accept of the punishment of their Sins, as justly deserved on their part, and justly inflicted by God; then He will remember his *Covenant* made with their Fathers, and be gracious unto them, and will remember the Land He gave them for an Inheritance; and though it shall be left of them for a time, and shall enjoy its rest, yet he will cause it to be inhabited and tilled by them again; and when they are in the Land of their Enemies He will not utterly cast them away, nor wholly abhor them, but for their good will remember the *Covenant* He made with their Ancestors. *Levit. Ch. 26.* whole Chapter.

In the last place, *Moses* receives *Laws* and *Directions* concerning persons * and things that the end of them had no mind to stand to them. (1.) A person (n) vowed was of these personal Vows was only that they should pay the price of their redemption to the Priests, who was to set the value. This estimation was to vary according to the difference of Sex and Age. (1.) The Redemption of a Male from 20 years to 60 was to be 50 Shekels of Silver, according to the Shekels of the Sanctuary: of a Female of the same age but 30. (2.) Of a Male from five years old to 20, 20 Shekels; of a Female 10 Shekels. (3.) Of a Male from a month old to five years old five Shekels, of a Female three Shekels. (4.) Of a Male from 60 years old and upwards, fifteen Shekels, of a Female ten Shekels. But in case any person be grown poor (who possibly was of either for their ability when he vowed) so that he be not able to pay the rate set according to this maintenance, then it was left to the discretion of the Priest to set a reasonable rate upon him, according to his ability, Chap. 27. from 1. to 9.

2 Kings 4. 1. *Tackum.* (n) For these Vows of persons they were usually made in some time of affliction or distress, as when married persons had no Child, they did sometimes Vow, That if the Lord would please to give them a Child, they would give that Child unto the Lord, which was *Hannahs Vow*, 1 Sam. 1. 11. And capable of, as for drawing of water, or hewing of wood, which the *Gibinites* afterwards did, Job. 9. 27. Or if things that were necessary for the repair of the Tabernacle, and other such like services, which accordingly they did perform, or else paid the price of their Redemption here prescribed.

(2.) Concerning *Beasts* devoted to God: 1. *Clean Beasts* devoted were to be given as they were to God, and not changed for others; which if any man attempted to do, both the *Beast* that was changed, and that which was put in its place shall both be consecrated to God. 2. *Unclean Beasts* devoted might be redeemed at such a price as the Priest should value them at, the person redeeming them adding a fifth part to the price and estimation; the Lord laying this penalty that men might learn to be stable-minded in such voluntary Vows, *Levit. 27.* from *vers. 9.* to 14.

3. Concerning *houses* * devoted, which might be redeemed, paying the value of them set by the Priest, and adding a fifth part more to the price set upon them; but if they did not redeem them before the year of *Jubilee*, the Priests were to have the perpetual possession of them, *vers. 14, 15, 21.*

(4.) Concerning *Fields* (o) or *Lands* devoted, (1.) Such as were part of the *Votaries* Inheritance, the Priest was to set an estimation or price upon according to the quantity of seed that would sow the Land so devoted, and that price he that would redeem the Land was to pay to the Priest, and a fifth part over and above, and he was to pay according to the rate of fifty Shekels for so much Land as required an *Omer* of Barley to sow it, if it was devoted immediately after the year of *Jubilee* was past; that is, reckoning from *Jubilee* to *Jubilee* a Shekel for a year. If it required two *Omers* to sow it, then they were to pay an 100 Shekels, and so proportionably according to the quantity of seed that would sow it. But if he devoted it sometime after the *Jubilee*, then the Priest shall rate it according to the years that remain unto the *Jubilee*; and if the former Owner would not redeem it when the Priest had set a price upon it (so that the Field was by the Priests order sold to another) then the Owner afterwards could not redeem it, but it was to be for ever alienated from him. And though he that bought it of the Priest might enjoy it to the year of *Jubilee*, yet then it was not to return to the first Owner, but to the Priests (by whole order it was sold) yet so as the Priests were at the *Jubilee* to sell it again to some of the same Tribe; and first of all to the nearest Kinsman of him that vowed it, if he would buy it, because the Land of Canaan was to be divided among the other Tribes, and not among the Levites, who

* This was done as designing to obtain from God life, healthful, and prosperous Habitations in them.

(o) This was usually done in expectation of having their Fields yield the greater increase.

who were to have no part or Inheritance allotted to them therein, [see Numb. 18. 20.] and the portions of the Tribes were not to be confounded, Levit. 27. from vers. 16. to 22.

(2.) Such Lands as were purchased by the Votary, might be devoted by Him till the year of Jubilee, and no longer; for then they were to return to him of whom they were bought. And if the Devoter would redeem it for that term, the Priest was to set the value according to the remainder of years to the Jubilee, (p) and in such a case he was not to add a fifth part, as in the redemption of his Inheritance, Levit. 27. from vers. 22. to 26.

(5.) The First-born of clean Beasts were not to be devoted to God being His before, [Exod. 13. 2.] but if any devoted any unclean (q) Beast it might be redeemed according to the Priests estimation, adding a fifth part over and above to the price set. If it were not redeemed, it was to be sold, vers. 26, 27.

to the Lord, yet the price of it might be of use for the repair of the Sanctuary and maintenance

(p) Talis ager redimendus erat pro rata annorum remanentium usque ad Jubileum.

(q) Though an unclean Beast might not be offered in Sacrifice to the Lord, yet the price of it might be of use for the repair of the Sanctuary and maintenance of the Priests.

(r) V. 28. Omne quod Domino consecratur i. e. Omnia que Deo voluntur to genere vestri quod Cherem hic appellatur, & Græcè dicitur ἀνὰ δόξα vendi, aut redimi non poterunt. Nam hæc est peculiaris hujus voti natura ut quod per illud voluntur absolute, perficere, & irrevocabilitate Deo conferretur. Freidlib. A Devotum was more than a single Vow, whereof there might be redemption, but a thing absolutely devoted could not be redeemed. Concerning this, some were devoted by God, as the Inhabitants of Jerico, the Amalekites, Deut. 25. 19. Some by man in special Vows, as the Canaanites, Numb. 21. 2. 3. and some were adjudged to death for sin, Exod. 22. 20. and to the latter the Hebrews do apply this Law. Ainsworth.

(7.) The Tythe of the Land, both of the Seed and of the Fruit, was holy to the Lord, and might not be redeemed, except a fifth part were added to the value thereof. Which was probably so ordered to make sure that the Levites should lose nothing by the enjoining of the Owners that desired to buy or redeem their Tythe. And as to the tythe of Cattel, he that was to pay it was not to give what he would himself, but that which in numbring the Cattel (as they came forth) happened to be the tenth, and was marked with the red Rod of the Tything-man, that Beast he was not to change, whether it were good or bad. If he offered to change it, both it and the change thereof were to be holy to the Lord, and not to be redeemed. Which penalty was inflicted (as it seems) to prevent fraud in the Owners. These are the Statutes, and Judgments, and Laws which the Lord made between Him and the Children of Israel in Mount Sinai, vers. 30. to the end, and gave them unto them by the hand of Moses.

Levit. 27. from v. 30. to the end.

SECT. XLII.

WE are now come to the Book of Numbers. It contains an History of thirty eight Years and nine Months, viz. from the beginning of the second Month of the second Year after Israel's coming out of Egypt, to the beginning of the 11th Month of the 40th Year after their marching out. This may be evinc'd by comparing, Numb. 1. 1. with Deut. 1. 3.

(s) The Book of Numbers.

The Book was so called (s) because at the beginning of it, the numbering of the Tribes and Families of Israel is enjoined, and their several Journeys from Egypt to Canaan are numbred. It contains a Narration, 1. Of Israel's preparation for their March from Mount Sinai throw the Wilderness to the Land of Canaan. 2ly, Their Journey it self, with the several stations of it. And in order to prepare them for their

Chap. 4. the Old Testament: Methodiz'd.

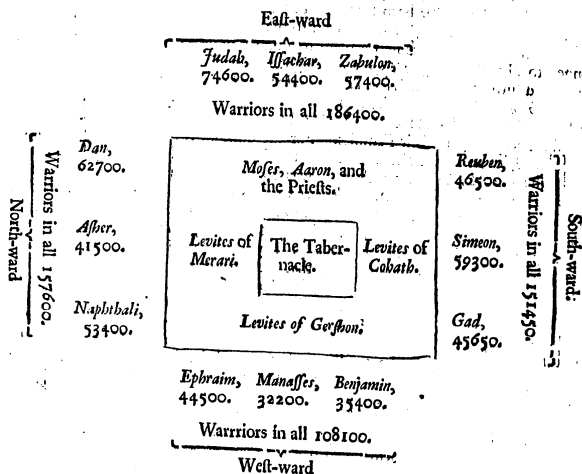
their Journey, on the first day of the second month (x) of the second year, after their departure out of Egypt, God commanded Moses and Aaron, and the Heads of the Tribes, which were twelve, to take the number of all the males of the Children of Israel that were fit for War: (except the Levites) viz. from 20 years old to 60, and Families: which was accordingly performed, and the numbers of each Tribe are expressed in particular, and of all in general, which amounted to 603550, being just the same number (u) which was taken seven months before when they were tested for a Contribution to the building of the Tabernacle. But the Levites God commanded should not be numbred or reckoned in this account, being not appointed for War, but for the Service of the Tabernacle, (x) viz. some of them to set it up, and take it down, and others of them to remove and carry it from place to place, as occasion required. And none that were not of the Tribe of Levi might meddle with it, or help to take it down or set it up, upon pain of death.

Numb. 1. whole Chapter.

SECT. XLIII.

GOD now prescribes the Order of the Tribes encamping about the Tabernacle with their Standards, and how the Levites should Encamp nearest to it, and the Order to be observ'd by them all in their Marches; and to cut off all matter of contention, the Lord Himself appoints to every Tribe their several place.

The Order prescribed for their Encamping was according to this Scheme.



. Thus

Thus we see in what excellent Order the twelve Tribes were disposed in their Encamping about the Tabernacle. The Priests and Levites were to pitch their Tents round about it. But the Tribes at some distance from it, possibly at the distance of two thousand Cubits, which is an English mile; for such a space we find was between the Ark and the people when they passed over Jordan, Josh. 3. 4. The Lord commanded that three Tribes should quarter together under one Standard, which the Chief of the Three carried, and so the whole Host consisted of four great Brigades or Battalions. The Tribe of Judah (out of which the Messiah was to spring) has the Preeminence, and is to March foremost as Captain of the rest, and so Judah hath the dignity of the First-born, which was taken from Reuben, neither can Reuben withstand it, because God hath so ordered it. And thus we may conceive what a glorious sight it was to behold the Tribes thus orderly disposed in their several places, and therefore it is no wonder that Balaam was stricken with admiration to behold it, Numb. 24. 5, 6, and that He cried out, How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel, &c.

Numb. 2. whole Chapter.

SECT. XLIV.

IN the next place we have set down the Families and Kindreds of Aaron and Moses. Aaron is mentioned in the first place, because his Sons as being Priests had the Preeminence of Moses's Posterity, who were but ordinarily Levites. And though there be no particular mention of Moses's Sons, yet they are included among the Kohathites, of which Family Moses was, *vers.* 27. The Lord orders Moses to give the Levites to Aaron and his Sons, to assist them in their Ministration at the Sanctuary, and in that Service and Worship which God had given in charge to Aaron and the whole Congregation to perform, and they were to have the Sacred things of the Tabernacle under their Custody and Charge, which the Children of Israel must have been charged with, had not the Levites been separated to take that Charge upon them in their behalf. But though the Levites were given to the Priests to be helpful, and subservient to them in things that were fit for them to do, yet in those things that peculiarly belonged to the Priests Office (y) they might not intermeddle upon pain of death. The Lord further declares, That He had taken the Levites to be His in stead of all the first-born Males of the Children of Israel, (z) [Exod. 13. 2.] and therefore orders Moses to number all the Male-Levites from one Month old and upwards; which was done according to their Families. For the Sons of Levi being Gershom, Kohath and Merari, of them the three Families of the Levites descended. The whole number of the Male-Levites thus reckoned, was found to be 22300. (a) But taking out their first-born (namely, such first-born as were born to them from the time of their coming out of Egypt, when God did first Challenge the First-born to be His, in remembrance of his slaying all the First-born among the Egyptians, see Exod. 13. 2.) which were upon that account the Lords as they were the First-born, and were not therefore to be reckoned among those that were to be given to Him in stead of the First-born of the other Tribes; I say, taking out these First-born, which were 300, then the number of the Levites given to the Lord amounted only to 22000. * All which were assumed to the Service of God in lieu of the First-born of all the rest of the Children of Israel. (b) And because the number of the First-born-Males of all the Children of Israel, in the twelve Tribes, exceeded this number of the Male-Levites 273, see Numb. Ch. 3. *vers.* 43. therefore was there laid upon them for every of those superfluous Heads, five Shekels a man by way of Redemption, (which was the price they afterwards paid for the Redemption of the First-born, Numb. 18. 15, 16.) and it was given to Aaron and his Sons. And 'tis like that it was either decided by lot who among them should pay this Redemption-Money, and who not, or it was paid in common by them all.

(y) *Ps.* 10. The Levite in respect of the Priests peculiar Office was a stranger.

(z) That is, in stead of all the first-born Males that were now at present among them. For all the first-born Males after this both of Man and Beasts were to be redeemed or given to the Priests, Numb. 18. 15.

(a) So much those three sums make, mentioned Numb. 3. *vers.* 22, 23, 34.

* The number of the Male-Levites reckoned from 30 years old to 50 was but 8480. Numb. 4. 48.

(b) *Ps.* 41. 'Tis said the cattle of the Levites shall be taken in stead of all the Firstlings of the cattle of the Children of Israel, that is, As the Levites were taken for the first-born of the Israelites, so the Levites cattle were taken in exchange for the first-born of the Israelites cattle.

The

The Levites being thus numbered, and their Places and Order how they should pitch about the Tabernacle being prescribed, now the time when they should enter upon their Office is appointed. At the age of 25 years they were to enter as Novices, and Substitutes in some inferior Offices and Ministrations of the Tabernacle, [Ch. 8. 24.] but they were not to enter into a full execution of their Office till the age of 30, and then they were to continue in it till 50: and though after 50 they were to be exempted from the harder and most laborious Services of the Tabernacle (such as removing and carrying the holy things thereof); yet still they were to be assistant to their Brethren as Overseers, to see that the Work was done; and besides they were still to be employed in teaching and instructing the people; And in their several Cities (as being well experienced in the judicial Laws) they were to judge of matters brought before them. See Numb. 8. from 23. to the end.

The time of their entering upon their Office being thus ordered, in the next place to prevent confusion and ambition among them, each Family of the Levites hath its particular Service (c) appointed.

1. The Charge of the Sons of Gershom were, (1.) The ten Curtains of fine twined Linen; blue, purple and scarlet. (2ly.) The eleven Curtains of Goats hair that were laid over them. (3ly.) The covering of Ram-skins died red. (4ly.) The covering of Badgers-skins which lay over all, and the Hangings for the door of the Tabernacle, and for the Courts, Ch. 3. 25, 26, and Ch. 4. 25, 26.

2. The Charge of the Sons of Kohath was the Ark (d) and the Table of Shew-bread, (e) and the golden Candlestick, and the Altars, and all the most holy things. When the Tabernacle was to be taken down and removed, the Priests only were to do it, and wrap up the most holy things in coverings of blue or scarlet, and to put coverings of Badgers-skins over them (which are called the Clothes of Service, Exod. 31. 10.) and then to deliver them to the Kohathites to bear them on their Shoulders, (f) who might not otherwise touch them upon pain of death. So that though their Office was most honourable, because they had the charge of the most holy things, yet it was also perilous and burdensome, Ch. 3. 31. Ch. 4. 15.

touch so much as the Staves of the Ark uncovered. For the Staves were not to be taken out of the Rings of the Ark, Exod. 25. 15.

(c) *V. 7.* And the continual bread (shall be throned,) intelligit, cum ad quietem terre promissionis pervenerint. In deserto enim sicut non habent Sacrificia in Festis aut Sabbatis, ut clare dicitur Act. 7. 42. & Amos 5. 25. ita nec offeruntur panes, quod erat genus quoddam Oblationis aut Sacrificii; nec thus, aut vinum, quod adjungit solitas: illa ab omnibus generibus operati. Jamten.

(f) The Ark indeed was sometimes carried by the Priests, see Deut. 31. 9. so when they passed over Jordan, Josh. 3. 6. and compassed the Walls of Jerico, Josh. 6. 6. but ordinarily this Service was performed by the Levites, see Deut. 31. 25. especially till the number of the Priests was more increased.

3. The Charge of the Sons of Merari were the boards of the Tabernacle, the Bars, the Pillars, the Sockets, Pins, Cords and Vessels thereof, and the Pillars of the Court, &c. Ch. 3. 36, 37. & Ch. 4. 31, 32.

Eleazar, the eldest Son of Aaron, was to be Chief over the chief of the Levites, viz. the Kohathites that had the Charge of the most holy things, and his Brother Ithamar over the Gershomites and Merarites. To his inspection and care also of Eleazar was committed the Oil for the Lights, the sweet Incense, the daily Meat-offering, and the anointing Oil, and the over-sight of the Tabernacle, and to appoint the Kohathites, every one to his several burden. And Moses and Aaron are charged that all the holy things of the Sanctuary should be so covered that the Kohathites might neither see nor touch what they should not, which if they should do, they would be in danger of being cut off, and to die for it. (g)

For the holy fire, that was always to be kept alive upon the Altar; 'tis like, when the Tabernacle was removed, 'twas put into some Pot or Vessel, and so preserv'd still with supply of wood.

Numb. Ch. 3. whole Chapter.

Numb. Ch. 4. whole Chapter.

(c) *V. 3.* All that enter into the Holy, i. e. qui ingreditur in eorum vel turmam ministrantium in Tabernaculo, nempe ut operentur in eo.

(d) *V. 6.* Shall put in the staves thereof, i. e. into the cases or coverings prepared for them, that so the Levites might not

(g) *Alleg.* though a Levite, for such a transgression was sinners dead, 2 Sam. 6. 7.

SECT. XLV.

The Levites thus set apart, were with all due Solemnity consecrated to God and his Service. But lest they should think themselves equal to the Priests, they are neither Consecrated at the same time, nor with the same Ceremonies. The Consecration of the Priests took up seven days, [see Exod. 29. 35. Levit. 8. 33.] but this of the Levites was done in one day. The manner of it was thus, 1. *Moses* was to take the Levites, and to cleanse them, which was to be done by sprinkling the water of purifying upon them, (which was made with the ashes of the red Heifer, (b) mentioned, Ch. 19.) and then to shave off all their hair, which was another sign of Purification, [see Levit. 14. 8, 9. & Numb. 6. 9.] and to wash their Clothes. By which Rites was signified what great holiness and purity God requires in those that are to be employed in Sacred Functions. 2ly, The whole Congregation being there assembled, and the Levites being brought before the Lord, some of the chief (i) of the Children of Israel, in the Name of the rest, were to put their hands (k) upon them, thereby testifying that they did now freely offer them to the Lord, to be wholly set apart for his Service. 3ly, Then Aaron was to present them * to the Lord, which possibly he did by making them turn themselves towards the four Quarters of Heaven, thereby signifying they were offered up to the Service of the great God of the whole World, [see Exod. 29. 24.] 4ly, Aaron and his Sons were to offer two young Bulls, one for a Burnt-Offering, the other for a Sin-Offering, to make atonement for them. The Levites themselves were also to lay their hands on the heads of the Bulls, by that Rite, testifying their Faith in the Messias, prefiguration by those Sacrifices, by whom they expected forgiveness of sins, and Sanctification for the work of their Ministry. 5ly, Then Moses was to present the Levites unto Aaron, giving them unto him, and his Sons the Priests, for perpetual Assistants and under-Ministers. These things being performed, the Levites were to go into the Court of the Priests, (for into the Tabernacle it self they might not enter) and to do there the Service (l) belonging to them; and to be subservient to the Priests, when they offered those Sacrifices, whereby atonement was made for the sins of the people: that to all things being done according to the appointment of God, he might be pleased with the people, and fend no Plague (m) upon them, which otherwise he would do, if they themselves intermeddled with these holy Services. All these things were done according as here enjoyned. And so the Levites entered upon the actual execution of their Office.

Numb. Ch. 8. from vers. 5. (n) to 23.

SECT. XLVI.

Moses having now fully finished the erection of the Tabernacle, and ordered all things thereunto belonging, and having since numbered the people, and placed the Tribes and the Levites in their several Stations about the Tabernacle; and having Consecrated the Levites, and appointed them to their particular Charges, the Priests before mentioned (Ch. 1. 4.) that were set over the numbering of the people brought their Offerings for the carriage of the Tabernacle in their Marches and Removals; viz. Every two of these Priests offered one covered Waggon, six in all; and every Prince an Ox, twelve in all. Moses hereupon gave two Waggon and four Oxen to the Gershonites for their Service, and four Waggon and eight Oxen to the Merarites for

Chap. 4. the Old Testament Methodiz'd.

for theirs, because under their Custody and Charge were the boards and heavy things of the Tabernacle [see Chap. 3. 36.] and therefore twice as many Oxen and Waggon were allotted to them. To the Kohathites, because the Charge of the most holy things belonged unto them (which they were to carry upon their Shoulders) they had no Waggon assigned them. These things being done, the twelve Princes, the Heads of their Tribes brought their great and splendid Offerings for the more solemn and magnificent dedicating of the Altar. Indeed Moses first offered Burnt-Offerings and other Sacrifices thereon seven days together, for the Consecrating of the Priests [Levit. 8.] which was in the first month of the second year, and the next day after Aaron and his Sons offered Sacrifices thereon for himself and the people in general, [see Levit. 9. 7.] But now in the second month of the second year, when the Tribes were all placed about the Tabernacle, the Princes brought their Offerings twelve days together. And because these were the first Offerings that were offered for any particular Tribes, they were said to be offered for the dedicating of the Altar; that is, for the more solemn dedicating of it to those holy Uses and Services to which it was at first ordain'd; and they were said to be offered not on the day it was first, but on the day it was most fully and completely anointed and dedicated. These Offerings being to be offered not altogether, but on twelve days successively, upon the first day Nabshon (from whom David, and according to the Flesh our Lord and Saviour came) made his Offering for the Tribe of Judah, which was one Silver Charger of an 130 Shekels for the use of the Altar of Burnt-Offering, one Silver Bowl of 70 Shekels, both full of fine Flower mingled with Oil for a Meat-Offering, one Spoon of ten Shekels of Gold full of Incense, one young Bullock, one Ram, one Lamb of the first year for a Burnt-Offering; one Kid of the Goats for a Sin-Offering, and for a Sacrifice of Peace-Offerings two Oxen; (o) five Rams, five He-Goats, five Lambs of the first year. This was the noble Offering of Nabshon, and every one of the Princes of the other Tribes, each one on his day in his order offered the like Offering both for kind and quantity. After all these things were thus done, Moses went into the Tabernacle to receive further Directions from the Lord; and the Lord spake unto him from the Mercy-Seat according as he had promised (p) to do.

Numb. Ch. 7. whole Chapter.

SECT. XLVII.

Certain Laws are now given them which did concern the whole Congregation. First, Touching removing those that were defiled by Leprosy, or had a running Issue, or had touched a dead body, out of the Camp, till they were cleansed and purified according to the Order prescribed in that case. For seeing the divine Presence was among them, and they encamped round about the Tabernacle, it was fit they should keep themselves from all uncleannels, Numb. Ch. 5. from 1. to 5.

2ly, When any man or woman shall commit any sin whereunto by reason of humane frailty they are subject to fall, to wit, in regard of any wrong done to their Neighbours, (which is a sin highly displeasing to God) then they shall confess their fault and make satisfaction, not only by restoring the whole Principal, but by adding a fifth part (q) thereunto. But if the party were dead to whom the wrong was done, then the recompence must be made to his Heir or next Kinsman, (r) and if there be no such Kinsman to be found, then must the recompence be made to the Lord; that is, appointed to the Priest, whom the Lord had appointed to be his Receivers. And it is no otherwise ordered in this than in other things.

yea in some cases four-fold and five-fold. But those Laws were enacted for such against whom the Crime was proved by witnesses in a legal way. But this is for those that did voluntarily commit the wrong they had done, in which case the Lord imposeth a lighter penalty.

(r) This the Hebrews understand of trespasses done to strangers. For they say there is no man in Israel without an Heir or Kinsman, either child or Brother, or other of his blood.

For God had appointed the *Priests* to receive in *his Name* whatsoever was due unto Him; all the *Offerings, Heave-Offerings*, and whatsoever was not burnt for his Service upon the Altar, the *Priest* was to have, with the *First-fruits*, and things vowed. So that whatsoever any man gave the *Priest* as due to God, the *Priest* was to have for himself, for to him God * hath given it. *Numb. Ch. 5. from 5. to 11.*

* See Exh. 44. 30.

(1) Why there was not such a Law appointed for the trial of the Husband if his Wife were jealous of him, these reasons are given; 1. Because women, by reason of their subjection to their husbands, were not fit to have this liberty to call their husbands to such a Trial; 2ly, Because the Adultery of the Wife is more mischievous to that particular Family than the Adultery of the Husband, in regard that a Ballard-issue is brought in thereby to inherit the Estate. Yet we find that the woman could divorce her Husband, *Mark 10. 12.*

3ly, Concerning the Husbands jealousy, and suspicion of his Wives honesty, and the means how to clear her. There is a strict Order (s) appointed by the Lord for her Trial in this case. And possibly it was prescribed the rather at this time both to prevent the defiling of the Camp by such Uncleanness, as also to keep Wives in awe with the fear of this Trial, and to prevent the inconveniences that might arise by the jealousy of men, where their Tents and dwellings were so near together. And possibly God allowed them to bring their Wives whom they suspected to this Trial, partly for the hardness of their hearts, and partly lest their Wives should be subject to a greater mischief for want of such a Trial, to wit, of being cast off or killed, or otherwise injur'd by their Husbands in the rage of their jealousy. The jealous Husband was therefore to bring his suspected Wife to the Priest, and the Priest was to bring her to the door of the Tabernacle, that so perceiving her self, as it were, before Gods Tribunal, the very fear of Gods all-seeing Eye, and the shame that would fall upon her in the eyes of all the Congregation now gazing upon her, might deter her from submitting her self to this Trial if she knew her self guilty. Then the Priest was to offer an Offering for her, viz. the tenth part of an Ephah of Barley-meal. The intent of this Offering seems to be that it might be a testimony that she did willingly offer her self to be tried by the Lord, to whom the presented this Offering by way of atonement for her other sins, desiring thereby mercy from the Lord for them, for the sake of the Messias promised; but as to this particular, the left her self to him to be dealt with according to her deserts. And whereas other Meat-Offerings were of fine Wheat-flower, and to be accompanied with Oil and Frankincense, (signs of joy and gladness of heart) this was to be of Barley-meal without either of them, to express the sad and doleful condition of this suspected woman; and it being an Offering of Jealousie, occasioning iniquity to be remembered, therefore nothing implying sweetness or joy was to be joyned to this Offering; And the Priest was to take water out of the holy Laver, and to put it into an earthen Vessel, and to mix with it the dust of the floor of the Tabernacle. The drink was in this manner to be made distastful, to put her in mind of the bitter Curse that would follow upon her drinking of it, if she were guilty. No doubt all these things were thus to be done, to strike a greater terror into her, and that if she were guilty, she might not dare to put her self upon this severe Trial. Then the Priest was to set her before the Lord, and to uncover her head, not only thereby to expose her to the view of all the people, but to make other women also careful not to give their Husbands occasion of jealousy; as also to signify to her that it was in vain for her any longer to hide her sin if she were guilty, for God would now lay open, and discover what she was to the eyes of all Israel. Then the Priest putting the Offering of Jealousie into her hands, and taking the bitter water that causes the Curse into his own; He was to adjure her upon her Oath to declare, Whether she were innocent or no? saying to her after this manner, If thou be innocent, thou shalt be free from the bitter effects of this water thou art to drink; but if thou be guilty, the Lord make thee a Curse and an Oath among thy people; that is, make thee a fearful example of his wrath and indignation, by causing thy Thigh to rot, and thy Belly to swell, that in time to come when any of the people are so ill dispos'd as to use a fearful Curse and Imprecation upon any persons whatsoever, they may make mention of thee, desiring that such a Plague may fall upon them as fell upon thee, [see Jerem. 29. 22.] The Priest having thus spoken, the Woman was to answer hereto Amen, Amen; that is, be it unto me as thou denouncest. Then the Priest was to write these Curses in a scroll of Parchment, and sprinkling some of the bitter water upon the writing, He was to scrape it off into the water which the woman was to drink, thereby to assure Her that the Curse threatened would certainly fall upon her, if she were guilty; and as sure as the saw the writing of the Scroll scraped off into the Cup, so sure the water and the Curse with it would pass into her bowels. Then the Priest was to take the Offering of Jealousie out of her hand, and to wave it before the Lord, and then to offer it

upon

upon the Altar, having first taken an handful out of it to burn (s) upon the Altar as a Memorial to the Lord to be gracious to Her, if she were innocent. These things being done, the Priest was to give the bitter water to the woman to drink, and she was to drink it accordingly. And if she were innocent the water did no way hurt her, nay, if she had been barren before it made her fruitful, God thereby recompensing her for the shame she had undergone by being suspected, and thus severely tried. But if she were guilty the dreadful punishment before threatened certainly fell upon her, and her Husband was held guiltless and blameless in putting Her upon this Trial; though it is probable that Husbands were not allowed to bring their Wives to this dreadful Trial, unless they could shew that their Wives had given them some just cause of Jealousie.

Numb. Ch. 5. from 11. to the end.

SECT. XLVIII.

THE Lord having thus ordered the things that concerned his people in the general, He now gives directions concerning such persons who desired by a particular Vow to separate themselves from the ordinary course of men, that they might more freely and wholly dedicate themselves unto him, and that in a more strict and pure course of living than other men used. Such persons as these were hereupon called Nazarites, that is, separate from others, as being bound to a peculiar Profession and course of life. And the Lord was pleased to allow of them, first, That their example might allure others to a strict course of holiness, these being indeed the Mirrors of their times, and admired among the people, Lam. 4. 7. Her Nazarites were purer than Snow, they were whiter then Milk. 2ly, That they might be Types and Shadows of Christ, who was indeed the true Nazarite, even holy, harmless, undefiled, separate from Sinners, Heb. 7. 26. and was therefore by the Providence of God (though upon another ground, namely, his dwelling in Nazareth) called a Nazarene or a Nazarite, *Matth. 2. 23.* Concerning the Nazarites these things are observable,

1. The persons that might separate themselves by this Vow were either men or women.

2. Being to give themselves wholly to the Service of God during the time of their separation, they were to vow to abstain from Wine, strong Drink, Vinegar, or any Liquor of Grapes or Raisins dried or moist, or any thing that came of the Vine. And this and other Laws that concerned these Nazarites they were to observe only during the days of their separation, as is expressed, *vers. 4. 5. 6.* There were indeed some Nazarites perpetual during their whole life, such as were Samuel, 1 Sam. 1. 28. and Sampson, Judg. 13. 7. and John Baptist, Luke 1. 15. But these Nazarites concerning whom these Laws here are given, were such as did of their own accord take on them the vow of a Nazarite for some certain time, (1.) some for a longer, and some for a shorter, as they pleas'd themselves.

3. The man during the time of his separation was to keep his hair uncut, that it might be a Memorial to him of his separation and consecration to God. For the chief thing that God required of these Nazarites was inward purity and holiness, these outward Ceremonies being only signs and remembrances to them of it. This Law of not cutting the hair is to be understood only of men, and not of women-Nazarites, because their hair was always kept uncut, and so could not be to them a Memorial of their Consecration. But for men-Nazarites this was enjoined, 1. As a sign of their cleanness from pollutions; for when they were casually defiled, *vers. 9.* and were cleaned from their impurity, their hair was to be shaven off, and therefore keeping their hair uncut, was a sign that they had kept themselves from being defiled. 2ly, That it might be a sign of their special subjection to God, as the womans long hair was a sign of her subjection to her Husband, 1 Cor. 11. 5. 10. 3ly, That the neglect of trimming their hair might be a sign of their mortification to the World, and the neglect of the outward adorning of their Bodies might be a sign how wholly they were intent upon the Service of God, and the adorning of their Souls.

(s) Pars Sacra fecti sarniaci fuit Deo cre-mata, reliquo cedente in usum sacerdotis. Janfon.

(t) See Acts 18. 18. & 21. 24.

4. He was to keep himself from being defiled with any dead body; He was not to touch, mourn for, or bury his own Father or Mother, Brother or Sister when they died, whereby we may see that as much exaltation and freedom from legal impurity was required of the Nazarite as of the High Priest, *Levit. 21. 11.* Hereby he was taught what spiritual purity and holiness God required of him, and how he ought to moderate his sorrow and natural affections for his nearest Relations, who had a sign of his Consecration to God upon his head, (*viz. his long hair,*) which ought to be a Memorial to him that He ought to endeavour after a great and singular degree of holiness. And therefore if any one casually died by him whereby he became legally defiled, his hair was to be cut off that new hair might come in the room of it, whereby was intimated how strict God is in exacting purity in those that Consecrate themselves to his Service. And this was to be done on the seventh day, for that day was the usual day of cleansing for those that were defiled by the dead, as we may see *Numb. 19. 11, 12.* And though it was no fault in the Nazarite that a man dy'd suddenly by him, yet because He was in a condition disagreeable to the Law that enjoined Him not to come nigh unto any dead body, therefore He was on the eighth day to bring an Offering for his cleansing, *viz. two Turtles or two young Pigeons, the one for a Sin-Offering, and the other for a Burnt-Offering, and a Lamb of the first year for a Trespass-Offering, and the Priest was by these Sacrifices to make atonement for him.* This being done, He was to Consecrate his head again; that is, renew his Vow of Nazariteship, and to begin again to observe the very same number of days of separation which before his defiling He had vowed to God; and the former days He had observ'd before his Nazariteship was defiled, were to be reckoned as lost, and not to come into the account of the days that were vowed. 4ly, When the Nazarite hath fulfilled his Vow, and is to be discharged thereof, this Law must be observed; He must be brought to the door of the Tabernacle and there must offer. 1. A Lamb of the first year for a Burnt-Offering. 2ly, An Ewe-Lamb of the first year for a Sin-Offering. 3ly, A Ram without blemish for a Peace-Offering. 4ly, A Basket of unleavened-bread, Cakes of fine flower mingled with Oil, and Wafers of unleavened-bread mingled with Oil, and the ordinary Meat-Offerings and Drink-Offerings appointed for appendices to all Sacrifices, see *Numb. 28. 2ly.* He shall shave off his hair, (*u*) [which was the sign of his separation] and put it into the fire under the Sacrifice of Peace-Offering, that is, not the fire on the Altar of Burnt-Offerings, [for there only the fat of the Peace-Offering was to be burnt] but the fire under the Chaldrons or Pots wherein the Peace-Offerings were boiled. And whereas the right shoulder of all the Peace-Offerings was due to the Priest *raw* [see *Levit. 7. 32.*] here he was to have the left shoulder also when sodden, and this was his peculiar portion of the Nazarite's Ram, which in other Oblations was not his due. This left shoulder therefore the Priest was to take with one unleavened Cake, and one unleavened Wafer, and putting them upon the hands of the Nazarite, and putting his own hands under the Nazarite's hands, He was to wave them before the Lord, and so they became his portion with the wave-breast and heave-shoulder; the rest of the flesh and bread was to be eaten by the Owners that presented them. These are the Offerings which a Nazarite, who is to be discharged of his Vow, is to offer, besides what of his own free will he shall vow to give out of the estate which he hath gotten, and wherewith God hath blessed him. The former Offerings were prescribed by God, and so necessarily to be offered both by Poor and Rich; but if the Nazarite being rich vowed any more Offerings, He must perform his vow accordingly. These things being performed, the Nazarite was discharged of his vow, and had liberty to drink Wine again, if he thought good.

Numb. 6. from 1. to 22.

SECT.

SECT. XLIX.

The Lord now prescribes to Aaron and his Sons how they should solemnly bless the people, *viz. lifting up their hands,* (*x*) they should say unto them, The Lord bless you and keep you, the Lord make his face shine upon you, and be gracious unto you; The Lord lift up his Countenance upon you, and give you peace. Thus they were to put Gods Name upon the people: that is, to bless them in his Name, and the Lord promises thereupon to bless them.

Numb. 6. from 22. to the end.

SECT. L.

God now Commands two (*y*) silver Trumpets to be made for Aaron's two Sons Eleazar and Ishamar. (*z*) The use of these Trumpets was, (1.) To assemble the Congregation before the Lord in his Sanctuary. (2ly.) To give warning and direction for their marching towards the Land of Canaan. (3ly.) To encourage the people when they went forth to War. (4ly.) To excite their joy and rejoicing at their solemn Festivals. They were to blow with both Trumpets when all the people Sons. But the number of Priests increasing in Salomon's time, there were ad 120 Priests founding with Trumpets, 2 chron. 5. 12. These Trumpets were signs of the ministry of the Word, and the Office of Teaching discharged by men called and fitted.

Dispensation was to last. And when the people were to go out to War, the Priests were to sound an Alarm, which was to be a sign to them that the Lord remembered their danger, and would help them against their Enemies. They were also to blow with these Trumpets on their solemn Festivals (*b*) and days of rejoicing, and on their new Moons over their Burnt-Offerings and Peace-Offerings, and this was to perform this Service in faith of Gods mercy, and with joyful and glad hearts, the Lord would remember them and would hear their prayers, and accept their Sacrifices.

Numb. 10. from 1. to 11.

the people might entertain the sound thereof, as given by the direction of God, and accordingly conform themselves thereunto, see *Numb. 31. 6. 2 Chron. 13. 12.*

(a) V. 7. clangitis & non Tarantantizabitur. Hic distinguit inter Clangere & Tarantantizare. Freidlich.

(b) V. 10. In their solemn days wherein honest cheerfulness was not only allowed, but enjoyned, *Deut. 16. 14.*

SECT. LI.

About this time Jethro Prince of Midian (a Country lying south from hence towards the Red-Sea) Father-in-law to Moses, repaired hither to give his Son-in-law a visit, and brought with him Zipporah his Daughter Moses's wife, and his two Sons Gershom and Eliezer, which were left with him when Moses went into Egypt. See *Sect. 60. of Chap. 3.* Moses hearing of his coming, went out to meet him, and did Obedience to him, and kissed him, and bringing him into his Tent, He acquainted him with all the wonderful things the Lord had done for them: Jethro blesses God, and Congratulates to Moses and the whole people of Israel their Deliverance out of the Egyptian Bondage; he openly declares both by word and deed his Faith and Devotion towards the God of Israel; Now (says he) I am assur'd

the

the God of Israel is greater than all Gods; for in the thing wherein the Egyptians were proud and haughty, he was above them. And *Jethro* after the manner of the Patriarchs (c) offered Burnt-Offerings and Sacrifices of Thanksgiving * unto God; and Aaron and the Elders of Israel came to pay their Respects to him, and to Feast with him upon those Sacrifices before the Lord; (d) that is, in the fear of the Lord, and having the Lord in their eyes, and being sensible of the Majesty of God appearing in the Cloudy Pillar. On the morrow after *Moses* sat to judge the people, and the people stood by him from Morning to Evening. *Jethro* observing this, and how the people came to *Moses* to inquire of the Lord for them, both concerning religious and civil Affairs, he fairly Chides him for his wearing out himself with continual employment, and the people with continual attendance, and therefore advises him to take a better Course, which he doubted not but by the blessing of God would be much for his own and the peoples ease. Be thou (says he) for the people God-ward; that is, in matters of greater difficulty, and importance (where there is need of one to inquire of God) there do thou still employ thy self in seeking to the Lord for them, and in returning answers from the Lord to them, and shew them the way wherein they should walk, and the work that they should do. But as to other matters of lesser moment, and easily to be decided, chuse out from among the people able men, men fearing God, and men of truth and fidelity, and bating Covetousness, and make some of them Rulers over Thousands, others over Hundreds, others over Fifties, and others over Tens, and let them Judge the people at all seasons in matters of less difficulty; but matters of greater moment let them bring to thee. And so these Rulers will bear some part of the burden with thee, and all will not lie on thy shoulders as now it does, and the people hereby will have their matters sooner determined and dispatched, without so long attendance, and so will go to their several Tents and Dwellings in peace, having their minds quieted. *Moses* consulting with the people about this Proposal, they liked it very well, [see *Dent.* 1. 13, 14.] and so he immediately put it in practice, substituting such Governors under himself; so that every Tribune appointed to Judge over a thousand Families, had under him ten Centurions or Judges that were over an hundred Families a piece; and every Centurion had under him two Rulers that were over fifty Families a piece; and every Ruler over fifty had under him five Rulers, which were set over ten (e) Families a piece. And so it is like the inferiour Officers gave account of those under their Care to their immediate Superiours.

Dent. 1. from 9. to 19.

Exod. 18. whole Chapter.

SECT. LII.

(c) Parallel to this was the original Institution of our English Tything-men, a word still in use in the West-Country, being an Officer to oversee ten men with their Families. This Tythingman is the same Officer which in other places is call'd the Petty Constable.

ON the 20th day of the second month of the second year, after their coming out of Egypt, the Cloudy-Pillar arising from off the Tabernacle, and going in the forefront of their Camp, the Israelites removed from Sinai (where they had staid in that their 12th station a whole year (f) within 13 days, [see *Exod.* 19. 1.] towards the Wilderness of Paran. (g) They marched in such order and array as God had appointed by the direction of *Moses*. Their Camp was divided into four Squadrons, every Squadron consisting of three Tribes. In the Van marched the Tribe of Judah with its associate Tribes, Issachar and Zebulun under their respective Commanders of Thousands, and Hundreds with a Standard having the figure of a Lion. Immediately after them, marched the Gershonites and Merarites, who had the charge of the outward Tabernacle. They marched foremost of all the Levites, that so they might be ready when the Army staid to set up the Tabernacle against the Ark and the other holy things came, that were carried by the Kohathites. The Tribe of Reuben led the second Squadron (in like manner) with its associate Tribes Simeon and Gad with a Standard bearing the figure of a man, as the Jewish Writers tell us. Next to this Standard, and so in the middle of the Camp marched the Kohathites bearing the Ark and the most holy Vessels of the Tabernacle on their shoulders. The Tribe

Chap. 4. the Old Testament Methodiz'd.

Tribe of Ephraim led the third Squadron with their associate Tribes Manasseh and Benjamin, with a Standard bearing the figure of an Ox. The Tribe of Dan with their associate Tribes Asher and Naphtali made up the fourth Squadron, and brought up the Rear with a Standard bearing the figure of an Eagle. The Army being thus set in Order, and ready to march, *Moses* desires *Jethro* * his Father-in-law to go along with them, telling him, They would do him good, and no hurt, for God had promised to be gracious unto them, and to own them for his people; But *Jethro* refused to go, telling him, He would return to his own Country. *Moses* presses him again to go with them, telling him, He might be in stead of Eyes to them in that howling Wilderness, thorow which they were to march; that is, his prudent Counsel (of which they had newly had experience) might very much advantage them, especially in things not particularly directed by God. And if he would please to go along with them, what goodness and bounty the Lord should shew to them, he should share in and partake of. But it seems he refused to go along with them, being desirous to return to his own Country, [see *Exod.* 18. 27.] However either He or some of his Family returned afterwards unto the Israelites; For his Posterity in after-times dwelt among the Israelites in the Land of Canaan, as we may see *Judg.* 1. 16. and *Judg.* 4. 11, 17. and 1 *Sam.* 15. 6.

Numb. Ch. 10. from 11. to 33.

SECT. LIII.

Moses and the Children of Israel now depart from the Mount of the Lord, viz. from Sinai and Horeb, where He had appear'd so Eminently to them, and given them his Law; and the Ark (b) went before them, or in their light, and the Cloudy-Pillar over that, for three days together, (when they marched) to find out a fit place for them to pitch their Tents in. And when the Cloud was lifted up, and the four Squadrons, with the Ark, set forward and marched, *Moses* first a sacred-slee before thee. And when the Ark rested according to the direction of the Cloud, verfabatur in oculis omnium. He said, Return, (i) O Lord, unto the many thousands of Israel; that is, Return I Malvenda. pray thee and remain among thy people, for in thy presence their chief joy and safety consist, [see *Exod.* 33. 14, 15, 16.]

Numb. 10. from the 33. to the end,

SECT. LIV.

THE people being now wearied with their three days march, it seems some that were in the rear of the Camp began to murmur that they were forced to so long and tedious marches; whereupon the anger of the Lord was kindled against them, and He either poured down fire upon them from Heaven, or caused it to break forth upon them from the Earth, and it consumed many of them [see *Psalm.* 78. 21.] The Israelites not knowing what to do, run to *Moses*, having a great opinion of his holiness, and especial interest in the favour of God, and intreat him to intercede with the Lord for them; which he accordingly does, and so the fire ceased. The place where this Judgment was executed, was thereupon called Taberah, signifying a burning, because the fire of the Lord here brake out upon them, and consumed many among them.

Numb. Ch. 11. from 1. to 4.

SECT. IV.

THe people not having now any other Food but *Manna* to eat, the *mixt multitude* among them [of which see *Exod. 12. 38.*] not being sufficiently warned by the former Judgment, began to *loath* it, and to murmur that they had nothing else to eat. And the *Israelites* it seems soon joyined with them in this their *Complain* and *murmuring*, saying in a discontented humor, *Who shall give us flesh to eat ?* as if they had said, we had plenty of *Flesh* in *Egypt*, and great variety of *Fowl* ; as I remember also the great store of *Fish* which we had there, wherof we did eat very freely ; we had also *Cucumbers* and *Melons*, *Leeks* and *Onions*, and *Garlick* in great abundance ; but now our *Soul* is *dried away* ; that is, our *Life languishes* and pines away for want of that *change* and *variety of diet* wherewith we were there refreshed : now our eyes see nothing but *this Manna*, neither have we any thing else wherewith to satisfy our Appetites. And what was *this Manna* they thus loath, and speak so disdainfully of ? why, it was like *Coriander-seed*, and for the colour it was white like *Bdellium*, it was as *sweet* as *Honey-wafers unbaked*, but when baked it had the taste of *fresh Oil* ; it might be dressed several ways, and always was a *delicious Food*. So that these unthankful Wretches had little reason thus to complain. However *Moses* heard them openly complaining in the doors of their Tents, That they had nothing but *Manna*, nothing but *Manna* to eat. Whereupon the anger of the Lord was kindled against them, and *Moses* was greatly troubled, so that complainingly he said to the Lord, *Wherefore dost thou thus afflict thy Servant, to lay the burden of all this people upon me ?* why have not I found so much favour in thine Eyes as to be exempted from this great Charge, who am so unfit to bear it ? [See *Exod. 4. 13.*] Have I brought all this people, that thou shouldst lay to me carry them in thy Bosom (as a Nursing-Father beareth the sucking-Child) unto the Land which I have sworn, unto thy Fathers to give them ? Alas ! whence should I have *Flesh* to give unto this vast multitude, who murmur and complain, and Cry to me for it ? I am not able alone to undergo the burden of *Governing*, *Conducting*, and *Providing* for all this people ; it is too heavy for me. And if thou wilt thus deal with me, and fillst thus employ me, I pray thee rather take me hence, then let us live to see and feed my misery and wretchedness thus daily growing and increasing upon me. But though this Speech of *Moses* was so full of *discontent* and *passion*, yet the Lord graciously passed it by, and pitying his infirmity and weakness, Commands him to chuse out 70 men of the *Elders of Israel*, whom he knew to be *Elders*, not only in respect of their years, but in respect of their singular gravity and wisdom, and who had been on that account chosen to be *Officers* and *Governors* over the people, and thuse he should bring and present before the *Tabernacle*, as persons fit to be *bulwers* and *assurants* to him in governing of the people, that so the burden might not lie wholly on his shoulders. Indeed as we have seen before, *Secl. 51.* upon *Jehoi's* counsel, there were certain men chosen to be *Rulers* and *Judges* over the people for the sake of *Moses*, [see *Exod. 18. 25. 26.*] But those were only chosen to judge and determine of lesser matters : But these now chosen were to be Judges in the greater and most difficult Cases, either of religious or civil Concernment, which were formerly wholly referred to *Moses*. And they were therefore chosen out of those that had been already in those inferior places of Government, as being fittest by reason of their former experience in governing, to be employ'd in weightier matters. And it was for this reason, that the Lord said, *Let me send down my Spirit upon them, and they shall be able to bear the burden of the people with me.*

And it seems from hence in after-ages the Jews took their rise of Constituting their Synedry or Sanhedry, their Senate and Supreme Court of Judicature in that Nation, consisting of 70 Elders, which was continued among them to the days of Herod. God further tells Moser, That when he had chosen these 70 men, and presented them before the Tabernacle, He would reveal Himself to him there in the Glory of His Majesty, and would confirm their Election, by giving them such Gifts and Graces of his Spirit (k.) as he had given unto him, and by these extraordinary Gifts He would fit them to be Coadjutors to him in the governing of the people.

* V. 16. Septuaginta] in memoriam Septuaginta qui descenderant in Ægyptum, Exod. 1. 5. Quidam aiunt è singulis Tribu-

God further Commands *Moses* to speak to the people to prepare ⁽¹⁾ themselves, that so they may be fit to receive that great and marvellous blessing which He intended to give them the next day; For He intended then to give them Flesh, and to continue it to them for a whole month together; But he foresaw that they would eat so greedily of it, and fill themselves with it, that the offensiveness of their full and loaded Stomachs would fume and steam up with an unsavoury scent into their *Nostrils*, or it would come up by vomit throw their mouths and nostrils, as a just punishment of their Rebellion against Him, and despoiling the Manna He had provided for them. *Moses* hearing that they should eat Flesh for a whole month together, distrustfully asks the Lord, *Whether all the Flocks (m) and Herds they brought with them out of Egypt should be killed for their use, or whether all the fish (n) of the Sea* should be gathered together to satisfy them, they being six hundred thousand men, besides women and children. * God tells him, *His hand was not shortened, and therefore what he had promised, they should see exactly performed.* *Moses* now appoints *those 70 (o) persons* before mentioned to come before the Lord at the door of the Tabernacle, that it might appear to the people that they were set apart to this work of Government, and that the people might acknowledge them in their places as set over them by God, who now came down in the Cloud to the door of the Tabernacle, and there bestowed the Gift of his Spirit upon them, to make them fit for their Office and Charge.

sis's distrust, and bears with his weakness; but when he was not better instructed by His *patience*, and the continual experience he had of his *All-sufficiency*, He is afterwards punished, Numb. 20. 12. His *passion* was before too strong, and his *faith* is now too weak.

(9) The name of the whole number is given, to the greater part, though there were two wanting, as we shall see afterwards.

They having now received the *gift of Prophecy*, their *Minds* were thereby *supernaturally* enlightened, and their *Hearts* filled with spiritual raptures, and their *Tongues* stirred up to set forth the high Praises of God in *Songs* and *Psalms*; [see 1 Sam. 10.5, 10. 1 Chron. 25.1, 3.] and possibly they foretold things to come, and declared to the people the *Word of God* to their great Edification and Comfort; and all in *such a manner*, that they might easily be discerned to speak as men *inspired* by the Spirit of God. Thus these men *propheied*, and *did not cease*; that is, continued *all that day* prophesying without intermission; and this seems to be added, because their continuing so long in this *supernatural Exercise*, did much confirm their *Call* to their Office. But two of these Elders that were chosen for this Employment, and *inrolled* by *Moses* among his *seventy Assistants*, did not come to the door of the Tabernacle as they were appointed to do. 'Tis probable they did forbear to come, not out of contempt of Gods Command (for then it is not likely they would have had the *same Gift* of the Spirit bestowed upon them, as the others had,) but out of *modesty* * and distrust of their own *sufficiency* for so great a Charge. However *these two* (whose names were *Eldad* and *Medad*) received the *same Spirit* of Prophecy with the rest of the Seventy, and accordingly prophesied in the *Camp*, (out of *Moses's* sight, and without his *knowledge*) as the others did at the door of the Tabernacle in his presence. A report of this being brought to *Moses*, and *Joshuah* his Servant suspecting it might be prejudicial to the *Dignity* and *authority* of his Master, seeing *these two* seemed to do it without any dependency on him: (which the others had manifested in coming at his appointment to the door of the Tabernacle, and there receiving this Gift and Authority from God,) he desired him to forbid * them. But *Moses* meekly replied, *Envyest thou these men this Gift for my sake? I am so far from envying or grudging it at them for it, that I could even wish, if it so pleased the Lord, that all his people had in the same Gift.*

Mosic and the *Elders of Israel* now returning into the Camp, God by his Almighty Power causes a *strong Wind* to blow from the *Sea-nard*, (viz. the *Red-Sea* which lay *Southward* of the *Israelitic* Camp at this present) and therewith brought a *vast number* of *Quails* among them, and round about their Camp, a days journey in circuit or compass; insomuch that in many places they lay in *heaps two Cubits* high. The *Psalmist* tells us, *Psal.* 78. 27. *He rained Fleish upon them as dust, and scattered Fowls as the fand of the Seg.* The people feign this, in all *Isa. 40. 22* and *Isa. 40. 23.*

* See a Café
something like
this, 1 Sam. 10:
22.

* See a parallel Instance to this in the Disciples, *Mark 9. 38. Luke 9. 49. John 3. 26.*

and fell to gather them, and the gathering continued all that day, and the next night, and the day after. And that *Master of a Family*, with his Company, that gathered least gathered ten *Homers* or *heaps*, whereby possibly is to be understood a very great many; And when they had gathered them, they spread them abroad round about their Camp, and layed them thin that they might not putrefie. But it seems they were as miraculously preserved, as they were sent, else they would never have lasted good a whole month together.

About a year ago [see Exod. 16. 13.] God gave them one meal of them at their eighth station in the Wilderness of *Sin*, before they come to *Sinai*, but now they eat of them a whole month together, and having satisfied their greedy lust and appetite (feeding without fear, Jude. v. 12.) so long together with this kind of food, at last the Wrath of the Lord brake out upon them, and he smote them with a very great Plague, while the flesh was between their teeth. The Psalmist says, *He slew the wealthiest and the fattest of them*, Psal. 78. 31. 'Tis like He permitted them to suffer by their greedy feeding, and so thereby many of them died; and therefore the place was called from thence *Kibroth-Hattaavah*; that is the *Graves of these men of lust*, and inordinate appetite. See Psal. 78. from 26. to 32. and Psal. 106. v. 14, 15.

Numb. 11. whole Chapter.

SECT. LVI.

From *Kibroth-Hattaavah* they removed to *Hazereth*. At this place some emulation or contention arising (as it seems) between *Miriam*, *Moses's Sister*, and *Zippora* his Wife, *Miriam* first and then *Aaron* (stirred up by her) spake against *Moses*, because he had married a woman of *Ethiopia* (so they seem to call her in contempt) because she was of *Midian*, a part of the *Eastern Ethiopias*, otherwise called *Arabia*, and was not one of *Abraham's* holy stock. But seeing he had submitted her self to the Law of God, she was to be held as an *Israelitish-woman*, as *Rahab* and *Ruth* were. However upon this occasion they quarrel with *Moses*, and would equal themselves unto him. What (say they) hath God only spoken by *Moses*? hath he not spoken also by us? Am not I (says *Miriam*) a Prophetess, [see Exod. 15. 20.] and hath not God promised to be with *Aaron's* mouth, and that he should be a mouth to his Brother *Moses*, [Exod. 4. 15, 16.] and hath not been employed by God together with *Moses* in bringing the *Israelites* out of *Egypt*. What reason then that *Moses* should be all in all, who hath matched himself to one that is a stranger to the holy Seed of *Israel*? *Moses* being a very meek* and humble man, was content to put up all this bearing it patiently, and making no Complaint, but the Lord would not let it so pass. Therefore commanding *Moses*, *Aaron* and *Miriam* to come all three together to the Tabernacle of the Congregation, and the Cloud descending to the door thereof, the Lord now calls to *Aaron* and *Miriam* to stand forth, and then declares to them that he did not manifest his Will to *Moses* in *Dreams* (p) and *Visions*, as to other Prophets, but he spake to him with an audible Voice out of the Cloud, and out of the Tabernacle very plainly and clearly, as one Friend uses to speak to another, and had at times discovered to him more of his Glory than ever he did to any mortal man, [see Exod. 33. 20.] And when he spake to him he did not make known his mind to him in obscure figurative expressions as he did to some of the Prophets (see Ezek. 17. 3.) but plainly and clearly, and seeing he had manifested so great favour to *Moses*, How comes it to pass (says the Lord) that ye were not afraid to speak against my Servant *Moses*? And the anger of the Lord was kindled against them, and the Cloud (the sign of his presence) removed

* It may seem strange that *Moses* should thus commend himself. But let it be considered that either he did it by the immediate inspiration of the Spirit of God, that his meekness might be a Pattern to the Church in all Ages, as he does, else where relate his fits and meekness for the instruction of the Church, or else it may be conceived without wronging the authority of *Moses's* Writings, that here and there by *Jehovah* or some other of the sacred Writers after him, some passages were inferred which *Moses* himself wrote not, such as that, *Deut. 34.* concerning his death and burial. See Mr. Jackson's Notes on the place.

(p) *Visions* were Revelations to such as were awake, *Dreams* to those that were asleep. *Dominus aliquando apparuit Prophetis in Ecclesiis, aliquando per somnium & dormientibus, aliquando vigilantibus in aliqua similitudine sed per locutione ut Jeremias & Ezekiel. Somnia plerumque erant aenigmatica ut scilicet Jacobi, &c.*

from

from the door of the Tabernacle, and possibly for some time disappeared. God intending thereby to testify his Indignation against them. And immediately *Miriam* became Leprous, and white as Snow. * God was pleased to spare *Aaron* though Part-ner with his Sister in this Sin, left in his Dissonance the Priesthood should suffer. Aaron 9, intreats *Moses* to Intercede with the Lord for them, that the punishment of this sin (wherein they had done foolishly) may not be laid upon them. He begs that *Miriam* may not (by the continuance of this white Leprosie upon her) be as a Child dead in the Womb, whose flesh, when it comes into the World, looks white and purified, as if it were sodden and half consumed. And though (says He) she is for the present alive, yet as one dead she is to be excluded from the Communion of the Church; [see Numb. 5. 2.] and this fretting Plague, if it continue upon her, will in the end utterly consume and kill her. *Moses* was prevailed with to pray for Her, and upon his prayer the Lord was pleased to heal her of her Plague, yet gives order that she should be carried out of the Camp for the present. For (says God) if her earthly Father had in great displeasure spit in her face, surely she would have been ashamed to shew her self for a time, and therefore much more fit is it that in such a Case as this (she should be secluded from the Congregation, to instruct all the people to take heed of being corrupted with Her example. The people upon this Sentence mourned for Her, and journeyed not till she was brought into the Camp again, which argued the great honour and respect they had for Her, being a Prophetess and the Sister of *Moses* and *Aaron*. After this the people removed from *Hazereth*, and pitched in another place in the Wilderness of *Paran* called *Rithmath*, see Ch. 33. 18.

Numb. 12. whole Chapter.

SECT. LVII.

The people being now come near to the Mountain, of the Amorites, upon the Borders of *Canaan*, *Moses* encourages them to go up, and take possession of the Land which God had promised them, [Deut. 1. 20, 21.] but they fearing the Event, desire that they may first send some Spies to search the Land. *Moses* not knowing their distrustful hearts, likes well their motion, [Deut. 1. 23.] and seeking Counsel of the Lord about it, the Lord was pleased to permit it, (though in displeasure) and accordingly Commands that at the time when *Grapes* first grew ripe they should send twelve Principal men, such as were of authority and esteem among them, of every Tribe one (of which *Caleb* was for the Tribe of *Judah*, being then forty years old, see *Joshua* 14. 7. and *Hoshea* (q) the Son of *Nun*, whom *Moses* called *Jehoshua* or *Joshua*, for the Tribe of *Ephraim*.) to discover and spy out the Land. These men accordingly went, entering into *Canaan* by the Desert of *Zin* lying on the South, and so went quite thorow it to the very North part thereof, even to *Rehob*. 'Tis probable they divided themselves, else 'tis like they would have been suspected; neither could they otherwise have viewed the whole Country in so short a time.

Numb. 13. from 1. to 23.

SECT. LVIII.

These Spies after forty days return from searching the Land, and come to the Camp at *Kadesh*, bringing with them one branch of a Vine with one Cluster or Bunch of Grapes upon it (which was so big that they carried it between two of them upon a staff) with some Pomegranates and Figs of the Land. Ten of these twelve Spies that were sent praised indeed the goodness of the Land, but magnified also the strength of the Cities thereof, and the Giant-like stature of the Inhabitants, thereby discouraging the people from marching any further towards it. At *Hebbron*, a City in the South-parts of it, (which was one of the ancientst Cities in the World, being

(q) *Hoshea* signifies a Saviour, but by adding *Jab* the Contract of *Jehovah*, which is the proper Name of God, [Psal. 68. 4.] thereby was signified that He should by the help and assistance of God be a Saviour of the people.

being more ancient than Zoan, the chief City of Egypt, which vaunted it self to be of very great Antiquity, see *Ista*. 19. 11. they tell them they met with *Giant*, the Sons of *Anak*, men of mighty stature, in comparison of whom they seemed but like *Grashoppers*. They tell them, The *Cities* of the *Canaanites* were great, and walled up to Heaven, *Deut.* 1. 28. They further tell them, That the *Amalekites* dwelt in the South Country, the *Hittites*, *Jebusites* and *Amorites* in the Mountains high unto the *Wilderness* where the *Israelites* now lay; so that there would be no entering the Land on the South because of those mighty Nations that would be there ready to oppose them. And in case they should think to fetch a compass about, and to enter in on the East-side, there they would be kept out by the River *Jordan*, which ran along on that side and the dead-Sea, and by the *Canaanites* who dwelt by the Sea, and by the *Coast of Jordan*; and they being a valiant and a strong people would improve those advantages for the best defence of their Country. Thus these ten *Spies* discouraged the people, bringing an evil Report upon the Land, telling them, It was a Land that catch up the *Inhabitants* thereof, by reason of the *Civil Wars*, and frequent intestine *Comotions* that arose among them; and by reason of the *Tyranny* of the *Gyants*, who oppressed those that were less powerful than themselves. And if several of the *Natives* of the Land were expos'd to so much danger, how much more had they need to fear that were *Strangers*, and were held their *Common Enemies*, and what could they expect but to be eaten up with continual Wars?

The people at this Relation being greatly terrified, *Caleb* and *Joshua* rose up and contradicted this false Report, and encouraged the people, telling them they might easily by Gods assistance Conquer the Land, [see *Ch.* 14. 6. 7.] They said all that they could to still and quiet them, and to hearten them to go on; but all in vain; For they now fall into an high rage and discontent, and murmur against *Moses* and *Aaron*, and with they had died in Egypt or the *Wilderness*.

Nay their discontent and impatience grew so high, that they said, [*Deut.* 1. 27.] Because the Lord hated us, he hath brought us out of the Land of Egypt, to deliver us into the hand of the *Amorite* to destroy us, and that our selves, our Wives and Children should be a prey to their Sword. And therefore like persons almost distracted, they said one to another, Come, let us chuse to our selves a Captain, and under him let us march back again into Egypt, see *Nehem.* 9. 17. But they did not consider the difficulties they must needs meet with, had they proceeded in such a resolution. They could not reasonably expect to be fed with *Manna* from Heaven in their return (being in Rebellion against God) nor to have the *Red-Sea* divided for them again. And if they should, though very unlikely, ever get back into Egypt, what scorn and cruel Bondage must they there expect? If the *Egyptians* oppress'd them before, how much more hardly and severely would they deal with them now, remembering the death of their First-born, and the drowning of *Pharaoh* and his Army in the *Red-Sea*. But men in passion usually lose all consideration. *Moses* and *Aaron* seeing them in such a rage and mutiny, fell down on their faces before them, entreating them to desist from such a desperate purpose. *Moses* earnestly perswaded them not to dread the *Canaanites*, for God would go before them, and fight for them, *Deut.* 1. 29, 30, 31. and *Caleb* and *Joshua* rent their Clothes, testifying that their hearts were rent with Grief and Indignation at those blasphemous Speeches the people had uttered against God. They tell them the Land they went to search was an exceeding good Land, and if the Lord delighted in them, He would bring them into it. Therefore they should take heed lest by their Rebellion they provoked him to deprive them of it. As for the people of the Land, they tell them, They need not be afraid of them, for they were but as bread for them; that is, their Sword should easily eat and devour them; for their defence was departed from them; that is, God who had hitherto preserved them from being destroyed, because their Iniquity was not then full, [*Gen.* 15. 16.] had now upon their great Provocations withdrawn his defence from them, and would certainly give them up to destruction. And alas! (say they) what are strong Cities or high Walls to defend a people whom God hath forsaken? These Discourses of *Caleb* and *Joshua*, though very rational, nothing pacified the enraged multitude, but instead thereof, like mad men they cried out, Stone them, stone them, see *Exod.* 17. 4. The Lord seeing what danger his faithful Servants and Witnesses were in, suddenly cauled the Cloud (the usual sign when He meant to speak to *Moses* concerning the people) to defend upon the *Tabernacle*, and possibly in a more glorious manner

manner than ordinary, thereby to astonish the people, and to stop them in their furious attempt. And the Lord said unto *Moses*, How long will this people provoke me, and how long will it be ere they believe me, notwithstanding all the signs and wonders I have shewed among them? I am even ready to smite them with the Pestilence, and quite to disinherit them, and deprive them of this good Land I promised to their Fathers, and in their stead to make of thee a greater Nation than they. *Moses* humbly intercedes for them, and makes use of several Arguments to prevail with the Lord for them. First, He says, Lord if thou shouldst destroy all this people as if they were but one man, the *Egyptians* will hear of it, and will take occasion thereupon to reproach thy Name: They will say, because thou couldst not bring them into the Land which thou swearst to give them, therefore thou hast slain them in the *Wilderness*, though they know thou swarest to give them, shine Almighty Power out from among them; however they will talk insultingly thereof to the Nations who have heard the fame of thee, and know that thou art among this people, and hast manifested thy presence frequently and apparently among them, and that thy Cloud standeth over them, and that thou goest before them in the day-time in a Pillar of a Cloud, and in a pillar of fire by night. 2ly, He humbly desires of the Lord, that the greatness of his Power and Mercy may be manifested in pardoning this people, who by so many and great sins had so highly provoked him, according to what he himself had spoken, *Exod.* 34. 6. saying, The Lord is long-suffering, and of great mercy, forgiving Iniquity and Transgression, and by no means clearing the Guilty, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation. By which words, whilst *Moses* sues for mercy to many of them, he seems to intimate an assent to the justice of God, if He please to execute it upon some principal Offenders among them, which if cut off there would be more safety for the rest. Only he desires he would in the midst of Judgment remember Mercy, and would manifest as great a willingness and readiness to pardon them now, as He had done from Egypt until that time. The Lord was pleased to give a gracious Answer to *Moses's* prayer, and accordingly said to him, I have pardoned them according to thy word, I will not destroy them all as one man at this present, I will not cut off the whole Nation at as first I threatened. He further tells *Moses*, That He intended to get unto his Name great Glory, by the miraculous things that he would do for his people in carrying them into the Land of *Canaan*; and yet withall He would magnify his Justice and Severity in cutting off those darlings of Sin, who having seen the Miracles He did for them in Egypt, and in the *Wilderness*, had yet tempted Him ten times, * and therefore they should not enter into the Land, but all of them that were twenty years old and upward should die in the *Wilderness*, excepting only *Joshua* and *Caleb* who were acted by a better Spirit, and had followed Him fully, and done what he required of them, see *Numb.* 32. 12. Those two should s enter into the Land, and their Seed should possess it, but as for the rest of the Murmurers and Mutineers their Carcasses should fall in the *Wilderness*, and their Children that they said would be a prey to the *Amorites*, these He would bring in, and they should day, *Exod.* 16. 21 yet He tells them, Their Children should wander in that *Wilderness* forty years; that is, till they have made up the years of their wandering in the *Wilderness*, from their coming out of Egypt, full forty years; and he tells them that during this time, Their Children should bear their Fathers Wickedness; that is, their Fathers Unfaithfulness, Disloyalty and Disobedience to God should bring this punishment of forty years continuance in the *Wilderness* upon their Children. And He says, They shall know to their Cost, what a dangerous thing it is to withdraw themselves, or break off (r) their Obedience to Him: They shall find that it was their own Infidelity and Disobedience to him, and not his breach of Promise with them, that kept them out of that good Land, to the borders of which he had now brought them. They ought to have considered that his Promise was Conditional, and the performance of it was to be expected only by those that performed the condition of it, and towards them it shall never fail.

Numb. 13. from 23. to the end.

Numb. 14. from 1. to 36.

Joshua 5. 6. *Numb.* 32. from 8. to 14.

Deut. 1. from 26. to 40.

Deut. 9. 23, 24.

Psal. 95. from 8. to the end.

Psal. 106. from 23. to 27.

* 1. At the Red-Sea, *Exod.* 14. 11.

2. 25. *Marak.* *Exod.* 15. 29.

3. In the wilderness, *Exod.* 16. 21.

4. When they kept *Manna* *Exod.* 16. 20.

5. till it stank, *Exod.* 16. 20.

6. At *Rephidim* *Exod.* 17. 1.

7. When they made the golden calf, *Exod.* 32. 1.

8. At *Taberah*, *Numb.* 11. 1.

9. At *Kibroth-Hattavah*, *Numb.* 16. 1.

10. At this time after the return of the *Spies*.

(r) V. 34. *Sittis abruptum* *meam* i.e. *abruptionem* *meam*.

11. 4.

12. At this time after the return of the *Spies*.

13. At this time after the return of the *Spies*.

14. At this time after the return of the *Spies*.

15. At this time after the return of the *Spies*.

16. At this time after the return of the *Spies*.

17. At this time after the return of the *Spies*.

18. At this time after the return of the *Spies*.

19. At this time after the return of the *Spies*.

20. At this time after the return of the *Spies*.

21. At this time after the return of the *Spies*.

22. At this time after the return of the *Spies*.

23. At this time after the return of the *Spies*.

24. At this time after the return of the *Spies*.

25. At this time after the return of the *Spies*.

26. At this time after the return of the *Spies*.

27. At this time after the return of the *Spies*.

28. At this time after the return of the *Spies*.

29. At this time after the return of the *Spies*.

30. At this time after the return of the *Spies*.

31. At this time after the return of the *Spies*.

32. At this time after the return of the *Spies*.

33. At this time after the return of the *Spies*.

34. At this time after the return of the *Spies*.

35. At this time after the return of the *Spies*.

36. At this time after the return of the *Spies*.

37. At this time after the return of the *Spies*.

38. At this time after the return of the *Spies*.

39. At this time after the return of the *Spies*.

40. At this time after the return of the *Spies*.

41. At this time after the return of the *Spies*.

42. At this time after the return of the *Spies*.

43. At this time after the return of the *Spies*.

44. At this time after the return of the *Spies*.

45. At this time after the return of the *Spies*.

46. At this time after the return of the *Spies*.

47. At this time after the return of the *Spies*.

48. At this time after the return of the *Spies*.

49. At this time after the return of the *Spies*.

50. At this time after the return of the *Spies*.

51. At this time after the return of the *Spies*.

52. At this time after the return of the *Spies*.

53. At this time after the return of the *Spies*.

54. At this time after the return of the *Spies*.

55. At this time after the return of the *Spies*.

56. At this time after the return of the *Spies*.

57. At this time after the return of the *Spies*.

58. At this time after the return of the *Spies*.

59. At this time after the return of the *Spies*.

60. At this time after the return of the *Spies*.

61. At this time after the return of the *Spies*.

62. At this time after the return of the *Spies*.

63. At this time after the return of the *Spies*.

64. At this time after the return of the *Spies*.

65. At this time after the return of the *Spies*.

66. At this time after the return of the *Spies*.

67. At this time after the return of the *Spies*.

68. At this time after the return of the *Spies*.

69. At this time after the return of the *Spies*.

70. At this time after the return of the *Spies*.

71. At this time after the return of the *Spies*.

72. At this time after the return of the *Spies*.

73. At this time after the return of the *Spies*.

74. At this time after the return of the *Spies*.

75. At this time after the return of the *Spies*.

76. At this time after the return of the *Spies*.

77. At this time after the return of the *Spies*.

78. At this time after the return of the *Spies*.

79. At this time after the return of the *Spies*.

80. At this time after the return of the *Spies*.

81. At this time after the return of the *Spies*.

82. At this time after the return of the *Spies*.

83. At this time after the return of the *Spies*.

84. At this time after the return of the *Spies*.

85. At this time after the return of the *Spies*.

86. At this time after the return of the *Spies*.

87. At this time after the return of the *Spies*.

88. At this time after the return of the *Spies*.

89. At this time after the return of the *Spies*.

90. At this time after the return of the *Spies*.

91. At this time after the return of the *Spies*.

92. At this time after the return of the *Spies*.

93. At this time after the return of the *Spies*.

94. At this time after the return of the *Spies*.

95. At this time after the return of the *Spies*.

96. At this time after the return of the *Spies*.

97. At this time after the return of the *Spies*.

98. At this time after the return of the *Spies*.

99. At this time after the return of the *Spies*.

100. At this time after the return of the *Spies*.

101. At this time after the return of the *Spies*.

102. At this time after the return of the *Spies*.

103. At this time after the return of the *Spies*.

104. At this time after the return of the *Spies*.

105. At this time after the return of the *Spies*.

106. At this time after the return of the *Spies*.

107. At this time after the return of the *Spies*.

108. At this time after the return of the *Spies*.

109. At this time after the return of the *Spies*.

110. At this time after the return of the *Spies*.

111. At this time after the return of the *Spies*.

112. At this time after the return of the *Spies*.

113. At this time after the return of the *Spies*.

114. At this time after the return of the *Spies*.

115. At this time after the return of the *Spies*.

116. At this time after the return of the *Spies*.

117. At this time after the return of the *Spies*.

118. At this time after the return of the *Spies*.

119. At this time after the return of the *Spies*.

120. At this time after the return of the *Spies*.

121. At this time after the return of the *Spies*.

122. At this time after the return of the *Spies*.

123. At this time after the return of the *Spies*.

124. At this time after the return of the *Spies*.

125. At this time after the return of the *Spies*.

126. At this time after the return of the *Spies*.

127. At this time after the return of the *Spies*.

128. At this time after the return of the *Spies*.

129. At this time after the return of the *Spies*.

130. At this time after the return of the *Spies*.

131. At this time after the return of the *Spies*.

132. At this time after the return of the *Spies*.

133. At this time after the return of the *Spies*.

134. At this time after the return of the *Spies*.

135. At this time after the return of the *Spies*.

136. At this time after the return of the *Spies*.

137. At this time after the return of the *Spies*.

138. At this time after the return of the *Spies*.

139. At this time after the return of the *Spies*.

140. At this time after the return of the *Spies*.

141. At this time after the return of the *Spies*.

142. At this time after the return of the *Spies*.

143. At this time after the return of the *Spies*.

144. At this time after the return of the *Spies*.

145. At this time after the return of the *Spies*.

146. At this time after the return of the *Spies*.

147. At this time after the return of the *Spies*.

148. At this time after the return of the *Spies*.

149. At this time after the return of the *Spies*.

150. At this time after the return of the *Spies*.

151. At this time after the return of the *Spies*.

152. At this time after the return of the *Spies*.

153. At this time after the return of the *Spies*.

154. At this time after the return of the *Spies*.

155. At this time after the return of the *Spies*.

156. At this time after the return of the *Spies*.

157. At this time after the return of the *Spies*.

158. At this time after the return of the *Spies*.

159. At this time after the return of the *Spies*.

160. At this time after the return of the *Spies*.

161. At this time after the return

SECT. LIX.

THe ten Spies who had caused this meeting among the people were smitten by God with an extraordinary Plague, and died presently, (see 1 Cor. 10. 10.) With this Judgment the people were grievously terrified, and mourned exceedingly; And in remembrance thereof the Jews keep a Feast upon the seventh day of the sixth month call'd *Ebnl*.

Numb. 14. from 36. to 40.

SECT. LX.

THe people being much terrified with this Judgment, and more especially with Gods Decree against them, which Moses had acquainted them with, and being very sensible that they had greatly provoked the Lord, they would needs now in all haste gird on their Swords, and go forward to take possession of the Land God had promised them, resolving to fight all Enemies in the way. But Moses charges them from the Lord that they should not stir, see Deut. 1. 42. He tells them that the Amalekites and Canaanites had pitched in the Valley beyond the Mountain, (at the foot whereof they were now encamped) and lay there with their Forces to hinder their passage. He tells them, If they went up, the Lord would not be with them, but they would be smitten before their Enemies. However some of them presumptuously would march up to the top of the hill (though Moses and the Ark (*s*) staid behind.) And the Amalekites and Canaanites, as had been foretold them, came out against them, and chased them as Bees (which being angry, use to come out in great Swarms, and to fight with great eagerness and fury, see Psal. 118. 12.) and killing many of them, pursued the rest even unto Hormah, a place so called afterwards upon another occasion, see Numb. 21. 3. And such of them as escaped cried and wept before the Lord, but he regarded not their prayers, and had as little respect to their tears as they had before to his Precepts. And so they abode in the large Wilderness of Kadish many days, as the days they layed there did sufficiently manifest. For they were made to wander about 38 years longer in the Wilderness.

Numb. 14. from 40. to the end.
Deut. 1. from 40. to the end.

SECT. LXI.

UPon this Calamity, and the continual dropping away of the Israelites in the Wilderness, God having sentenced to death all above twenty years old, but Joshua and Caleb (as is before related,) Moses composed the 90th Psalm, in which he sheweth that the ordinary age of man was reduc'd to 70 or 80 at the utmost. Therefore the age of man was now a third time contracted, and cut short a third part of what it was before.

SECT. XLII.

THough the Lord had thus manifested his Wrath and Severity against those disobedient Israelites, whom he had sentenced to die in the Wilderness, yet that he might shew that He intended to bring their Children into the good Land he had promised, he now enlarges and explains those Laws he had formerly given concerning the Sacrifices which he would have them offer to him when they came thither; as particularly what Meat-Offerings and Drink-Offerings should be offered together with

with their Sacrifices (whereof part was to be burnt upon the *Ahar*) as accessories and appurtenances thereunto; And according as the Sacrifice was greater or less, so must also the Meat and Drink-Offerings be more or less; And He appoints particularly what shall be prepared for a Lamb or a Kid, and what for a Ram or a Bullock, that there might be a proportion observ'd betwixt them, Numb. 15. from vers. 1. to 13. 2ly, He enjoins that the Stranger that is brought to embrace the same Religion with them, shall be under the same Laws and Ordinances that they were under. One Law and one manner shall be for you, and for the Stranger that sojourneth with you, from vers. 13. to 17. 3ly, He enjoins them to offer a Cake of the first of their Dough for an Heave-Offering; that is, about the same quantity that they offered of their first Corn they should offer of their Dough, and both to be offered with the same Ceremonies. These they were to offer to the Lord, that is, to the Priests the Lords Receivers; for the First-fruits were their portion, Ezek. 44. 30. The first of all the Fruits of all things, and every Oblation of all of every sort of your Oblations shall be the Priests, from vers. 17. to 22. 4ly, Laws are given concerning Sacrifices to be offered when either the whole Congregation, or a single person, had sinned through ignorance, Levit. 4. 13. There is a Law given concerning Expiation of Sins ignorantly committed, but that seems to be made in reference to Errors and Faults committed in common course of life, and this to be meant of those only which are committed in things which belong to the external Worship and Service of God, from vers. 22. to 30. 5ly, A Law is given for the cutting off those who sin (not of ignorance, inadvertency or infirmity, but) wilfully, boldly and presumptuously, in contempt of the Laws which God hath enacted concerning his publick Worship. From vers. 30. to the 31. 6ly, To deter presumptuous Sinners, a relation is made of a bold and presumptuous Sinner, who refused to conform himself to the Law which God had made concerning his outward Worship and Service. It seems whilst they were in the Wilderness, one of the Congregation went out presumptuously to gather sticks on the Sabbath-day. This being a direct violation of the Law given concerning the Sabbath, they put the man in ward till they had inquired of the Lord what should be done to him. * That a Sabbath ** See Levit. 24. 12.* breaker was to be put to death they know, see Exod. 31. 14. & 35. 2. but what kind of death he should die, or whether this gathering of sticks made him obnoxious to that Sentence they were not fully resolved, though it was evident enough to them he had done it presumptuously. Moses not willing to take away his life without certain direction, inquires of the Lord concerning the matter, and by Gods own Sentence he was adjudged to be stoned (*s*) by the Congregation without the Camp, which was done accordingly, from 32. to 37. 7ly, A Law is given, enjoining them to make Fringes with blue Ribbands or Laces on the borders of their Garments, that by looking on them, they might remember all the Commandments of the Lord, and do them. These Fringes were to mind them that they ought to be content with what was commanded, enjoined and limited by the Law of God, and must not run out into any superstitious Inventions, Additions or Devices of their own in his Worship. Which Inventions being delightful to their eyes and hearts, He knew they were very prone to go a whoring after them, and therefore more strictly forbids. And another reason why He enjoined these Fringes was, that they might be distinguished in their habit from strangers, and those that were Aliens from the Commonwealth of Israel, and might remember that they were a people federally holy, and peculiarly devoted to God.

Numb. 15. whole Chapter.

SECT. LXIII.

CORAH, Dathan and Abiram, and On with 250 others of prime note and authority among the Israelites, rise up now against Moses and Aaron, envying Moses the Government, and Aaron the Priesthood.

Corah it seems was the Kingleader, and first Mover of this Sedition, which is therefore called the gain-saying of Corah, Jude v. 11. & 23. He was a Levite, and Cousin German to Moses and Aaron. For Amram the Father of Moses and Aaron and Izhar the Father of this Corah were Brothers, the Sons of Kohath, Exod. 6. 18. The

C c

Jewish

(s) The Ark removed not, but at the removal of the Cloud, Numb. 9. 15. which God now shewed thereby his dislike of their Enterprize.

(t) Prudent est Cajetan abstinere, severius super Dism animadvertisse in primo ligum sacrum transgresso.

Joseph Writers say, That this Corah had long since taken offence that Eliazaphan was by Moses preferred to be Prince of the Families of the Kohabites, (see Num. 3. 30. whereas Eliazaphan was descended of the youngest Brother Uzziel, and He was of Iakoh who was elder than he: which grudge, though it lay buried for a time in his breast, yet now it brake forth, and nothing less than the Priesthood will content him and his Abettors. As for Dathan, Abiram and On they were all descended from Reuben, and therefore possibly under the pretence of Reuben's Birthright, they were the more easily drawn to oppose Moses, as supposing that the Government belonged to them, and not to him. These Conspirators now come to Moses and Aaron, and in an high and proud manner tell them, They took too much upon them, seeing all the Congregation were holy, and therefore might approach to God, and offer their own Sacrifices themselves, as well as they; and they saw no reason that the Priesthood should be tied to Aaron's Posterity only. Then the Reubenites, under pretence of Reuben's Birthright, seeking (as 'tis probable) to wrest the Supreme Magistracy from Moses to themselves; they also Charge both Moses and Aaron for taking too much upon them, and ask them, Wherefore they lifted themselves above the Congregation? Moses at this carriage of theirs was exceedingly troubled, and withdrawing himself (as it seems) into privacy, He fell down on his face before the Lord in prayer, seeking direction from Him what he should do on this important occasion, and there it was revealed to him what he should say unto Corah and his Accomplishers. Moses accordingly coming up to them, tells them, That on the morrow God would decide this Controversy, and shew who were His, and who were the Men that He had separated to the Priests Office, and would allow to come near, and to minister unto him. He bids them therefore to come to morrow with their Censers, and to put fire in them, and incense upon them, and come with them before the Lord (seeing they thought themselves to fit for the Priesthood) and then they should soon see who it was that God had chosen to be a Priest. (u) unto him, by accepting his Incense, and they should know to their Cost that not He and Aaron, but that they (the Sons of Levi) had taken too much upon them, in aspiring to the Priesthood. What says he) seems it a small thing to you, Ye Children of Levi, that God hath separated you from the rest of the people of Israel, to bring you near to Himself to do the Service of the Tabernacle, as Affiliates to the Priests, to stand before the Congregation to minister for them; that is, to do in their name and stead what they themselves were otherwise bound to have done in the Service of God? What is all this so small a thing in your eyes, that it will not content you, but you must have the Priesthood also? And what is Aaron (I pray you) and what hath he done, or what hath he offered to himself that the Lord hath not freely given him? Therefore if you murmur against him, you murmur against God himself. (See Exod. 16. 7. 8. After this first attempt of theirs was over, it seems, Moses sent for Dathan and Abiram, possibly thinking to deal with them privately, and to persuade them to desist from this wicked undertaking. But they do not only refuse to come, but return him a bitter and scornful answer. They scoff at his promise of bringing them into a Land flowing with Milk and Honey, and giving them Fields and Vineyards. They tell him, He had indeed brought them out of such a Land as did really flow with Milk and Honey (which was Egypt) and had brought them into a dry and barren Wilderness, and here He had made himself a Prince and a Ruler over them. And did he now think to put out their eyes, and the eyes of those that joyined with them in this Complaint, that they should not see and perceive the wrongs and injuries he had done them? Moses at this was very wroth, and prayed unto the Lord, saying, I pray thee, O Lord, accept not the Incense which these wicked Conspirators shall offer before thee to morrow; but declare by thy retelling of it, that thou disallowest this their rebellion. As for me, thou knowest I have not usurped Authority over them; neither have I abused my Authority in the least by doing them any manner of wrong. I have not taken the slightest Benefit, nor not so much as an Ase from any of them, neither can they justly Charge me with any injury I have done them.

On the next morning *Corah* having gathered together not only his 250 *Accomplices*, but the people in general to be *Spectators* of the business in hand, (persuading them 'tis like that God would own their Cause, and give Judgment on their side) and these 250 having (as it should seem) got such *Counsel* as they could provide, since the time *Moses* had appointed this way for the deciding of this Controversie, they

they came with them to the door of the Priests Court, whether the people used to bring their Sacrifices. *Tis true the appointed place for the Priests to burn Incense was within the Tabernacle, at the Altar of Incense; but this was an extraordinary occasion, and a means enjoyed for the discovery of the Lords will, whither these men or only Aaron and his Sons (as formerly) should enter into the Tabernacle to execute the Priests Office. Corah having assembled his Confederates, and the generality of the people before the Tabernacle, and not finding Dathan and Abiram there, as it should seem, went to their Tents to talk with them, [see Ch. 26. 10.] and probably from them He went to his own Tent, before Moser and the Elders came to the Tabernacle, as presently they did. In the mean time the 250 Conspirators on the one side, taking fire from the Altar, and putting it into their Censers, and laying Incense thereon, and Aaron (near to whom Moser stood) doing the like on the other, defending of the Cloud which, used to hover over the Tabernacle to the door of the thereof. And the Lord spake to Moser and Aaron saying, Separate your selves from among this Congregation, that I may consume these Conspirators, and all that join with them in a moment. Then Moser and Aaron fell upon their faces before the Lord, and said, [Zach. 12. 1.] and seest and knowest the spirits and hearts of all men, and art able to discern between those that sin obstinately, and those that are only seduced by others, and Incendary) and wilt thou be wroth with the whole Congregation? Upon this intercession the Lord was pleased to spare the people that would depart from these Rebels. And regreting to get away from the Tents of Corah, Dathan and Abiram. Mosers accordingly rose up (many of the Elders of Israel accompanying him) to denounce the Judgment of God against these Conspirators; and he warns the Congregation to depart from the Tents of these wicked men, and to get far from them, and to touch nothing of theirs (as judging all that they have execrable and accursed) lest they perish (v. 3) (v. 26. Left you be consumed in all their sin) that is, left you be destroyed in the Judgment, that will fall upon them for all their sins; the cause is here put for the effect.

I have not done these things on my own head; If these men die the common and ordinary death of other men, then the Lord hath not sent me. But if the Lord by his Almighty Power do work a new and hitherto-unheard of Miracle, so that the Earth open her mouth and swallow them up quick, then you must needs acknowledge that I am innocent, and that these men have highly provoked the Lord. Moser having made an end of speaking, the Earth immediately opened her mouth and swallowed up * these Rebels, and all that appertained to them that were there present. And the same (it seems) happened (and probably at the same time) to Corah and his Family, as appeareth Numb. 26. 10. only some of his Children (who as tis like joined not from their Fathers sin, or if they did, soon repented of it, and gave over, and departed came such as either composed some of the Psalmers, or at least were famous Singers in the Temple, and Samuel also the great Prophet and Judge in Israel was of that Race, Israelites that were near them, fled at the Cry of them, fearing lest the Earth should swallow up them also. And as a further addition to the dreadfulness of this Judgment, there came fire out from the Lord and consumed their 250 Confederates, who had offered Incense, and usurped the Priests Office. They are punished with fire, as by fire they had offended, see Levit. 10. 2. Moser now by Gods Command appointed Eleazar the Son of Aaron to gather up the Censers from among the ashes of the dead bodies of these men that were burnt and consumed, and to scatter the fire that was in them without the Court of the Tabernacle, as shewing that God rejected it and their Service, and abhorred their Sacrifice. And he tells him, That

C c 2

(y) V. 26. *Left you be consumed in all their [sins] that is, left you be destroyed in the judgment that will fall upon them for all their sins; the cause is here put for the effect.*

* An undoubted evidence of Gods concurrence with the ministry of *Moses*, and withall an undoubted assurance of the divine truth of *Moses's* Writings.

(?) Sanctifica-
ta dicuntur
quia ex depu-
tatione Dei fir-
mavit deinceps
debant divi-
na glorie il-
lustrande.
(a) A parte
anteriori alta-
ris postbatur
at a populo con-
spici possint.

the *Confessors* of these *Sinners* against their own *Souls* were now *hallowed*, (2.) having been presented before the Lord by his Commandment, and he orders him to make broad *Plates* of them for a covering of the *Altar* (a) of *Burnt-Offerings*, which was covered with *Plates* of *Brass* before, see *Exod.* 27. 2. And the *leis* need there was of them, the fitter they were to be a *sign* of Gods Judgment against presumptuous Conspirators, and of his vindicating and clearing the innocence of his faithful Servants, and to be a *Memorial* to the Children of *Israel*, that all *Israelites* and *Levites*, excepting *Aaron's Sons*, are to be reckoned as *Strangers* in respect of the *Priests Office*, and may not aspire to it lest they perish, as *Corah* and his Confederates did. How- ever the very next morning after those dismal Judgments had been executed, all the Congregation of the people that were inclined to this *Faction* (whose lives *Moses* had saved the day before, by praying to the Lord for them,) murmured against *Him* and *Aaron*, and peremptorily told them, That they had killed the *Lords people*. *Moses* and *Aaron* being thus injuriously charged, looked up to *God*, as having no other *Refuge* or *Shelter* to fly unto; and immediately behold the *Cloud* descended upon the *Tabernacle*, as a *sign* of the approach and actual manifestation of the glorious Presence of *God*, and that he intended to speak something unto them. *Moses* and *Aaron* presenting themselves before the Lord, the Lord bad them get them up presently from among this rebellious Company, that he might consume them in a moment. But they fell on their faces, and interceded with the Lord for them. God by his Spirit informs *Moses*, That he had sent a *Plague* among them, and directs him what course to take for the stopping of it. Hereupon he calls to *Aaron* to take his *Confess*, and to put fire into it from off the *Altar*, and to put *Incense* thereon, and to run quickly and make atonement for the people, and to stand between the living and the dead, (b) for he tells him, *Wrath* was gone out from the Lord, the *Plague* was begun. And *Aaron* did as *Moses* commanded him, yet the *Plague* ran so swiftly among the people (like fire in a field of Corn) that before *Aaron* could interpose himself to make atonement [wherein he was a Figure of Christs Intercession] there fell fourteen thousand and seven hundred of those rebellious Murmurers, [see 1 Cor. 10. 10.] and then the *Plague* was stayed, and *Aaron* returned to *Moses* to the door of the *Tabernacle*, to acquaint him how he had sped, and to return thanks unto the Lord, who had fo- graciously accepted the work of his hands.

Numb. 16. whole Chapter.

SECT. LXIV.

That none might for the future presume to usurp the Office of the *Priesthood*, or aspire to it besides *Aaron* and his *Sons*; *God* was pleased to enjoyn *Moses* to take of each *Tribe*, of the twelve Tribes, a *Rod* or *Staff*, such as they did usually carry in their hands (which were it seems according to the Custom of those times made of *Almond-Tree*) and to write every *Princes* Name on his *Rod*, and to write *Aaron's* Name upon the *Rod* of the *Tribe* of *Levi*. He tells him, That the *mans Rod* whom he did choose to serve him in the *Priesthood* should blossom, and the rest remain dry. And *God* orders *Moses* to lay all the *Rods* up in the *Tabernacle*, in the most holy place, before the *Ark of the Testimony*, where the Lord did use by glorious signs to testify his Presence, and make known his Will unto them, see *Exod.* 25. 22. For upon such extraordinary occasions we need not doubt but *Moses* used to go into the most holy place. Accordingly next morning *Moses* went in thither, and he found that the *Rod* of *Aaron* had shot forth branches, and some of them had buds on them, and some blossoms, and others yielded *Almonds*; but all the rest of the *Rods* remaining dry as they were before. Then *Moses* brought out all the *Rods*, and shewed them to the Children of *Israel*, and the *Princes* took every man his *Rod*, and found them dry sticks as before, but *Aaron's Rod* flourished, and had brought forth *Buds*, *Blossoms* and *Fruit*; by which Miracle they were convinced that *God* had chosen *Aaron* and his *Sons* to be the only *Priests* that should serve Him at the *Altar*. And hereupon *God* orders *Moses* to lay up *Aaron's Rod* again in the most holy place, before the *Ark* to be kept there

Chap. 4. the Old Testament Methodiz'd.

there * as a Testimony against any such Children of Rebellion as should ever after presume to usurp the Office of the *Priesthood*: And by this means also he might prevent the murmurings and complainings of the people, which if they went on in they would thereby bring certain destruction upon their own heads. The people hearing these things, and being exceedingly terrified with this threatening, and the remembrance of those late dreadful Judgments that had carried away so many among them, they cry out unto *Moses*, Alas we die, we perish, we all perish; that is, we see we are in continual danger of being swept away with terrible Judgments. And as men terrified are wont to conceive their danger to be greater than indeed it is; they now apprehend that it would be exceeding dangerous for them to come near the *Tabernacle*, or to be present at any Worship or Service there performed; and seem to fear that *God* would not withdraw his Indignation from them, until he had destroyed and consumed them all.

Ch. 17. whole Chapter.

SECT. LXV.

The people being under such a fear and consternation, the Lord hereupon takes order for the guard of the *Sanctuary*, and enjoins that every one should remain within the *Verge* and *Limits* of his duty, and so they should be safe, and he tells *Aaron*, That He and the *Priests* and *Levites* shall bear the iniquity of the *Sanctuary*; that is, if any pollution, (c) came to it by the people they should answer for it, and bear the punishment thereof if they did not take care to prevent it; and the *Priests* should bear the punishment of all iniquity committed about their *Priests Office*, if they did carry themselves amiss in it, or suffer a stranger or *Levite* to meddle therein. He tells them he had joined * the *Levites* to them to minister to them in the outward Services of killing and slaying the Sacrifices, &c. but they themselves only should serve at the *Altar*, and within the holy place before the *Ark of the Testimony*, and the *Levites* shall observe the Precepts and Charge which he hath given them concerning their Ministry, and concerning the sacred things of the *Tabernacle* which are committed to their Care, that so every one keeping his station, and doing his duty, there may be no wrath any more upon the Children of *Israel*; only they shall not meddle with the Service of the *Sanctuary* and *Altar* lest they die. And if the *Priests* did not endeavour to prevent any such Error or Mischance in their Brethren the *Levites*, they should also incur the like danger. Thus he appoints the *Levites* to minister to the *Priests*, and orders that he that is not of the *Tribe* of *Levi* shall not be admitted to serve and minister unto them. For *God* having taken the *Levites* instead of the first-born of the Children of *Israel* to himself, he had given them unto *Aaron* and his *Sons* for his own Service, and the Service of the *Tabernacle*. Therefore he and his *Sons* should exercise their *Priests Office* in all things that concern the *Altar* of *Burnt-Offerings*; and in all things which are to be done within the outward Veil (whereby the holy place is divided from the Court); the High Priest in the most holy place, and inferior *Priests* within the *Sanctuary* or holy place. And *God* tells *Aaron* and his *Sons*, That 'tis his free Gift and favour to them, that he had made choice of them before others for the *Priestly Office*, and that He had ordained, That whoever is not of *Aaron's* Line, and goeth about to meddle with the *Priestly Office*, shall be put to death, from *vers.* 1. to 8.

The Lord having thus set down the Office and Work of the *Priests* and *Levites*, he comes now to set out their portion which they should have as a reward of their Service. And first, He tells *Aaron* that for the sake of his Office to which he was anointed, and because He and his *Sons* were separated from worldly Employments, to attend upon holy things, therefore they should have a part in every *Meat-Offering*, *Sin-Offering*, *Trepass-Offering*, and in the Court * of the *Tabernacle* or Tent. * See *Levit.* 6. 16. 26. & *Lev.* 7. 6. *Exod.* 42. 13. 14. round about it [called here the most holy place comparatively, in respect to the Camp of *Israel*, and the great Court for the people which was without the *Priests Court*.] they might eat of them. 2ly, They should have the *Heave-Offerings* and *Wave-Offerings*; that is, the right Shoulder and wave-breast of the *Peace-Offerings*, with all other

* See *Apostol.*
Hib. on *Hib.*
9. 6.

(c) Thus the Lord shews himself reconciled, and makes the *Priests* watch a ground of appeasing both; the fear and envy of the people. * Here is an allusion to *Levitis* name which signifies joyed.

other Gifts that were *heaved and waved*, no part thereof being burnt upon the Altar. And of *these* the Priests *Daughters* might eat whilst they remained in their Fathers house; but being married to *strangers* they might not eat of the holy things, [see *Levit. 22. 12, 13.*] Neither might any *unclean person* eat thereof. 3ly, They should have the *first-fruits*. Some of the *first-fruits* of the Land were brought to the Lord at their *three great Feasts*, as a *sheaf* of their Barley, at the Feast of the *Pasover*, *Levit. 23. 10.* And *two loaves* of their new-Wheat at the Feast of *Pentecost*, *verf. 17.* And the *first of their Wine and Oil* at the Feast of *Tabernacles*. But these were brought in the name of *all the Inhabitants* of the Land in general. Besides *these*, particular men were of their *own Corn and Fruits* to bring the *first-fruits* unto the Lord, as is enjoined *Exod. 22. 29. & 23. 19.* concerning which there is no other direction given, but that they should be of the *first*, and of the *best*; the quantity being left to the *liberty and discretion* of the Owner, to bring according as he had found the blessing of God upon his Grounds. 4ly, They should have *all things* devoted, that is, all *votive and freewill Offerings*, see *Levit. 27. 28.* except such things as were devoted as a Sacrifice unto God. 5ly, The *first-born* of men and beasts. The *first-born* * of men they were to permit to be redeemed at a month old (d) for five *Shekels*, [see *Levit. 27. 6.*] and the *firstlings* of *unclean Beasts* they were to permit to be redeemed after eight days at a lower price; but the *firstlings* of *Cows, Sheep and Goats* were not to be redeemed, they must be sacrificed, and their blood sprinkled, and their fat burnt on the Altar, that they may be a sweet savour to the Lord, but their flesh should go to the Priests. God tells them, He had allotted them these things for their Maintenance (e) for ever, (that is, whilst this Dispensation lasted) by a perpetual and unchangeable Covenant, called a Covenant of Salt, because firm and incorruptible; Salt having a virtue to preserve any thing from corruption. God further tells Aaron, That when the Land shall be divided by Lot, there shall be no lot for the Levites. They should have no Inheritance in it; He himself would be their part and portion. Indeed they had Cities (f) and Suburbs, but they were given them by the other Tribes.

* The first-born of men, before they were redeemed, were to be presented before the Lord in the Temple, *Exod. 13. 12. Levit. 2. 22.* And that could not be done before the Mother was purified, which required forty days time, *Levit. 12. 4.* The first-born of the Tribe of Levi were free from this Redemption. (d) V. 16. *Secundum estimationem seu ordinationem tuam* Refuso ad illud post mensuram: q. d. constituit deum quando velles tum redimi. *Hic dicitur communis ratio erat q. d. pars, ut eadem opera & mater purificaretur, & filius redimeretur.* Bonfrerius. (e) The Hebrew Doctors write of 24 Gifts which God bestowed on the Priests, with the order and use of them. See *Ainsworth, pag. 113.* (f) Concerning the 35 Cities and Suburbs of the Levites, and 13 Cities and Suburbs of the Priests. See *Richardson, pag. 32.*

The Lord further tells Aaron, That He had given the Levites all the Tithes or Tythes of the Children of Israel (g) as a reward of their Service, *Levit. 27. 30.* And straitly charges that no Israelite that is not of that Tribe presume to come nigh to the Tabernacle to do any part of the Service belonging to the Levites, lest they die for it. And He tells him, That the Levites should bear the punishment of their own Iniquity, if they should transgress, yea and of the people too, if by their not watching over the holy things, they suffered the people to transgress about them. He further enjoins that the Levites shall offer as an Oblation to the Lord, and pay a tenth of all the Tythes they receive unto the Priests, and this the Lord would accept at their hands no less than if having Lands as others had, they should pay Tythe of the increase of them, as the rest of the people did to them, and hereby they should testify their homage and thankfulness to God. And they were to offer and separate out of the Tythes paid to them for the *hallowed part* to be paid to the Priests that which was of all the best. And the Priests might eat of these Tythes indifferently in any place. And He further declares, That if the Levites do *heave or separate a tenth part* of the best of their Tythes for the Priests use, they shall not expose themselves to punishment, which they would else do if they neglected it. In conclusion here is added a general warning, that both Priests and Levites should take heed of polluting or profaning the holy things, or suffering them to be profaned by others, (which might be done many ways) that so they might prevent wrath from falling on themselves and others.

Ch. 18. whole Chapter.

SECT.

SECT. LXVI.

THE Lord having appointed the Priests and Levites to do the Service of the Tabernacle, and to watch over the people, that they might not transgress about any of the holy things. He here appoints a water of separation to be made; that so if any of the people had contracted any legal uncleanness, by the sprinkling of this water upon them, they might be cleansed, and so might come freely again to the Service of God in the Tabernacle, without fear of those Plagues, which otherwise their pollutions might bring upon them. For the making of this water a red Heifer was to be provided, and that by the common charge of all the Children of Israel, because it was to be for the common good of them all, and for the cleansing of any one among them that was by any accident legally unclean. It must be an Heifer without spot, and upon which never came yoke. For they used in those times to plow and draw their Carts with Heifers and Cows, as well as with Oxen, see *Judg. 14. 18.* This Heifer was to be given to Eleazar, because by doing this Service, that was now to be done, he was to be unclean, and 'twas fit that he rather than Aaron should be defiled. She must also be carried out of the Camp as an accursed thing, figuring Christs being made a Curse, and suffering without the City, *Heb. 13. 12.* And Eleazar was to sprinkle of her blood seven times, turning his face towards the Tabernacle of the Congregation. And her skin and her flesh, her blood and her dung were all to be burnt in his sight. And Eleazar was to take Cedar-wood and Hyssop, and Scarlet, and to cast them into the midst of the burning of the Heifer, to signify that these things should be used for a sprinkle in sprinkling the unclean with the water of separation, see *Levit. 14. 4.* And Eleazar was to wash his Clothes, and bath his flesh, and to be unclean unto the evening. * This might intimate to them that it was not so much the water made with the blood of this Heifer, as the thing signified thereby, that had virtue in it to purify those that were spiritually unclean, and consequently to shew the imperfection of the legal Priesthood, because they that were employed in preparing this water, which was for the cleansing of others, were themselves defiled. 'Twas further enjoined, That the ashes of this Heifer should be gathered up by a man that was clean, and laid up without the Camp in a clean place, (b) because they were now consecrated to an holy use. However the man that gathered them up was thereby made unclean, because they were the remainders of an Heifer slain for the sins of the people. And the Statute of making and reserving of these ashes, for a water of separation, was to bind both the Israelites and the Proselyte, or Stranger that sojourned with them as long as this Dispensation lasted. By this Law it was further enjoined, That he that touched the dead body of a man was to be unclean seven days, and he was to purify himself with this water on the third day, and on the seventh day, [see *Lev. 19.*] and then he was to be clean, place where these ashes were kept when they came into the Land of Canaan, it is not expressed. Some hold that these ashes were dispersed into all the Cities, that the Tent was ceremoniously unclean. Or if a man touched a dead body, or the bone of a dead man, it rendered him unclean. And thus hereby was figured the spreading and infectious nature of sin. And one of the Priests that was clean was to put running water to the ashes of the burnt Heifer, and with a bunch of Hyssop tied to a Cedar-stick with a Scarlet-thread to sprinkle the person, or Tent, or Vessels that were unclean, and then to be himself unclean until the evening, because he had touched the water of separation. And whatsoever any unclean person touched, was to be held unclean, to signify the contagion of sin, spreading from one to another.

Numb. 19. whole Chapter.

SECT.

SECT. LXVII.

THE Camp now advanced to *Kadesh* in the Wilderness of *Zin*, which was near to the Land of *Edom*, in the first month of the fortieth year, after their coming out of *Egypt*, and there *Miriam* died and was buried, *four months* before her Brother *Aaron*, and *eleven months* before her Brother *Moses*. She was the *eldest* of the three, the attained to the age of 130, [see *Exod.* 2. 4. 7.] she was a *Prophetess*, and by her also God guided the *Israelites* in their Travels, [see *Micb.* 6. 4.] she (in all likelihood) was the Girl that was let to watch what would become of *Moses* when he was expos'd in an Ark of Bulrushes on the River *Nile*, [see *Exod.* 2. 4. &c.

Numb. 20. vers. 1.

SECT. LXVIII.

(i) So that in their Travels from *Kadesh-barnea*, where the *Spirits* came back to *Moses* in the Desert of *Zin*, there were about 38 years spent, and most of their Fathers, that were numbered at their coming out of *Egypt*, were in this time dead.

AT this *Kadesh* (i) the people for want of water murmur again against *Moses* and *Aaron*. With the same want God had tried their Fathers in the first year after their coming out of *Egypt*, *Exod.* 17. 4. and they murmured then as their Children do now, and they had water given them out of a Rock. But these their Children were worse than their Fathers, because the supply their Fathers had from God in that extremity should have been an argument and encouragement to them to rely on his Providence now, and not to have distrustfully murmured, or wilfully so desperately as they did. Would God (say they) we had died with our Brethren, whom God suddenly destroyed in the Infurrection of *Corah*, and at other times, thereby (as it were) signifying that fearful Judgment of being cut off in Gods fiery Indignation, in comparison of being pinch'd with a present want of water. They highly expostulate with *Moses* and *Aaron* for bringing them into that barren Wilderness, which was no place to sow seed in, or plant Figg-Trees, Vines or Pomegranates, but a Land of Deserts, a Land of Drought, and where there was no water, a Land thorough which no man passed, and where no man dwelt, [see *Jer.* 2. 6. *Moses* and *Aaron* hereupon betake themselves unto the door of the Tabernacle to intercede with God as formerly for this rebellious people. And the Lord immediately signified his approach and the actual manifestation of his glorious Presence, by the descending of the Cloud to the door of the Tabernacle, [see *Ch.* 14. 10. and *Ch.* 16. 19.] And here He Commands *Moses* to take the Rod, (viz. *Aaron's* Rod which budded) out of the Tabernacle, * and with that Rod in his hand to speak to the Rock before the Children of *Israel*, and it should give forth water. *Moses* indeed with his miraculous Rod, at their eleventh station at *Rephidim* by Mount *Sinai*, struck the Rock in *Horeb* as God commanded Him, and water came forth; And he named the place *Massah* or *Meribah*. But here at this their 33th station (38 years after) with *Aaron's* budded Rod (having his Spirit provoked by these rebellious people) He smites the Rock twice without any such Command or Commission from God to smite it at all. And he and *Aaron* likewise as it seems speak unadvisedly with their lips, * uttering words of passion and distrust, possibly to this purpose; Hear now ye Rebels, must we fetch you water out of this Rock? Never imagine that God will work such a Miracle for such a rebellious Crew as ye are. However the Rock gave forth water abundantly. God was very angry with *Moses* and *Aaron* that they had thus distrustful him, and had not sanctified * him inwardly in their hearts, by trusting in Him, [1 *Pet.* 3. 15.] nor glorified him outwardly, by ascribing to him the glory of his truth and power before the Children of *Israel*; and therefore He tells them, They shall not bring that people into *Canaan*, [see *Deut.* 3. 25, 26.] And as the former place at *Rephidim* was called *Massah* and *Meribah*, viz. a

* See Numb. 20. v. 9. & *Ch.* 17. 10.

* See *Psal.* 106. 33.

* *Y. 12. 11.* sanctificare. *mc*] alloquendo *Deum*, *Ex* miraculum, *syn* fiducia *predi-* cando. *Ita* movem *his* interminatur *ut* populus intelligeret sibi non parvulum *Deum* qui vltis tantis non operaretur. Porro *hac* *Peri* allegoria, ut non *Moses* *Hebraeos* sed *Joshua* *predixit* in *Palestina*, ita non *Lex* in *calum* nos, verum *Christus* *exhibet*. *Deum* hinc *palam* est quo *spiritu* *hac* *Moses* *scripsit*, qui *visita* *ut* *celis* *sua*, *ut* *formam*. *Vide* *Cap.* 12. 1. *anonym.* *dec.* *Publice* *peccant* *idcirco* *stervit* *cum* *in* *regis* *Deus*, *quem* *alibi* *cum* *Moses* *infidelitatem* *proderit*, *Numb.* 11. 25, 26. *quia* *tum* *primum* *peccavisti*.

place

Chap. 4. the Old Testament Methodiz'd.

place of *Strife* and *Contention* (because the people there strove with the Lord, that is, contended with *Moses* his Servant, which he accounts as contending with Himself,) so shall this also be called. And thus the Lord was sanctified in them or among them; that is, among the *Israelites* by giving them water, and thereby manifesting his Almighty Power, Faithfulness, and his Goodness and Compassion towards them, notwithstanding their great Provocations.

Numb. 20. from 1. to 14.

SECT. LXIX.

Moses now by Gods direction sends Messengers to the King of *Edom*, to desire Him that He would please to permit them (who were His own flesh and blood, as being descended from *Jacob* Brother to *Esau*,) to pass thorow his Country, that being the nearest and most convenient way into *Canaan*. And they amiably desire this, because God had charged them that they should not meddle with the Sons of *Esau*, or their possession, [*Deut.* 2. 4. 5.] He tells him, He cannot but have heard of their sore and long Troubles and Oppressions which they suffered in *Egypt*, and how (upon their crying unto the Lord) he sent his Angel, viz. his own eternal Son, the Angel or Mediator of the Covenant of Grace, [see *Exod.* 3. 2. and *Mal.* 3. 1.] who conducted them in the way by a Cloud and Pillar of fire. He tells him, They would not turn aside into their Fields or Vineyards to do them any damage, and would drink only of their Rivers that were common, and not meddle with their Wells digged for their private use (which were very precious in those hot and dry Countries) without paying for it. But the King of *Edom* would not consent to it; so they were forc'd to fetch a compass thorow the Wilderness which lay about the Land of *Edom*. Notwithstanding as they went along their Coast, in the out-skirts of their Country, the *Edomites* afforded them Victuals for their money, [*Deut.* 2. 29.] though they did not come forth to meet them with bread and water, as men use to do who wish success and prosperity to those to whom they bring it, [see *Deut.* 23. 3, 4.

Numb. 20. from vers. 14. to 22.

SECT. LXX.

FROM *Kadesh* the Camp removes to mount *Hor*. * Here God tells *Moses*, That * A hill in before him, [see *Gen.* 25. 8. *Heb.* 12. 23.] He commands him to bring *Aaron* and *Eleazar* his Son up to the top of Mount *Hor*. And they accordingly went up in the sight of all the Congregation. Here *Aaron*, being attired in all his glorious Vestments, *Moses* strips him of them, and puts them upon *Eleazar* his Son, to shew that God had appointed him to succeed in his Fathers Office, and that the High Priest (the eldest Son, (k) or the next Heir of their Family (unless rendered incapable by some other top was called *Misraim*. From this Mount *Hor* the people that were driven out of this Country by *Edom* were called *Horites*. *Dut.* 2. 12. and *Esau* is called the *Horite*, *Gen.* 26. 34.) was still to succeed in that Office. Thus on the first day of the fifth month, in the fortieth year after their coming out of *Egypt*, *Aaron*, being an 123 years old, (l) died, (seven months and seven days before *Moses*) and was there buried, and the whole Congregation mourned for him 30 days. *

Numb. 20. from vers. 22. to the end.

(k) *Eleazar's* Sons did succeed him to the time of the Judges. Then the High Priesthood was translated to the Posterity of *Ithamar*, the other Son of *Aaron*; for *Eli* was of the stock of *Ithamar*. (l) See *Numb.* 33. 38.

* So long they mourned for *Moses*, *Dut.* 34. 8.

D d

SECT.

SECT. LXXI.

AT this time King Arad the Canaanite (whose Country lay in the South of Canaan) understanding by the Spies he had sent forth to observe the course of the Israelites, that they were turned back again from the Red-Sea, and marched directly upon the South of Canaan, (not knowing of Moses's purpose to compass the Land of Edom) he immediately marched forth with his Army as far as Mount Hor, in the edge of the Desert, where the Israelites now lay, and there fought with them, and took some of them Prisoners. The Israelites intending to renew the battle, and again once more to encounter Arad and his Army, they call'd upon the Lord for help, and vowed unto Him, that if he would please to deliver these Enemies into their hands, they would utterly destroy and burn their Cities, and that nothing of their Goods should be reserved for their own private use. The Lord was pleased to hear their prayer, so that in the second battle they vanquish'd, and overcame them. But how could the Israelites being so far off in the Wilderness destroy their Cities lying in Canaan, [Numb. 33. 40.] into which they came not till after Moses's death? It seems the performance of this Vow was long after made, viz. when they were come unto the Land. For the King of Arad is reckoned for one of those whom Joshua destroyed, [Joshua 12. 14. Judge. 1. 16, 17.] so that they now conquered the Canaanites Army that came out against them, and devoted the Spoils which they took; and afterwards * when their Cities came into their possession, they utterly destroyed them, and so paid their Vow which now they made. From whence the place was call'd Hormah, that is, the place where the Vow of utterly destroying these Canaanites was performed.

Numb. 21. from 1. to 4.

SECT. LXXII.

LEaving Mount Hor, they fetch a compass about the Country of Edom (the people being much vexed that they were forc'd to go so far about) and on the East-side of it at Zalmona * they make their 35th Station. Here, loathing Manna again as light bread, and wanting also water, they in a great discontent expostulate with Moses, and murmur against God & Himself; This was their wonted carriage in all their Straights and difficulties. (m) The people murmuring in this manner, the Lord sent fiery Serpents among them, whose venomous biting caused a grievous burning in their bodies, innumerable multitudes of them, by this Judgment, perished. Thus God with the venomous biting of fiery Serpents punishes the virulent and fiery Tongues of these murmuring Israelites. The people hereupon come to Moses to beg of him that he would intercede with the Lord for them. The Lord was pleas'd to appoint Moses to make an Effigies, a Figure or Representation in Brass of one of those fiery Serpents, wherewith they were stung, and then to set it upon a pole in the Camp, so that every man that was stung with those fiery Serpents might look upon this brazen Serpent, and so be healed. And this was an eminent Type of the promised Messiah, as our Saviour himself shews, Job. 3. 14, 15. The Israelites carefully kept this brazen Serpent unto the days of Hezekiah; but then in that age, because the people burnt Incense to it, that good King brake it in pieces, 2 King. 18. 4.

Numb. 21. from vers. 4. to 10.

* So called from the Effigies or portraiture of a Serpent there set up.
† By God in this place, which means, as 1 Cor. 10. 9. who is of the same divine Essence with the Father. It was that led the Israelites by day in the pillar of cloud, and by night in the pillar of fire, see Exod. 20. 21.
(n) See Exod. 14. 11. & Exod. 15. 24. & Exod. 16. 2. & Exod. 17. 2. & Numb. 11. 14. & Numb. 15. 13, 14. & Numb. 20. 34, 35.

SECT.

SECT. LXXIII.

THEir 36th incamping was at Punon, [Numb. 33. 42.] their 37th at Obor, [Numb. 21. 10. and Ch. 33. 43.] their 38th at Ije-abarim. Upon the borders of Moab; [Numb. 33. 44.] to wit, in that Desert which lieth over against the Land of Moab towards the East, [Numb. 21. 11.] and is call'd the Coast of Moab, Deut. 2. 18. And when they removed thence to pass by the Valley or Brook of Zared, God forbade them to make War upon Moab, Deut. 2. from vers. 8. to 12. In the time since they encamped at Kadish-barnea * (38 years ago) to this time, the whole Race of those that mutinied and rebelled against God, from twenty years old and upwards, were wholly extinct and dead, see Deut. 2. from 13. to 16. Their 39th Encamping was at Dibon-Gad, [Numb. 33. 45.] Their 40th at Almon Diblatbaim, vers. 46. in the Wilderness of Moab. The Israelites now coming to pass the borders of Moab at Ar, and approaching the Country of the Ammonites, God also forbade them to make any War upon them, or to distress them, or to seize upon their Land, for He had given it unto the Children of Lot for a Possession, Deut. 2. 19. Then God commanded them to pass over the River Arnon, which at that time divided the Country of the Ammonites from the Land of the Moabites. Indeed the Country beyond Arnon towards Jordan had been in the Possession of the Moabites; but Sihon had taken it from them. Which Moses notes to let us see how God by this means had provided this Country for the Israelites, who might not else have meddled with it, if it had been still in the Moabites possession, but not being so now, the Israelites are commanded to take it from the Ammonites, Deut. 2. 24. * Moses also further to shew that the Israelites had good rights to this Country, cites a writing or Relation call'd the Book of the Wars of the Lord, * wherein (it seems) the Victories which God gave the Israelites over their Enemies were largely described. In that writing Moses shews it was related what God did at the Red-Sea, and at the Brook of Arnon, at the stream of the Brook that goeth down to the dwelling of Moab, and lieth upon the border of Moab, then passed. So that Arnon was at this present the border between the Land of Moab and the Land of the Ammonites, though formerly the Land beyond Arnon belonged also to the Moabites.

Numb. 21. from vers. 10. to 16.

SECT. LXXIV.

FROM thence they departed to Ar, which signifies a Well. Here the Lord did again miraculously supply them with water, and that in the sight of all the people. He stayed not now till they murmured again, but of his own accord did appoint Moses to gather the people together, and to let the Princes of the Tribes to dig with their Stakes, having (as its probable) little Spades or Paddles at the end of them, promising them that a Well should thereupon miraculously spring up, in that dry and barren place, which accordingly came to pass. And thereupon the people sang that gratulatory Song wherein with much joy and thankfulness to God they acknowledged the miraculous manner of the Well springing up, saying, Spring up, O well, sing ye unto it; that is, sing Praises unto Him who gives it. This it seems was that renowned Well call'd Beer Elimelech, 1 Sam. 30. 13. that is, The Well of the mighty One.

Numb. 21. from 16. to 19.

SECT. LXXV.

FROM the Wilderness of Kedemoth Moses sent Messengers to Sihon the Amorite, King of Heshbon, praying him to permit them quietly to pass thorow his Country, which was a shorter cut to the Fords of Jordan; And they promise him they will

D d 2

* See paraphrase on
Deut. 2.

will not do any injury to him or his people by the way; they would not turn into their Fields or Vineyards to do them any damage, nor drink of their private Wells of water without paying for them. * This possibly they did to make him the more inexorable. But he denying them passage, and making War upon them, He himself was slain, and his Host discomfited, and so the Israelites possessed themselves of all their Cities, utterly destroying all the Inhabitants thereof, and his Country, unto the borders of the Amorites, which was strong, and therefore Sihon had not encroached upon their Country as he had upon the Moabites, at least not beyond the River Jabbok. Among other Cities which they took, Heshbon was one, which Sihon took from the former King of the Moabites, who was King before their present King Balak, and to both Heshbon and the Country adjoining was the possession of Sihon when the Israelites took it. To prove this, Moses allegeth the proverbial or enigmatical Song which (it seems) was first made and used by the Amorites, by way of triumph over the vanquished Moabites: Come into Heshbon, let the City of Sihon be built, and prepared; implying, that though Heshbon perished, * being in Moab's hands, yet now it should be more fairly built and fortified, being in Sihon's hands. For there is a fire gone out of Heshbon, a flame from the City of Sihon, it hath consumed Ar of Moab, and the Lords of the high places of Arnon; that is, the fury of War which was kindled and began in the subversion, and laying waste of Heshbon, brake out from thence, and consumed the Country of the Moabites as far as Ar, a chief City of theirs, and the Lords of the high places of Arnon; that is, their great men and Priests that sacrificed in their high places: Woe unto thee, O Moab! thou art undone O people of Chemosh! In this clause of their Song, the Amorites scoff at Chemosh the God of the Moabites, (u) [1 Kings 11. 7.] because he was not able to help them, but had permitted those of them that escaped the Sword to be taken Captives by Sihon. They further triumphantly add, We have got at them; that is, all their Country between Heshbon and Dibon. (one of their high places in the Land of Moab) we have taken from them; And we have wasted their Country even unto Nophah, which reacheth unto Medeba, (v) another City in the Land of Moab.

(n) See Jer. 48. 7, 13. The Ammonites God was Milcom, 1 Kings 11. 5.
(o) See Isa. 15. 2, 6. Jer. 48. 18, 22.

Numb. 21. from 18. to 31.

SECT. LXXVI.

After this Moses sent his Spies to Jaazer, a City also that had been Moab's, [Jer. 48. 31, 32.] but now was the Amorites, which they took with the Toppen thereof belonging, and cast out thence the Amorites from the River Arnon (which is the bound of Moab) to the Brook of Jabbok, which parteth it from Arnon, yet meddled not with the Country lying upon the River Jabbok, neither with any of the Lands belonging in that time to the Children of Arnon or Moab, as God commanded them: After this the Children of Israel marched to Rabbah, a rich Country, famous for its huge Oaks, [Deut. 27. 6.] and rich Pastures which nourished strong and great Cattle, [Deut. 32. 14. Amos 4. 1.] Of King of this Country being a remnant of the Giant, whose Bedstead was of Iron nine Cubits in length and four in breadth, [Deut. 3. 11.] came out against them and fought with them at Edrei, and was there with all his people utterly vanquished and destroyed by Moses, and the Israelites (whom God encouraged to go out against him) and they possessed themselves of all his Country, to wit, sixty Cities, and all that Coast as far as Argob, Deut. 3. from vers. 1. to 18.

Numb. 21. from vers. 31. to the end.

SECT.

SECT. LXXVII.

After these Victories the Israelites encamped in the plains (p) of Moab, on this side of the Ford of Jordan, right over against Jerico, at Abel-Shittim, which was their 42^d Encamping: Here they continued till after Moses's death, and till under the Conduct of Joshua they passed over Jordan unto the Land of Canaan. In which time many notable things fell out, even all recorded from this place to the end of Deuteronomy.

Numb. 22. vers. 1.

SECT. LXXVIII.

The Moabites had no reason to be afraid of the Israelites, because God had commanded them not to meddle with them, and accordingly they had peaceably passed by their Country. Yet their minds were stricken with such a terror from God, that all this could not quiet them. They saw the Israelites were a numerous and mighty people; They had already vanquished two Kings, they were still upon their borders. Thus God made good his Promise to his people, Exod. 15. 15. As for the mighty men of Moab, trembling shall take hold upon them, all the Inhabitants of Canaan shall melt away, and Deut. 2. 25. This day will I begin to put the dread of thee, and the fear of thee upon the Nations that are under the whole Heaven, who shall hear reports of thee, and shall tremble and be in anguish because of thee. Balak King of Moab and his people being under these fears, they sent to the Elders of the Midianites to join with them against the Israelites, telling them, That this vast Company were like to lick up all about them, as the Ox licketh up the grass of the field. 'Tis very plain, that the Midianites had no manner of reason to join with them. For first, They were allied to the Israelites being the Posterity of Midian, who was the Son of Abraham by his wife Keturah, [Gen. 25. 12.] Secondly, The Israelites had not hitherto meddled with them. Thirdly, The Israelites Conquest of the Amorites was an advantage to them, because they were by this means freed from Sihon's Tyrannical Yoke, under whom (as it appears) they were before in bondage. However, after Consultation (it seems) they joyned together in this business, and Balak and they sent for Balaam a Soothsayer, who was at that time famous for his Inchantments and Divinations, (and dwelt at Pethor, a City in Mesopotamia, his native Country, (q) In Mesopotamia or Aram Abraham first dwelt, [Acts 7. 2. Gen. 24. 4. 10.] and there he served strange Gods, [Isa. 24. 2. In this Country all the Patriarchs, the Sons of Jacob except Benjamin were born, and brought up, Gen. 35. 26. 21. Jacob's Posterity hereupon professed their Father to be an Aramite, [Deut. 26. 5. And from Aram is now Balaam sent for to curse them, The Eastern Country was infamous for Divination, and such like Arts, Isa. 2. 6.]

to come and curse the Israelites, purposing afterwards to make War upon them. The Messengers (carrying with them large Presents to satisfy him for his Divinations, call'd by the Apostle the wages of unrighteousness, 2 Pet. 2. 15.) come to him and tell him, That there was a mighty great people come out of Egypt, which covered the face of the Earth, and they were now encamped over against Moab's. They tell him, they came to him from Balak King of Moab, and from the Midianites, to desire him to come over and curse this people; For till they were confident he was able by his Curses and Inchantments very much to weaken them; nay they believed that those whom he blessed were blessed, and those whom he cursed were cursed. Balaam having received their Message, desired them to stay with him that night, and he would acquaint them next morning what the Lord Jehovah the true God (of whom probably he had some knowledge, and profess'd to worship, though it seems he being an Idolater and Soothsayer worshipp'd other false Gods also,) did speak unto him. The Lord was pleas'd not by the force of Balaams Inchantments, but of his own free will to speak to him; as he has often (for his peoples sake) stevaled his Will to wicked men, as particularly to Pharaoh, Gen. 41. 15. and to Nebuchadnezzar, Dan. 2. 45. God charges Balaam he should not go with these Messengers, much less should He presume to curse the people of Israel, for they were blessed. Balaam in the morning tells the Messengers, That God would not give him leave to go with them, but he conceals from them the other part of the Lords Injunction, viz. That he should not presume to Curse the Israelites, for they were blessed. The Messengers returning with this Message, Balak sends again to him, and sends more honourable Persons

Persons than the former, importuning him to come, promising to promote him to great honour if he would come and *curse this people* for Him. These new *Embassadors* coming to make this second Address to Balaam, He plainly tells them, That if King Balak would give him his house full of Silver and Gold, he durst do neither less nor more than God enjoined him. However if they pleased to stay with him that night, he would see what the Lord would say unto him. God now permits Balaam to go with these new *Embassadors*; not that it was pleasing to Him he should do so, (as appears *vers. 22.*) but the more to discover the evil disposition of Balaam's heart, and to manifest his own Glory in constraining him to bless those whom he intended to curse. Balaam attended with two *Servants* goeth along with these new *Messengers*, but God was angry with him for it, because he saw he had a great desire to curse the *Israelites*, and went with a purpose to do it, if he could be permitted. Whilst he was upon the way, the *Angel of the Lord*, (viz. the *Angel* that redeemed Jacob from all evil, *Gen. 48. 16.*) sets himself as an *Adversary* against him. The *Angel* appearing in a *visible shape*, with his drawn *Sword* in his hand (a sign of wrath and vengeance) the poor *Ass* Balaam rode upon had her eyes opened to see him, and turn'd aside out of the way. Balaam hereupon smote her to bring her into the way again. The *Angel* meets him a second time in another place, where there was a wall on both sides. The *Ass* seeing him, thrust her self unto the wall, and so crushed Balaam's foot; he thereupon smites her again. The *Angel* meets him a third time in a narrow way where there was no turning to the right hand or to the left, then the *Ass* fell down under Balaam, who being extremely enraged, smote her again with his staff. God herupon by his Almighty Power opened the mouth of the *Ass*, and caused her to speak articulately and understandingly, and to reprove the madness of the Prophet, 2 Pet. 2. 16. Jude *vers. 11.* She said unto him, What have I done unto thee, that thou shouldst smite me these three times? Balaam being inur'd as *Sorcerers* and *Witches* are to hear evil *Spirits* speak in the shape of brut Beasts, was not so much astonished at it as other men would have been, but briskly replies, I beat thee because thou hast abused me; If there were a *Sword* now in my hand, I would kill thee. The *Ass* answered, Am not I thine *Ass*, upon whom thou hast ridden ever since I was thine? Did I ever use to serve thee so before? Then the Lord opened the eyes of Balaam, and he saw the *Angel* of the Lord standing in the way with a drawn *Sword* in his hand, and he bowed down his head and worshipped. And the *Angel* said, Wherefore hast thou smitten thine *Ass*, behold it was I that withstood thee, because thy way is perverse before me, in that thou hast so earnestly desired to go to Balak notwithstanding I did so absolutely charge thee to the contrary. And now thou goest with a purpose to curse my people, though I have commanded thee again and again that thou shouldst not curse them: 'Twas well for thee that the *Ass* turned from me, else I had saved her alive, and surely slain thee. Balaam said unto the *Angel*, I have sinned, I know not that thou shouldst in the way against me. Then he faintly proffers to go back again to his own house, but yet loving the wages of unrighteousness, he was not willing to do it, except necessity did constrain him. The *Angel* seeing him so desirous to go, bids him go on, only he should be sure to speak nothing but what He enjoyn'd him. When Balaam came to Balak, Balak began to expostulate with him that he did not come to him sooner, telling him, He was a Prince that had power to have preferred him. Balaam tells him, That now he was come, he had no Commission to speak any thing to Him, but what God should put into his mouth. Then Balak offered *Sheep* and *Oxen* in Sacrifice, and sent part of them (as the custom was) for Balaam and his own *Princes* and *Nobles* to feast upon. On the morrow he brought him to the high places consecrated to the Worship of *Baal*; for *Idolaters*, thought their high places fittest to obtain their Requests in from the hands of the Gods whom they worshipped. And he carried him to those high places also, that from thence he might have a full sight of the people of Israel, who were encamped in the Plains of *Moab*, whom he would have him to behold, that his Curses might be the more powerful and effectual.

Numb. 22. whole Chapter.

SECT.

SECT. LXXIX.

Balaam now appoints Balak to cause seven Altars there to be built, and to prepare him seven Oxen and seven Rams to Sacrifice to *Jehovah*, that he might obtain leave to Curse his people. Seven was a number sanctified by God for many mysteries, [see *Levit. 4. 6.*] and particularly in Sacrifices (see *Job 42. 8. 1 Chron. 15. 26. 2 Chron. 29. 21.*) wherefore the *Aramites*, and *Moabites*, and other Nations having learned from their *Ancestors* the manner of sacrificing unto the true God retained it to *Moses's* time, and long after, though they corrupted it with their own *Superstitions*, and abused it to much *Impiety*. Seven Altars therefore being prepared, they offered on every Altar a Bullock and a Ram. Balaam bids Balak stand by the *Burnt-Offerings*, and there to pray for good success, whilst he himself would betake himself to some solitary place in the top of that hill to exercise his feats of *Drination* and *Incantments*; [see *Ch. 24. 1.*] and to observe Signs if any appeared. And the Lord was pleased there to meet Balaam, not for the sake of his *Incantments*, but voluntarily for the manifestation of his own Glory, and the good of his people. God not regarding his Sacrifices (which he seemed so much to depend upon) told him what he should say, and forc'd him to bless the *Israelites* instead of cursing them. And Balaam lifted up his Parable, (r) that is, declared his *Prophetic Vision*, and the Answer which he had received from the Lord, pronouncing it with an high and audible Voice, saying, Balak sent for me from *Mesopotamia* to come hither to Curse this people; But how can I Curse those whom God will not have cursed? I have seen this people from the top of the Rocks, and indeed the very sight of them is full of majesty and terror. This I must Prophesie of them, That God will cast out the *Inhabitants* of *Canaan*, and place them in their stead, and so they shall dwell alone, in a Land of their own, under the Government of their own Laws and *Princes*; and no Nation shall be worthy to be compared with them, and that chiefly because they shall inherit the Land of their own Religion, Laws and *Manners*. And who can look upon the vast and miraculous increase of this people without admiration? an express sign of Gods great blessing upon them. They are even like the dust of the earth for multitude, [see *Gen. 13. 10.*] who can number one Squadron, or fourth part of them as they are now encamped. I am so far from endeavouring to bring any unfortunate death or ruin upon this people, who are Gods chosen Ones, and directed by his Laws to walk in ways of holiness and righteousness, that I, for my part, desire to die the death of the righteous among them, and that my last end may be like unto theirs. (r) Balak hearing this, angrily replies, I sent for thee to Curse mine Enemy, and behold thou hast blessed them altogether. Balaam answered, He must speak what God had put into his mouth. Balak then desired him to remove to another place, hoping possibly that he might prove a more lucky and successful place than the first had been. For *Idolaters* used in their conceits to attribute much to the luckiness of times and places. Balak had carried him before where he saw the whole Army of the *Israelites*, and possibly he thought that the sight of their vast multitudes did something dismay and damp his spirit, that he durst not curse them. He resolves therefore to carry him where he should only see the outmost part of them, and should not see them all. And accordingly carries him to the field of the Spies or Scout-watchers, so call'd (as it seems) because there they kept the watch of the Country. Here also they build seven Altars, and offer Sacrifices, and Balak stood by the *Burnt-Offerings*, and Balaam betook himself to a solitary place again to practice his *Incantments* as before. God meets Balaam and appoints him what return he shall make; And coming to Balak, he utters again his Parable or *Prophetic Vision*, saying, Harken, O Balak, to the Message that I have brought thee from the Lord. The word of God is not like the Speeches of the Sons of men; They oftentimes promise, but do not or cannot perform. But all such falsehood and variableness is far from God. The Strength of Israel will not lie, nor repent; * He hath commanded me to bless this people, and I shall not turn away the blessing from them. There is no hope that God will ever be induc'd

(a) *chittim* was one of the Sons of *Javan* the Son of *Japheth*, who scattered themselves in *Macedonia* and the *Greek Islands*: Afterwards the *Greeks* passing over from thence into *Italy*, and planting themselves there, even *Italy* was also called *chittim*.

the *Affyrians*, afterwards by the *Chaldeans*, and last of all by the *Persians*,) shall be destroyed by the *Greeks* and *Macedonians* (properly called *Chittim*, (a) *Gen.* 10. 4. *Isa.* 23. 1. 12.) under *Alexander the Great*, and afterwards by the *Romans* who came into *Asia* out of the Harbours of *Greece*, *Dan.* 11. 30. And the *Jewish Nation* and their Country shall be much infected and evil intreated by the *Greeks* of *Syria* and *Egypt*, [*Dan.* 8. 11. & 11. 31.] and much more by the *Romans* under *Vespasian* and *Titus*. The *Greeks* also at last shall be ruined by the *Romans*, and their Empire shall be overthrown by them. As for the *Roman Empire* it self, it is now much fallen, and the usurping State thereof under the *Papacy* God will at last consume with the breath of his mouth, 2 *Thess.* 2. 8. Thus *Balaam* as he began with the blessing of *Israel*, so he endeth with the destruction of their Enemy. Then he went away with a purpose to return home, but was stayed (as it seems) by the *Midianites*, and among them was afterward killed by the *Sword* of *Israel*, *Numb.* 31. 8.

Numb. 23. whole Chapter. *Numb.* 24. whole Chapter.

SECT. LXXX.

Israel now being encamped at *Abel-Shittim* [see *Ch.* 33. 49.] in the very borders of the promised Land, the *Women* of *Moab* and *Midian* were set on work (according to the wicked Council of *Balaam*, see *Numb.* 31. 16. *Rev.* 2. 14.) to turn the people to *Idolatry*, and to allure them to commit folly with them, that so the Favour of God being thereby turned away from them, they might be exposed to mischief from their Enemies; And accordingly a great number of the people did commit *Whoredom* with them, and being invited by them to their *Idolatrous Feasts* (made upon *Sacrifices* offered to their Gods) at length were drawn to open *Idolatry* also [see *Exod.* 34. 15.] and to bow down to their Gods, and worship them. Thus a great many of the *Israelites* worshipped *Baal-Peor*, * (which was the *Idol-god* of the *Mosabites*, so called from *Mount-Peor*, where this *Idol* was worshipped,) and the anger of the Lord was greatly kindled against them for it. And he commanded *Moses* to call the *Heads* and *Princes* of the people together, and by their assistance to take all the *Kingleaders* of this disorder and to hang them up before the *Sun*; that is, openly in the sight of all men, that as they had sinned openly, they might be punished openly, for the terror of others; and this was accordingly done. Their *Moses* gave order to the *Judges* and *Rulers* to put to death all such of them that were under their several Commands whom they found to have joyed themselves to *Baal-Peor*. And last of all, God sent a *Plague* among them, whereof there died 23000 men in one day; [see *1 Cor.* 10. 8.] which added to them that were hanged and killed by the *Sword* amounted in all to 24000. During these dreadful Judgments and Executions, *Zimri* a Prince of Renown in the Tribe of *Simcon* openly, and impudently in the sight of *Moses* and all the Congregation (who were weeping before the door of the *Tabernacle*, under a sense of the wrath of God, whereby so many of their Brethren had been cut off,) carried *Cozbi* the Daughter of a Prince of *Midian* into his Tent to commit folly with her. *Phineas* the Son of *Elezazar* understanding this, being stirred up with an holy zeal for God, and by the special motion of his Spirit, he took a *Javelin* in his hand, and ran into the Tent, and slew them both in the very act of their Villany; and by this heroic act of *Phineas* the wrath of God was appeased, and the *Plague* stayed, see *Psal.* 106. 30. And God was so well pleased therewith, that he commands *Moses* to make known for *Phineas*'s encouragement, that he had given unto him his Covenant of peace, for the sealing of the Priesthood in his Posterity, and to be continued in his Seed as long as ever the *Levitical Priesthood* should continue, * provided they walked in ways pleasing unto God. And he call it his Covenant of Peace, First, Because they should peaceably enjoy it. 2ly, Because the

* *Ps.* 13. *Scm* piterum id dicitur quod dicitur nam ad modum. Nam post promissionem *Phineas*, translatus erat Pontificatus ad *Eli*, qui erat de familia *Ithamar* ut patet, 1 *Parallel.* 24. 3. *Eduus* ergo hoc conditionatum fuit, nempe si postea in fide perseverarent. Ad tempus interruptum erat, sed post quatuor Pontifices de hujus familiae successores *Phineas* rediit. (tempore *Davidis* & *Solomonis*) ad *Sadoc* ex *Elezazar* & *Phineas* familia, in qua deinceps postea mansit ad *Ierodis* tempora, & ad *Christum*.

work

Chap. 4 the Old Testament Methodiz'd.

work of the Priest was to make peace between God and the people: Now though the Dignity of being High Priest should have come to him, and his by descent, because he was the eldest Son of *Elezazar*, (*Aaron*'s eldest Son) yet that it should not be removed to another Family for want of Issue, that was of Gods special goodness, and is here promised as the reward of *Phineas*'s zeal. Yet we must not understand this Promise so absolutely, but that his Posterity might by their sin, for a time, deprive themselves of this Dignity, as it afterwards fell out, when *Eli* was made High Priest, who was of the Family of *Ithamar*, see *1 Chron.* 24. 3.

God having thus manifested his favour to *Phineas* for this heroic act of zeal, (which was counted to him for righteousness, *Psal.* 106. 31.) and having punished his own people for their sins, he now decrees Vengeance against their Enemy. And accordingly he commands the *Israelites* forthwith to vex the *Midianites*, that is, to make War upon them, which Command implied also a promise of Victory. For their newly professed Friendship towards them was but feigned, and they plotted their ruin according to the Counsel of *Balaam*, and distressed them with their smiles and devices, though not with War; neither need it seem strange that the *Israelites* are not commanded to War against the *Mosabites*, * as well as the *Midianites*, because God had expressly forbidden them, *Deut.* 2. 9. And 2ly, Because the *Midianites* seem to have had the chief hand in this mischief, as seems probable from *Balaam*'s stay among them.

Numb. 25. whole Chapter.

SECT. LXXXI.

God now to shew unto *Moses* how tender he was of his own people, and how severe against all those that did seek to hurt them, he commands him to make War, and to avenge his Quarrel upon the *Midianites*, (*) who had been the occasion of so much mischief to them. And when that was done, he tells him, He will himself should be gathered to his godly fore-Fathers long since dead; that is, to the Spirits of just men made perfect, *Heb.* 12. 23. *Moses* hereupon having received (as it seems) particular directions from God that he should send out but 12 thousand of the *Israelites* against them (that the hand of God in the Victory might more eminently appear, see *Judg.* 7. 2.) and should take them equally out of every Tribe one thousand (that no one Tribe might exalt it self above another for this Victory) He accordingly did so, and appointing *Joshua* (as 'tis probable) for General, he likewise sent *Phineas* with them, (who had lately manifested his zeal against that *Midianitish* *Idolatry*, see *Harlot*, *Ch.* 25. 6.) with one of the holy Instruments; that is, a silver Trumpet in his hands, [see *Ch.* 10. 2.] Hereupon there were twelve thousand of the *Israelites* engaging with the *Midianites*, they slew all the Males of them that they could lay their hands on, (y) and among them five Kings of *Midian* who were formerly (as it seems) Vassals to *Sibon*, and therefore are called only Dukes of *Sibon*, *Josh.* 13. 21. but *Sibon* himself being sometime before slain (it seems) they became now absolute Kings; among whom was *Zur* the Father of *Cozbi* whom *Phineas* slew, *Ch.* 25. 19. for the pretence, and afterwards in the time of *Glenn* returned, and carried away great Spoils of their Goods and Cattel. All these Captives and Spoils they brought to *Moses* and to the Camp of *Israel* now encamped in the Plains of *Moab*. *Moses* was angry with the Officers of the Army for saving the *Women* alive, who had before injured the people, and therefore above all others should have been slain. He thereupon gives order (undoubtedly by Gods special direction) that all the male Children (z) should be put to death, as also all the *Women* that were of years fit for the knowledge of Man; only the *Women*-Children should be spared, to wit, to make them Servants or Wives, if they would learn the knowledge of the true God. *Moses* also enjoins the Soldiers to abide out of the Camp seven days to purify themselves, their Captives and Spoils, and shews them the manner how it must be done; namely,

E c 2

* Duo creditur vim habere purgandi: ignis exurendo, aqua lotundo. Grot.

namely, Gold and Silver, and such things as could pass thorow the fire, * should be purified by fire, and they themselves should be cleansed with the water of separation, see Ch. 19. 11, &c. And Eleazar tells them, That God had given Moses an express Commandment concerning these things, which himself as the Lords High Priest was to make known unto them, and to see them observed accordingly. Moreover the Lord Commands Moses, That the Prey taken in this Expedition (which was very great, viz. of Beasts and Women-kind 800 and 40 thousand,) should be divided into two equal parts; the one for those that went out to the War (which were twelve thousand) and the other for the rest of the people that stayed at home, which were a vast multitude, as appears, Ch. 26. 51. And further, that he should levy a Tribute for the Lord, out of both parts, which He (being the Inheritance of the Priests and Levites intended for them, see Gen. 14. 20.) orders him to take out of their part that went to War, but one in 500 either of Persons or Cattel, but out of the other part, one in 50. And accordingly the smaller levy out of their half that went to War was given to Eleazar; that is, to him and the rest of the Priests, who being but few had therein a liberal share. But the greater levy out of the people's half was given to the Levites, because they were many. So that the Levites had one in 50, the Priests only one in 500, the same proportion being observed here, that was observed in their Tithes; the Levites having the Tithes or Tenths of the people, and the Priests but the tenth of their Tithes, see Numb. 18. 21.

These things thus done, the Captains of Israel numbr'd their Souldiers, and found that they mist not a man, which might sufficiently shew them, that it was the Lords doing that the Midianites were thus vanquished, and might be a great encouragement to them resolutely to go on and to fight the residue of the Lords battels. They therefore having besides the Cattel above mentioned (which were brought to a common Stock) gotten every man for himself very rich spoils of Jewels, Bracelets, and Chains of Gold, &c. in testimony of their great thankfulness to God, who had graciously spared their lives, and thus wonderfully assisted them in gaining this great Victory, and that they might make an atonement for their Souls, (having sinfully spared the Women alive, for which Moses reproved them, vers. 14. 17.) they out of these their particular Spoils offer a voluntary Oblation to the Lord, And Moses and Eleazar took the Gold and the Jewels of them, which they offered, (amounting to 16 thousand, 700 and 50 Shekels, *) and brought them into the Lords Tabernacle, where they were kept as a Memorial of Gods favour to them in giving them this great Victory.

Numb. Ch. 31. whole Chapter.

SECT. LXXXII.

God Commands Moses and Eleazar now to number the people. There had been two numbrings of them before. The first was when they were *seised* for a Contribution to the building of the Tabernacle, compare Exod. 30. 11, 12. with Exod. 28. 26. The second was on the first day of the second month of the second year after their departure out of Egypt at Mount Sinai, and now they being in the Plains of Moab near Jordan over against Jerico, in the 40th year of their wandering in the Wilderness, they are commanded to be numbr'd again from twenty years old and upward. And possibly the Lord enjoined it now, to make way for the more equal dividing of the Land (which they were presently to go about) according as they found the Tribes more or less in number, see Exod. 26. 52, 54. as also to manifest Gods Power and Goodness in so wonderfully increasing them, and preserving so many of them, though he had destroyed the old Stock (as he had threatened) for their great Rebellions against him: As Moses therefore received Gods Flock by sale when he came out of Egypt, so he must now before he dies deliver them up by sale again.

Upon the numbring 'twas found, First, That the Tribe of Reuben was decreased since the last numbring (see Numb. 1. 21.) two thousand seven hundred and seventy, which

which some ascribe to the Conspiracy wherein Dathan and Abiram, two Princes of this Tribe, joyn'd with Corah, which brought so great a Plague upon them, and yet many of the Sons of Corah escaped, possibly because they consented not to their Fathers Rebellion, or at least soon repented of it upon the warning given by Moses, Numb. 16. 5.

2ly, The Tribe of Simeon was more decreased than any of the rest: For when they went out of Egypt they were fifty nine thousand and three hundred, [Numb. 1. 22.] now but two and twenty thousand and two hundred. The impudence and punishment of Zimri * (who being a Prince of this Tribe, was probably abetted by many of his Brethren,) is conceived to be one cause of the diminution of this Tribe, many of them possibly perishing in the last Plague. †

3ly, The Tribe of Gad was fewer by five thousand and one hundred and fifty. Thus all the Tribes under Ruben's Standard were greatly diminished.

4ly, The Tribe of Judah was increased one thousand nine hundred, notwithstanding two of his five Sons [Gen. 38.] viz. Er and Onan (who might have been Heads of Families) died Childless in Canaan.

5ly, The Families of Issachar were increased nine thousand and nine hundred.

6ly, The Families of Zebulun were increased three thousand and one hundred, so the Tribes under Judah's Standard were all increased. And thus Judah prevailed above all his Brethren, Gen. 49. 8. his Camp being increased fourteen thousand and nine hundred.

7ly, The Families of Manasseh were increased twenty thousand and five hundred men of War. None of the other Tribes had half so much increase.

8ly, The Families of the Sons of Ephraim were diminished eight thousand.

9ly, The Families of the Sons of Benjamin were increased ten thousand and two hundred. Thus though Ephraim's own Tribe was diminished, yet the other two Tribes joyn'd with him were augmented twenty two thousand and seven hundred.

10ly, The Tribe of Dan was increased seventeen hundred. Though there was but one Family in this Tribe, viz. Shalams, yet none of all the Tribes save Judah have the like multitude, viz. sixty four thousand and four hundred.

11ly, The Tribe of Asher was increased eleven thousand and nine hundred.

12ly, The Tribe of Naphthali was fewer than before by eight thousand. But though this particular Tribe under Dan's Standard was diminished, yet his whole Camp was increased five thousand and six hundred men of War. So that upon the whole, though Judah's, Ephraim's and Dan's Camps were all more in number now than when they marched from Sinai; yet by reason of the great decrease of Reuben's Camp, which was forty five thousand and twenty fewer than before, the total here is less than the total there by eighteen hundred and twenty. God Commands Moses that unto these Tribes the Land should be divided by lot, which would prevent dissention, and teach them to acknowledge God for their chief Lord, by whose immediate Providence they were disposed of to those dwellings.

The Levites were numbr'd by themselves, because they were to have no share in the Land. They were found to be (reckoning them from one month old and upwards) twenty three thousand, and so were increased a thousand. Thus as God had threatened, of all those that were numbr'd at their coming forth out of Egypt, from twenty years old and upward, there was not a man left at this time (when they were numbr'd again) but only Caleb and Joshua. Yet we must observe the Levites as 'tis probable were not included in this threatening; for of them there were left Moses, and Eleazar, and Ithamar, and perhaps many more.

Numb. 26. whole Chapter.

SECT. LXXXIII.

The Daughters of Zelophehad, of the Tribe of Manasseh, (their Father being dead without Sons) come now to Moses and Eleazar, desiring that that share of portion of Land might be assigned to them which should have been their Fathers had he

he then been living. They plead, That their Father was one of those whom the Lord carried out of Egypt, to go and take possession of the Land of Canaan. And though he died in the Wilderness, yet he was not taken away by any special Judgment, for having his hand in any Insurrection or Rebellion against the Lord, (such as was that of Korah) but he died in his own sin; that is, he died a natural death, when his time was come, as being by sin liable to death as all other men are. They further urge, that except this be granted them, the Name of their Father will be quite extirpated. Moses inquiring of the Lord concerning this Case; it pleased the Lord to grant these Daughters of Zelophehad their desire, which was afterwards punctually performed Joshua, as we may read Josh. 17. 4. According to the Command of the Lord he gave them an Inheritance among the Brethren of their Father. Yet withall there was afterwards a Caution added, to wit, that they might not marry out of their own Tribe, * see Ch. 36. 6. And upon this occasion was the Law for Succession in Inheritances made and ordained.

Numb. 27. from 1. to 12.

* Hence some conclude, that when a man died without Issue, and his Brother married his Widow, to raise up Seed unto his Brother, (whose Estate he inherited) his first Son in his Genealogies was reckoned to be the Son of him that died without Issue. So it was in this case. The first Sons of those that married the Daughters of Zelophehad were accounted the Sons of Zelophehad, and so under his Name did inherit his Land.

SECT. LXXXIV.

* See Ch. 33. 47.
Deut. 32. 49.
Ch. 34. 1.

God now signifies to Moses that he should die, and accordingly Commands him to go up to that Track of the Mountains of Abarim, * (which are in the Land of Moab over against Jerico) and on one of the highest of them called Nebo, whose top was called Pisgah, he should see that good Land into which he might not enter; And when he had seen it, his Soul should be gathered unto the Souls of his pious Ancestors who died before him. For He and Aaron had rebelled against his Commandment, [see Ch. 20. 12.] which was, that they should by Faith sanctify * him in the eyes of the people at the Wilderness of Zin, but they sanctified him not. Moses humbly and earnestly begs of the Lord that he might be permitted to go over and see that good Land, [Deut. 3. 23, 25.] but the Lord was not pleased to grant his Request: Humbly therefore submitting to his holy Will, he now earnestly prays to God, Who is the God of the Spirits of all flesh, and not only the Creator, but the Searcher and Trier of men's spirits, and knows what is in man, and can frame and fashion mens spirits as he pleases, and give them Gifts and Graces requisite for the Places he calls them unto, to appoint a Successor to him that might, as a good Shepherd go out and in before the Flock. God, upon his prayer, appoints Joshua to succeed him, a man in whom was the Spirit; that is, the Spirit of Wisdom and understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and the fear of the Lord. God Commands him therefore to lay his hands * upon Joshua, to intimate to Him, by this Ceremony, that the hand of God should be upon him to defend and prosper him in all his ways, and that he would confer upon him a great measure of the Gifts of his Spirit answerable to the Dignity wherunto he had advanced Him, and accordingly 'tis said, Deut. 34. 9. That Joshua the Son of Nun was full of Wisdom, for Moses had laid his hands on him. Moses was also to set him before Eleazar and the Congregation, and to give him a Charge concerning what he was to do, and what to forbear in the administration of his Office. And Moses was further commanded to put some of his own honour upon him; that is, admit him into some Partnership of Authority and Dignity with himself, and so cause the people to give him that Honour that was due unto Moses's Successor, and the Judge Elect of Israel. And Moses tells him further, That upon occasion he shall present himself before Eleazar, that he may inquire of the Lord for him after the Judgment of Urim; that is, putting on the Ephod to which the Pectoral * was fastened, wherein was the Urim and Thummim. And at Eleazar's word, speaking from the Lord, He and the people shall go out to War, or return from it, and so in all

* See Phara-
hraise on
Exod. 28. 30.

weighty Affairs (which were extraordinary) by his direction they should govern themselves. And Moses did all these things which the Lord commanded him.

Numb. 27. from 12. to the end.

SECT. LXXXV.

The Children of Israel having, as it seems, omitted their Sacrifices and solemn Feasts, the most part of the 38 years last past, by reason of their travels, wherein the Sanctuary, the Altar, and other holy things were made up fit for removal from place to place; And the most part of the Generation from twenty years old and upward that had been mulctured in Sinai being now dead, [see Ch. 26. 64.] The Lord hereupon causeth the Law of sacrificing to be again here repeated, thereby intimating to them that when they came into the Land which he promised them, they must not any longer neglect his Ordinances, as they had done in the Wilderness, [see Deut. 12. 8.] And therefore first in the general he charges them, that they be sure to give Him all the Sacrifices and Offerings which he had at several times appointed them to offer. And then 2ly, He sets down particularly what they were to offer. First, For their daily Sacrifice, from vers. 3. to 9. Secondly, For their weekly Sacrifice every Sabbath * day, from vers. 9. to 10. Thirdly, For their monthly Sacrifice every new Moon, from 11. to 16. And fourthly, For their yearly Sacrifices. First, At the Passover, from vers. 16. to 26. 2ly, At Pentecost, from 26. to the end. 3ly, He mentions the Offering appointed at the Feast of Trumpets, Ch. 29. from 1. to 7. 4ly, The Offering on the day of Expiation, from 7. to 12. 5ly, On the eight days of the Feast of Tabernacles, from vers. 12. to 39.

Numb. Ch. 28. whole Chapter.

Numb. Ch. 29. from 1. to 39.

SECT. LXXXVI.

Besides those set and solemn Sacrifices which God Himself had enjoined, there were other Sacrifices which were to be offered to the Lord, namely, such as men voluntarily offered, or upon a particular Vow, Ch. 29. v. 39. And upon this occasion (it seems) several Precepts concerning Vows were added, to shew who were necessarily obliged to perform their Vows, and who not. And Moses made known these Laws to the Heads of the Tribes, because they were the men that according to these Laws were to judge the people, and either to bind them to their Vows, or free them from them. Now Vows were either Obligatory, or reversible, according to the condition of the person that made them. 1. If the Votary were a man of grown years, having power over himself, and had strengthened his Vow with an Oath, he must not fail to perform what he had vowed and sworn to do, and that without delay. [Deut. 23. 21.] provided the thing in it self were lawful and honest, otherwise not, as in the Case mentioned, Acts 23. 21. 2. If the Votary be a young Woman, under the power of her Father; if her Father by his silence seemed to consent to it (though in words he did not expressly approve it) her Vow standeth firm; But if he disallow it, it is void, and the Lord will not impute it as a sin to her, seeing her Father refuseth to let her keep it. 3. If the Votary were a married Wife, her Husband had power either to raise or make void her Vow. 4. If the Votary were a Widow or a divorced Woman, her Vow must stand. And because married Women might be apt to make large Vows what they would do if they came to be free again, and then being free might make light of performing their Vows, under pretence that those Vows were made while there were under the power of their Husbands; To prevent that the Law does here direct that in case a Woman vowed in her Husbands house, if her Husband held his peace, then all her Vows should stand, viz. after her Husband

* The Sacrifices appointed for every Sabbath-day are full double to those appointed for every day. And yet the daily Sacrifice, the continual Burnt-Offering, was not then to be omitted.

Husband is dead, or after she is made free by Divorce for every Vow, and every binding Oath to afflict the Soul, her Husband may establish, or make void. But if any Husband having heard his Wives Vow, and not contradicted it, shall afterwards refuse to let her perform it, he shall bear her Iniquity, and the Sin shall be imputed unto Him.

Numb. Ch. 30. whole Chapter.

SECT. LXXXVII.

THE Rubenites and Gadites now petition Moses to give them their Possession on this side Jordan, in the Land already Conquered, (which the Lord smote before the Congregation of the Children of Israel, according to the Promise made to Abraham, Gen. 15. 21.) alleging how convenient it would be for them, in regard it was a Country very fit for the keeping of Cattel, whereof they had the greatest store. Moses not apprehending (as it seems) their drift (which was plain and honest) accuses them of great injustice, that they should desire to enjoy peaceable Possessions at present, whilst their Brethren must fight for theirs, which would in all likelihood tend to discourage the hearts of the people from going over into the Land which the Lord had given them. And herein he tells them, They would be like the Spies * their Ancestors, who brought up an evil Report on this good Land, and so disheartened the people, that the Lords anger was kindled against them for it. And if you should do thus (says he) you will shew that you are risen up in your Fathers stead an increase of sinful men to augment yet the fierce anger of the Lord toward Israel. And assure your selves, if ye turn away from following the Lord, He will leave Israel yet to wander in this Wilderness, as their Fathers did, until they all be consumed; And by this means you will occasion them to sin, and so to be destroyed. The Rubenites and Gadites humbly reply, That it was far from their thoughts to desert their Brethren on this occasion. 'Tis true (say they) we meant to leave our Cattel, our Wives and Children behind us, and to that end we purposed to build Sheepfolds here for our Cattel, and Cities for our Wives and little Ones; that is, to repair and fortify those Cities of the Amorites in this Country which lie now ruined. But for our selves, we are ready to go arm'd along with our Brethren, yea before them, and if it be thought fit to go in the forefront, and to expose our selves to the greatest danger. But when they lay they were ready to go along with their Brethren, we must understand it so, that their meaning was only that so many of them should go as should be thought requisite for the Aid of their Brethren against the Inhabitants of Canaan. For 'tis plain they meant to leave Garrisons behind them for the defence of their Wives and Children, and for the guarding of the Country in case any of the neighbouring Nations should invade the Land when they were gone. And therefore [Joshua 4. 13.] it is expressly said, That there went of those Tribes along over Jordan, with their Brethren, only about forty thousand armed men, whereas in the Tribe of Reuben alone there was above forty thousand fighting men, see Ch. 26. 7. Moses tells them, That if they will go armed before the Lord to War; that is, before the Ark, the sign of his Presence, and so aid and assist their Brethren in their Wars against the Canaanites, and be sure your sin will find you out. However (He acquaints them) that these two Tribes must not think to have all this Land to themselves, but part of it must be reserved for half the Tribe of Manasseh, and that because they by a particular Expedition had vanquished that part of the Land particularly. Jair had conquered Argob and the Towns belonging to it, and called it Bashan-Havoth-Jair, after his own Name, as Nobah did Kenab, and called it also after his own Name, having driven from thence the Amorites, as is express'd, ver. 39.

Numb. 32. whole Chapter.

SECT.

SECT. LXXXVIII.

MOSES now by the Lords Commandment wrote this following Journal of the Israelites Travels from Egypt to the Land of Canaan, wherein are set down all the several Stations or Places where they pitched their Tents, and abode for some time. And this was done the better to assure Posterity of the wonderful Deliverance of the Jews out of Egypt, and of Gods leading them thorow the Wilderness to the Land of Promise, and that by this express Description of their several Stations, not only the certainty of this story might be evidenced, but that they might be put in mind of the Rebellion of their fore-Fathers, and of Gods severity in Chastizing them for it; as also of his Goodness and Faithfulness manifested to the Seed of Abraham, notwithstanding their many Provocations. Their most remarkable Stations were these: First, *Rameses*, * whether they retorted by Moses's Direction from all parts of the Land of Goshen. And the reason is intimated why they went out with an high hand in the presence of the Egyptians, (they not oppoling them) namely, because God had pulled down their pride, by slaying their First-born; yea upon their Gods also He had executed Judgment, causing possibly some such notable accident to befall the Egyptian Idols as did the Philistines Dagon, which fell down before the Ark, see Exod. 12. 12. Their second Station was Succoth, their third Eibam, where the Lord began first to go before them by day in a Pillar of Cloud, and by night in a Pillar of fire. From Eibam they turned unto Pihabiroth, a narrow passage between two ledges of Mountains, into which being entered, Pharaoh overtook them with a great Army, and thought they could not have escap'd him; but God divided the Red-Sea, which the Israelites passing thorow, the Egyptians assayed to follow them, and there were miserably drowned. The Israelites having past thorow the Sea, went three days journey in the Wilderness of Eibam without any water, and pitched in Marah. Here they found the Waters very bitter, insomuch that they began to murmur against Moses; but God sweetened the Waters, by the casting in of a Tree, Exod. 15. 23. From Marah they came to Elim, where were twelve Fountains of Water. From Elim they encamped by the Red-Sea, † and from thence removed to the Wilderness of Sin, so called from Sin, a City in Egypt, over against which this Wilderness lay. Hither they came just a month after their departure from *Rameses*: Here they murmur grievously for want of Food, and God gave them Quails for one meat, and Manna from Heaven, which was continued till they came into Canaan. From Sin, they came to Dophkah, and from thence to Alush, and from thence to Rephidim, * where wanting water again they were ready to stone Moses; but water was fetched for them miraculously out of a Rock in Horeb. Here they had a Victory over the Amalekites who set upon them. From Rephidim they came to the Wilderness of Sinai. Hither they came at the beginning of the third month, (Exod. 19. 1.) and stayed till the second day of the second month of the second year, Numb. 10. 11, 12. Here the Law was given, and the Tabernacle framed, and the people punished for making and worshipping a golden Calf, and Nadab and Abihu smitten dead for offering strange fire. Here the people were first numbered, and then ordered as to their Encampings about the Tabernacle, and in their Journeys towards the Land of Canaan. From Sinai they marched by Taberah (signifying a burning) because there the fire of God (till quenched by Moses's prayer) consumed the hindermost in the Camp, for their murmuring; and so they came to Kibroth-Hattavah. Here the people fell a lusting for Flesh again. And God now gave them Quails for a whole month together in great abundance, whereon they surfeited, and died miserably with the flesh between their teeth. Then they came to Hazeroth. Here Aaron and Miriam murmured against Moses, and he was smitten with Leprosy, Numb. 12. Then they came to Rithmah in the Wilderness of Paran near Kadesh-barnea, whence Spies were sent to search the Land. Upon the evil report of ten of them the people horribly murmur. God was very wroth with them for it, and appoints Moses to return again to the Red-Sea, and declares, That not one of that Generation save Caleb and Joshua, should enter into Canaan. Then they came to Rimmon-Parez: and from thence to Libnah call'd Liban, Deut. 1. 1. and then to Rissah, then to Keblathah, thence to Mount Shapper, thence to Haradab, and pitched in Makbeleth (signifying Assemblies) so called as some think, because of the mutinous Assemblies

* See Sect. 11. of Chap. 4.

* See Ch. 13. 24.

† See Sect. 8. of this Book.

* See Sect. 10. of this Book.

of Corah, Dathan and Abiram in that place. Thence to Tabath, and pitched at Tarah; thence to Mitheah, and pitched at Hasmonah, and encamped at Masroth, and then came to Bene-Jaakan, and incamped at Hor-gidgad, from thence to Jolbatthab a Land of Rivers of waters, Deut. 10. 7. Here the Rock Rephidim-water (as it seems) stopped its course, * (God suspending Miracles when he affords means) and as 'tis probable the Israelites drank of the water of the Country till they came to Kadsh. Then they encamped at Ebronah, from thence they marched to Eziongaber, a place by the Red-Sea, where was a Harbour for Ships in Edom's Land, 1 Kings 9. 26. From thence to Kadsh in the Wilderness of Zin. Here Miriam died. The people in this place wanting water, murmured again, and had water again given them out of a Rock. Here God was very angry with Moses and Aaron for their unbelief, and here they had the Sentence of Death passed on them, though reprieved for a time, and rendered incapable of entering into Canaan. They came hither in the beginning of the 40th year, and hence they sent to crave a passage thorow Edom's Land, but it was denied them; God Commands them not to force it, but to find another way. From Kadsh they removed to Mount Hor in the edge of the Land of Edom, where Aaron died. Then they came to Zalmonah, so called possibly of Zolom an Image. For this is thought to be the place where the Israelites, for murmuring again for want of water, and loathing Manna, were stung with fiery Serpents, and the brazen Serpent was by God's direction erected for their Cure and help. As for their five following Stages, viz. Pnon, Obobh, Jic-abarim, and Dibon-Gad, (so called, because it was repaired and possessed by the Tribe of Gad, Ch. 32. 34.) and Almon-Diblatbaim, we find no memorable accident happening at them. Thence they came to the Mountains of Abarim, and then to the Plains of Moab. And here God commanded Moses to charge the Israelites to drive out the Inhabitants of the Land, viz. by destroying them, Deut. 7. 23, 23. and to destroy their Pictures, and molten Images, and High Places, and to divide their Land by lot among themselves. But if they did not take care to drive them out, then he declares, The Canaanites should be pricks in their Eyes, and thorns in their Sides, and a continual Vexation to them, and he would bring that destruction on them for their Disobedience, which he thought to bring on the Canaanites, viz. root them out of the Land.

Numb. 33. whole Chapter.

SECT. LXXXIX.

(a) P. 3. The Wilderness of Zin lay at the very East-end of the South-border, in the corner where it was joined with the East-border, right against the South-end of the Salt-Sea; that is, the Lake of Sodom called also the Dead-Sea, see Gen. 14. 3.

The Lord now by Moses declareth unto Israel the Bounds (a) and Limits of the Land of Canaan lying within Jordan, which he intended to give them, that they might be assured they should possess it, and might know how far they were to proceed in their Conquests, and where to stay, and according to these Bounds and Limits might make a division of the Land among the nine Tribes and half the Tribe of Manasseh, the Tribe of Ruben, Gad, and the other half Tribe of Manasseh having their lot on the other side Jordan. The persons that were to make the division were Eleazar the High Priest, Joshua, and one Prince of every Tribe who are particularly named. The Tribes are here abetting one upon another, as their Names are here joyned together, to make it the more evident to them that they were allotted their Portions by the Wisdom and Providence of God.

Numb. Ch. 34. whole Chapter.

P. 7. This was not that Mount Hor where Aaron died, which was Southward in the edge of Edom's Land, Ch. 33. 37, 38. but another Mountain on the North-side of Canaan, by some supposed to be Libanus, and by other Mount Hermon.

SECT.

Chap. 4. the Old Testament Methodiz'd.

SECT. XC.

The Lord further Commands the Israelites to give 48 Cities to the Levites for their Possession. He appoints the Suburbs of them to reach a thousand Cubits from the wall of the City on each side, so that measuring the length from one end of the lines to the other end opposite against it, as from East to West, or from North to South there were two thousand Cubits, that made the perfect Square. God also appoints six of these Cities for Cities of Refuge, Three in the Land of Canaan, and three (b) on the other side Jordan. And these Cities were (as we may see afterwards, Deut. 4. and Joshua 20.) 1. Bezer, a City of the Reubenites. 2. Ramoth of Gilead of the Gadites. 3. Golan in Bashan of the Manassites. These three Moses separated, Deut. 4. 41, 43. 4. Kadsh in Galilee in Mount Naphtali. 5. Shechem in Mount Ephraim. 6. Kirjath-arba (which is Hebron) in the Mount of Judah; and these Joshua separated, Joshua 20. 7. Before these Cities of Refuge were appointed, it seems the Altar only was a kind of Sanctuary to those that fled to it, see Exod. 21. 14. But afterwards these Cities were the chief Sanctuaries to the Children of Israel, and the Sojourners and Strangers among them; and yet they were such only to those who had killed a man unwittingly. And therefore they were not to receive any man till he had professed his Innocency as to this particular, see Josh. 20. 4. And such Cities were purposely appointed as lay at an equal distance in the several parts of the Land, that no man driven to make use of them might have too far to go, and so might be overtaken by the Avenger of blood, who was the next Kinsman to the man slain, and might lawfully slay him, who had slain his Kinsman, if he took him out of the City of Refuge, and before he could recover the Sanctuary. And the way to these Cities was always to be prepared and made even and plain, that the Man-slayer might flee thither without hindrance, see Deut. 19. 3. When the Man-slayer came thither, he was at the entrance of the Gate to shew his Cause to the Elders of the City, who were to take him in, till he was sent for, and fetched to the City where he had done the Fact, and there he was to stand before the Congregation, [Joshua 24. 4, 6.] who if they found him worthy of death, were to deliver him to the Avenger to kill him; if not, they were to return him to the City of Refuge again, where he was to live in a kind of exile and imprisonment until the death of the High Priest, and might not come out before, * and then He was to have liberty to return to his own house, and former dwelling place; the High Priest being a Type of the Messiah, our High Priest and Saviour Jesus Christ, who by his death hath blotted out the hand-writing of our Sins, and reconciled us to God. But these Cities of Refuge were not intended to be any Protection or Asyle to willful Murderers, and such as of malice-prepence slew a man, and struck him with an Instrument of Iron, or with a Stone or Hand-weapon, wherewith (in probability) a man that is smitten must needs be killed. Moreover, no man was to be put to death on the single testimony of one man alone. And no Redemption-money, no Bribe or Present was to be taken to spare a murderer's life. For blood defileth the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. And lastly, no Redemption-money was to be taken for granting him, that was fled to a City of Refuge, a Dispensation or Liberty to return to the place of his former abode or habitation, before the death of the High Priest.

Numb. 35. whole Chapter, and Deut. 4. vers. 41, 42, 43.

SECT. XCI.

The Lord having formerly ordered that Zelophebad's Daughters should have that portion of Land in the Tribe of Manasseh, which their Father should have had for his share had he lived, the Children of Gilead (who were of that Tribe) considering that if these Daughters married into any other Tribe, this portion of their Land would be quite alienated from their Tribe, therefore they made it their suit that some order might be taken to prevent this mischief. For by like accidents the portion of every

Tribe might in time be changed, and so at length all may come to confusion, and the very end of Gods appointing every Tribe to have their portion apart by themselves might be quite made void. And further, whereas by the Law of God it was appointed that at the year of Jubilee (which was every fiftieth year) what ever Land was alienated from any Tribe should return to that Tribe again, by such marriages as these, Inheritances would pass over from one Tribe to another, without possibility of restitution at the year of Jubilee, and so this Law would become void, which seem'd purposely intended to prevent the confusion of the Inheritances of the Tribes. Moses having ask'd Counsel of the Lord, answered them as God had commanded, viz. That the Daughters of Zelophebad should marry only in the Tribe of their Father, (which they accordingly afterwards did.) and further orders, That every Daughter that possesseth an Inheritance in any Tribe should marry only unto one of that Tribe. But if she was not an Inheritrix, she might marry into any other Tribe. And thus Inheritances would not be removed from one Tribe to another.

Numb. Ch. 36. whole Chapter.

SECT. XCII.

WE are now come to the Book of Deuteronomy, which contains Moses's dying Speech, and pathetical Exhortation to the Children of Israel; He had brought them to the Plains of Moab, and to the very borders of Canaan: He knew by divine Revelation he must not go over thither, but must die on this side Jordan. Having therefore now but a little time to live, [viz. about five weeks,] like a man in-whom was the Spirit of God, and an extraordinary measure of Grace, he employs that short time in faithfully instructing the people, and earnestly exhorting them to walk steadfastly in the ways of God. He rehearses to them several remarkable Occurrences, and passages of divine Providence which had happened to them during their forty years travels in the Wilderness, (not binding himself always to exact order as to times and places in his Narration) that they might remember them for their benefit. And this being for the most part a new Generation, (the old rebellious Stock having perished in the Wilderness) He sets himself to instruct them in the Laws and Statutes of God, not only repeating them to them, but explaining and amplifying many of them, and adding some new ones * to them. He causes them to enter into a solemn Covenant to serve the Lord faithfully. He Predicts and foretells what would befall them hereafter, and solemnly blesses them before his death.

* Hence this Book is call'd Deuteronomy, or a second Declaration of the Law. *Δευτερονόμιον*, quasi *secunda vel secundaria Lex*. Repetitio est principum Legum ac monitorum in eorum gratiam, quæ tempore promulgata Legis: aut nondum nati, aut per statum intelligendi incapaces erant. Cum quibus Moyses hic insinuat Judæis; præterea quedam hic nova addita.

Chap. I.

And first, He reminds them of Gods calling Israel from Horeb, to march towards Canaan. He tells them how when they had continued well nigh a full year at Horeb, * God commanded them to march towards Canaan, the borders of which he describes towards the South, West, North and East, Deut. Ch. 1. from 1. to 9.

* In journeying from Egypt to Kadesh-barnea they spent about two years, and from thence to the fields of Moab about 38 years, whereas from Horeb or Sinai to Canaan it was but about 11 or 12 days Journey, had they not provoked God by their sins to keep them wandering in the Wilderness so long.

2. He reminds them how about that time, by the advice of Jethro his Father-in-law, he set Judges and Officers over the people. For (says he) finding my self not able to bear the weight and burden of governing so great a people alone, I laid unto you, The Lord hath multiply'd you as the Stars of Heaven, and the Lord God of your Fathers make you a thousand times so many more as you are, and bless you: clothe therefore from among you wise and understanding men, and I will make them Heads over you: I will constitute some of them to be Rulers over Thousands, others to be Rulers

Rulers over Hundreds, others Rulers over Fifties, and others to be Rulers over Tens. And I charged the Judges at that time that they should judge righteously between man and man, and not respect persons in Judgment, but should bear the small as well as the great, that they should not be afraid of men, for the Judgment is Gods; that is, it is ordained by him, and to be executed in his Name, and the Judges representing his Person, and sitting in his Seat, should in judging follow the Rule by him prescribed, and should judge justly, as God Himself would do, see 2 Chron. 19. 6. And I further said, If ye find any Cause too hard for you to determine, bring it unto me. And many other things I delivered, and taught the Judges their duty in a more full and ample manner than now I express, Deut. Ch. 1. from 9. to 19.

3. He hews them, that when they left Horeb, they marched thorow all that great and terrible Wilderness, (a Land where no man dwelt, and wherein were fiery Serpents and Scorpions, [Deut. 8. 15.] a Land extream barren, and destitute of all things necessary for the sustenance of man, except by miraculous supply,) and came to Kadesh-Barnea. Then (says he) I said unto you, Ye are come to the Mountain of the Amorites, the border of the Land which the Lord our God hath given unto us. Go ye up therefore and possess it, as God has commanded you, fear not, nor be discouraged. But ye desired that Spies * might first be sent to search the Land, and to inform you concerning it, and concerning the way wherein you must go up to take possession of it, and what Cities you must first assault. And I having inquired of the Lord concerning it, [Numb. 13. 3.] and the Lord giving way to it, or at least permitting it, I was content with it, and took twelve men, one of a Tribe, and they went up into the Mountain, and came to the Valley of Eshcol. And the Spies brought back some of the fruits of the Land, namely, Grapes, Pomegranates and Figs, and said, The Land was a very good Land. But ye refused to go up, and so rebelled against the Commandment of the Lord. And ye murmured in your Tents, and said, Because the Lord hated us, he hath brought us forth out of Egypt to deliver us into the hands of the Amorites, and to destroy us. You further said, Our Brethren (whom we sent as Spies) have discouraged us, viz. all of them but Caleb and Joshua. They tell us, The people of that Land are greater and taller than we, their Cities are great and walled up to Heaven; moreover they tell us, That the Sons of the Anakims those great Giants are there. Then (said I) dread them not, nor be afraid of them. For the Lord your God goeth before you, and will fight for you, as he did in Egypt, and as he hath hitherto done for you in the Wilderness; there you have seen how the Lord by his Almighty Power hath born you as a Father takes up and carries his Child in his arms, and hath born with your manners and perverseness, as a tender Father doth with a forward Child. Yet notwithstanding this discouragement you did not believe * in the Lord your God, who went before you to search out a place for you to pitch your Tents in, in a Pillar of Cloud by day, and a Pillar of Fire by night. And the Lord was angry at your Murmurings and Unbelief, and aware there should not one of that evil Generation see that good Land, [Numb. 14. 23.] save Caleb the Son of Jephunneh (who followed the Lord fully) and Joshua the Son of Nun, Numb. 14. 6, 30, 38. And (says he) the Lord hath since that time, at the other Kadesh, been angry with me for your sakes; For being moved with your Provocations, I offended both in unadvised Speeches and distrust, and thereupon the Lord said, I should not go into the Land, [Numb. 20. 1, 2, 12.] But Joshua (who is continually about me to minister unto me) He should go into it, therefore I am to incourage him, for he shall cause Israel to inherit it. Moreover the Lord said, Two little Ones which ye said would be a Prey to the Amorites, and which had then no knowledge between Good and Evil, they shall go in thither and possess it. But as for you the Lord said, Turn you back again into the Wilderness, into the way that leadeth towards the Red-Sea, ye shall not go forward directly towards Canaan, [see Sect. 60.] Then ye said, We have sinned against the Lord, we will go up and fight as the Lord hath commanded us. And when ye had girded every man his Sword upon his thigh, ye were ready to go up to the Hill to fight with your Enemies. But the Lord forbade you to go up, saying, He would not be among you with his blessing and gracious assistance if ye did; yet you would not hearken, but went up presumptuously unto the Hill, and the Amorites (which dwelt in the Mountain) came out against you, and chafed you (as Bees * use to do, who being angered come out in great swarms

* Aliq. hic certum est Explosores esse exigente populi incredulitate missos. Dicitur Dicitur siquid dubitant, & Canaanicos fidenter aggredi. Sed dicit promissum fidem non habuisse, Deut. 9. 23.

* This unbelief the Apostle notes to be the cause why they entered not into the Land of Promise, Heb. 4. 6.

* See Psal. 118. 12.

against them that disturb them,) and the Amorites killing many of you, pursued the rest unto Hormah. And when you repented and wept the Lord would not hearken to you. And ye abode in the Wilderness of Kadesh many days, as the number of the days you abode there doth sufficiently manifest. For ye were made to wander near 38 years after this in the Wilderness, from *vers.* 19. to the end.

Chap. II.

* *Monte Seir*, i.e. *Idumaea*; *Idumaea* dicitur mons quia Regio est Montosa.

4. He then relates their march from Kadesh-Barnea, and their compassing Mount Seir * many days, and how they were forbidden to meddle with the Edomites, Moabites or Ammonites.

He goes on with his Speech. After this (says he) we turned into the Wilderness of Kadesh, where after we had wandered a long time (almost 38 years, going forward and backward) in that mountainous Country of Seir, we returned, by Gods Command Northward, towards Canaan to pass between the Coasts of Edom on the one hand, and of Moab and Ammon on the other, and so we came to Sibon the Amorites Land. And God commanded us, seeing we were to pass by the borders and out-skirts of the Land of the Edomites, and they would be afraid of us, that we should not meddle with them, † for He would not give us any part of their Land, no not so much as a foot-breadth. He declared, He had given Mount Seir to Esau for a Possession, [*Joshua* 24. 4. *Gen.* 36. 8.] and at this time he would secure their Possession to them, that we should not invade it. But he said to us, *Te*

for money that ye may drink. For the Lord hath blessed thee in all the works of thy hands, and prospered thee, so that thou art able to pay for what thou hast occasion for. The Lords eye hath been upon thee to take care of thee in all thy travels thorow this Wilderness, and these forty years He hath been with thee and supplied thee, thou hast lacked nothing, therefore thou needest not seek to supply thyself in an unlawful way. And (says He) when we had passed by (as God had commanded us) from our Brethren the Children of Esau, (who were unkind to us, *Numb.* 20. 14, 18.) we turned and passed thorow the Wilderness of Moab; then the Lord charged us we should not distress the Moabites, nor contend with them in battel, for He would not give us their Land, having given the City Ar † and the Country belonging to it to the Children of Lot for a Possession. And he had driven out of it the Emims (that tall and mighty people, and of a Gigantick stature, like the Anakims, whom the Ammonites call Zamzummims, *vers.* 20. that is, presumptuous wicked ones, who dwell there in time past,) and had given it to them, and therefore it was not to be taken from them by the Israelites. And the like He had done for the Children of Esau driving out the Horims by them out of Mount Seir, that they might dwell in their Land; And as the Edomites had done to the Horims, so (saith He) hath Israel done to Sibon and Og, whose Lands they have already taken, as part of their possession which the Lord hath given them. And thus the Caphtorims, that is, the Philistines [*see Gen.* 10. 14.] destroyed the Amite, the former Inhabitants of their Country, *vers.* 23. By all which you may understand that as God hath cast out great and warlike People out of several Countries and Places, and given their Lands to others, so He can and will do for you, if ye will trust in him and obey him. And further (says He) when we came to the Brook Zered, [*see Numb.* 21. 12.] I exhorted you to go over, and we passed over. And the time we spent since we came from Kadesh-Barnea and in our marches from thence to the River Zered is 38 years. In which time all that Generation of men that were fit for War (who were numbered by Gods appointment, *Numb.* 1. 3. from twenty years old and upward) have been destroyed for their Murmuring and Disobedience, as God had sworn. Further (says he) when we came to the River Arnon, I encouraged you to pass over, telling you, that God had given into your hands Sibon King of the Amorites and his Land, therefore you should fight with him, and gain it from him. And to encourage you the more hereunto, I told you, That God would from that day forward put the fear and dread of you upon all the Nations that are under the whole Heaven unto whom the Report of what He hath done for you shall come. And (says he) you know that before we made War upon Sibon, I sent Messengers with words of peace to him, [*see Dent.* 20. 10.] desiring him that we might pass quietly thorow his Land, promising that we would go directly along the High-way, and not turn out of the Road into the Fields or Vineyards to the right hand or to the left, and that we would

† Though afterwards when their Posterity had filled up the measure of their sins, they shall buy meat of them for money that ye may eat, * and ye shall buy water of them for money that ye may drink. For the Lord hath blessed thee in all the works of thy hands, and prospered thee, so that thou art able to pay for what thou hast occasion for. The Lords eye hath been upon thee to take care of thee in all thy travels thorow this Wilderness, and these forty years He hath been with thee and supplied thee, thou hast lacked nothing, therefore thou needest not seek to supply thyself in an unlawful way. And (says He) when we had passed by (as God had commanded us) from our Brethren the Children of Esau, (who were unkind to us, *Numb.* 20. 14, 18.) we turned and passed thorow the Wilderness of Moab; then the Lord charged us we should not distress the Moabites, nor contend with them in battel, for He would not give us their Land, having given the City Ar † and the Country belonging to it to the Children of Lot for a Possession. And he had driven out of it the Emims (that tall and mighty people, and of a Gigantick stature, like the Anakims, whom the Ammonites call Zamzummims, *vers.* 20. that is, presumptuous wicked ones, who dwell there in time past,) and had given it to them, and therefore it was not to be taken from them by the Israelites. And the like He had done for the Children of Esau driving out the Horims by them out of Mount Seir, that they might dwell in their Land; And as the Edomites had done to the Horims, so (saith He) hath Israel done to Sibon and Og, whose Lands they have already taken, as part of their possession which the Lord hath given them. And thus the Caphtorims, that is, the Philistines [*see Gen.* 10. 14.] destroyed the Amite, the former Inhabitants of their Country, *vers.* 23. By all which you may understand that as God hath cast out great and warlike People out of several Countries and Places, and given their Lands to others, so He can and will do for you, if ye will trust in him and obey him. And further (says He) when we came to the Brook Zered, [*see Numb.* 21. 12.] I exhorted you to go over, and we passed over. And the time we spent since we came from Kadesh-Barnea and in our marches from thence to the River Zered is 38 years. In which time all that Generation of men that were fit for War (who were numbered by Gods appointment, *Numb.* 1. 3. from twenty years old and upward) have been destroyed for their Murmuring and Disobedience, as God had sworn. Further (says he) when we came to the River Arnon, I encouraged you to pass over, telling you, that God had given into your hands Sibon King of the Amorites and his Land, therefore you should fight with him, and gain it from him. And to encourage you the more hereunto, I told you, That God would from that day forward put the fear and dread of you upon all the Nations that are under the whole Heaven unto whom the Report of what He hath done for you shall come. And (says he) you know that before we made War upon Sibon, I sent Messengers with words of peace to him, [*see Dent.* 20. 10.] desiring him that we might pass quietly thorow his Land, promising that we would go directly along the High-way, and not turn out of the Road into the Fields or Vineyards to the right hand or to the left, and that we would

† Ar was a chief and Royal City of the Moabites, and so it is here put for the whole Country.

pay for the meat and water we had of him and his people, and that we might ask nothing more of him, but that we might pass thorow his Country on our feet, and herein we desired no more of him than the Children of Esau, and the Moabites afforded us, *viz.* Meat and Drink for our money as we passed thorow the out-skirts of their Country. But Sibon would not let us pass, for the Lord hardened * his Spirit, and made his heart obstinate that he might deliver him into our hands, as appeareth by the event. For Sibon coming out against us with his people to fight us, the Lord delivered him into our hands, and we smote him and all his Host, and we took all his Cities, and utterly destroyed Men, Women and Children, [*see Dent.* 20. 14, 15, 16.] as God had commanded us. Only we took the Cattel and the Spoil of the Cities to our selves for a Prey. But the Land which was on the out-side of the River Jabbock which belonged to the Ammonites, [*Josh.* 12. 2.] and those Cities of the Ammonites that lay in that mountainous Country beyond Jabbock, and what-ever else was in the possession of the Ammonites did we not at all meddle with, or with any thing else that God had forbidden us.

5. He reminds them how after they had conquered Sibon, they conquered Og the Giant King of Bashan the other King of the Amorites. When we marched up towards Bashan, then (says he) Og the King thereof with his Army came out against us at Edrei. And the Lord commanded us not to be afraid of him though he was a Giant of such a formidable stature. And accordingly the Lord delivered him, and his people, and his Land into our hand, and we took all his Cities, even threescore Cities, all the Region of Argob, a Province in Bashan; we took all those Cities, which were fenced with high walls, gates and bars, and many unwall'd Towns also. And we destroyed Men, Women and Children, as we had before done unto King Sibon and his Subjects, but the Cattel and the Spoil of the Cities we took as a Prey to our selves. So we took at this time from those two Kings of the Amorites the Land that was on this side Jordan from the River Arnon to Mount Hermon (called by the Sidonians Sirion, (c) and by the Amorites Shenir,) and all the Cities of the Plain, and all Gilead.

And (says He) there now remained of that Gigantick Race in the Kingdom of Bashan but this Og only, whose Bedstead * was of Iron, and nine Cubits (according to the Cubit of an ordinary man) was the length thereof, and four Cubits the breadth thereof, and it was now kept in Rabbab (d) the chief City of the Ammonites, from 1. to 12.

6. He shews how he distributed those Countries taken from the two Kings, to Reuben, Gad, and the half Tribe of Manasseh, [*see Numb.* 32. 19.] enjoying them nevertheless to go over Jordan before their Brethren armed, and to fight for them, and help them against the Canaanites, till God had given them that Land quietly to possess, and then they should return to their own Possessions on this side Jordan again. And (says He) I appointed in this new Conquest three Cities of Refuge, *viz.* Bezer in the lot of the Reubenites, and Ramoth-Gilead in the lot of the Gadites, and Golan in Bashan in the lot of the Manassites, from 12 to 21. and Ch. 4. from 14. to 44.

7. He further tells them how he encouraged Joshua (who was to be his Successor) from what he had seen the Lord do to those two Kings of the Amorites, and that consequently he should not fear the other Kings he was to fight with, for the Lord would fight for Israel. Then he tells them how earnestly he besought the Lord to permit him to go into Canaan. I prayed (says he) O Lord God, thou hast begun to shew thy Servant thy greatness; and thy mighty hand; For what God is there in Heaven or Earth that can do according to thy Works, and according to thy Might? I pray thee let me go over and see the good Land that is beyond Jordan, and that goodly Mountain Lebanon. But the Lord was wroth with me for your sakes. Your murmuring made me sometimes too rash in speaking, and sometimes too slow in believing in the Lord, which provoked Him against me, so that He would not grant my Request, but said to me, Let it suffice thee, speak no more to me of this matter. Get thee up to the top of Pisgah, and lift up thine eyes West-ward and North-ward, East-ward and Southward, and behold it with thine eyes, for thou shalt not go over this Jordan. But give Joshua in Charge what I Command thee, and encourage and strengthen him. For he shall go over before this people, and shall cause them to inherit the Land which thou shalt only see with thine eyes: Ch. 3. from 1. to the end.

* God cannot be the Author of Sin, or the rebellion of the heart, but he may (being debitor to no man) withhold his grace, He may leave men to themselves, He may permit Satan to work effectually in them. See *Sitt.* 59. of ch. 3. on *Exod.* 4. 21. Chap. III.

(c) And Ch. 4. 48. Sirion.

* The Cubit of a man being usually a foot and an half, according to this measure his bedstead was four yards and an half long, and two yards broad. (d) Possibly this Bedstead was taken in some War between the Ammonites and this King, and so kept in Rabbab as a glorious Trophy of their Victory.

8. From all these Experiences of Gods signal Goodness to them, He comes now to exhort them to keep and obey the Statutes and Commandments of the Lord, and to teach their Children also to observe them; and especially to take heed of Idolatry, which was a very provoking sin. And that he might excite them the more to the observance of these Precepts, he bespeaks them in this wise; *Hearken, O Israel, unto the Statutes and Judgments which I am now to teach you, and be careful to practise them, that ye may live, and go in and possess the Land which the Lord God of your Fathers hath given you. You shall not add * to the words which I command you, neither shall you diminish ought from it; but you must keep close to the Commandments of the Lord, which I from Him command you.* Your eyes have seen the Judgments of God executed upon those that committed Idolatry with Baal-Peor, unto which many of Israel declined by the counsel of Balaam. But you that did cleave unto the Lord, and kept your selves from that Transgression, were saved from that destruction. Behold I set before you the Statutes † and Judgments which God hath commanded me to give you, and which you are to observe in the Land which you are going to possess. And carefully to observe them will be a great evidence of your wisdom and understanding in the light of the Nations that shall hear, and rightly consider these Statutes, and they will say, Surely this great Nation is a wise and understanding people. For what other great Nation is there which hath God to nigh unto them, and always dwelling among them, as these Israelites have, as is evident by the miraculous signs of his Presence among them, and his readiness always to hear their prayers, and to defend and protect them from all evils. And indeed what other Nation is there that hath Statutes and Judgments * to righteous * as is this Law which I am to set before you this day. You ought therefore to take heed lest you forget the great things God hath done for you, and that they may never be forgotten, I exhort you to teach them your Sons, and your Sons Sons. And especially remember the day when you stood † before the Lord in Horeb, when God commanded me to gather the people together to hear his words, that they might learn to fear Him all the days of their life, and might teach them unto their Children. And ye came near and stood under the Mountain, and the Mountain burnt with fire unto the midst of Heaven, * and there were great Temples and thick darkness. And the Lord spake unto you out of the midst of the fire. Ye heard the voice of his words but saw no Similitude of Him at all. And he declared unto you his Covenant, viz. the Condition required on your part, namely, Obedience and Observance of his ten Commandments, which He wrote upon two Tables of stone. And besides those ten Commandments which the Lord himself gave you; He not long after that time gave me other Statutes and Judgments, viz. the Ceremonial and Judicial Laws, which he commanded me to teach you. Take heed therefore unto your selves, lest you corrupt your selves by Idolatry, or by making any Image of God; for remember you saw no manner of similitude of Him at Horeb, or any figure of Man, Beasts, Birds, creeping things or Fishes to represent Him. Take heed also of worshipping the Host of Heaven, the Sun, Moon and Stars, which are so far from being Gods, that God hath created them for the common use of man, and the service of all Nations. And you Israelites ought above all people to be careful not to dishonour God by such gross Idolatry, because He hath brought you forth by an out-stretched Arm out of the Iron-Furnace of Egypt, and hath taken you to Himself as his own peculiar people, and as his own Possession, as you see this day. Furthermore the Lord was angry with me for your sakes, and swore that I should not go over Jordan, but should die in this Land. However ye shall go over and possess † it. Take heed therefore lest ye forget the Covenant of the Lord your God, and especially take heed of Idolatry, or making any graven Image to represent God, which he hath so severely forbidden. For God is a jealous God, jealous of having the Worship due only to Himself given to any Creature; He is a consuming fire to those that provoke him by their Rebellions. Furthermore I advise you that when you are settled in the Land of Canaan, and are mightily increased, that you be not secure, nor think it a small matter to corrupt your selves by Idolatry; for if you do, I call Heaven and Earth to witness against you this day, that I faithfully admonish'd you of your danger, and told you that upon such Provocations God would destroy many of you, and drive the small remnant that shall be left out of the Land he hath given you to possess, and

* Improbatur hic liberos pro-
ximi & cultus
proprio arbitrio
excogetur.
Confer Deut. 12.
8, 32. Numb.
15, 39, 40.
Prov. 30. 5, 6.
Gal. 3. 10.
Chap. IV.
† Some by
Statutes under-
stand Ordinances
of divine Worship,
and by Judg-
ments Laws that
concern their duty to-
wards men, and the pu-
nishment of Transgressors.
* Ex legibus
de populo sit
judicium.
† Most of
those that
stood then at
Horeb were
dead, see ch. 2.
14, 15, 16.
But many
that were
then young
were now
alive.
* Per hypothe-
sin significat
quod videmur
& altissime
flammis evomi-
ti.

† Mosts being
sure of Heaven
envies not
those that
should inherit
the earthly
Canaan.

and would scatter you among Heathen Nations, where you shall serve their Gods, * (or at least those that did serve them) viz. such Gods as are the work of mens hands, and made of Wood or Stone, which neither see nor hear, eat nor smell.

But yet even then when you have thus transgressed, and are thereupon under great tribulation, if ye shall humble your selves before the Lord, and shall seek his Face, and turn to him with all your Heart † and all your Soul, He is so gracious and merciful, that he will have pity upon you, and will not forget the Covenant which he made with your Fathers. And that you may remember the extraordinary engagements the Lord hath laid upon you, look back upon ancient times and consult the Histories of all things that have happened since the Creation in any part of the world, from the one side of the Heavens to the other, and from the rising of the Sun to the going down thereof, and inquire whether there was ever such a thing in the world before. That a people should bear the Voice of God speaking unto them out of the midst of the fire, and yet live and escape as ye did; yea further inquire whether ever God assayed at any time in such a manner to take unto Himself a Nation from the midst of another Nation by Temptations, (e) Signs, Wonders by War (f) and by a mighty Hand, and out-stretched Arm, and by great Terrors, as he hath done you when he brought you out of Egypt. Before your eyes were those great things done, that you may know that the Lord be in God, and there is no other besides him. Out of the Air from on high he made you to hear his Voice, to instruct you, and upon Mount Sinai he made you see his great fire, and you heard his words out of the midst of it. And because of his own free Grace and Love (and not for any desert of theirs) he chose and loved your Fathers, and chose their Seed after them for his peculiar people, therefore he brought you by his Almighty Power out of Egypt in his sight; that is, the eye of his Providence being still fixed upon you, even as a Father cautions his Child to go before him that he may preserve him from danger, Exod. 14. 19. * And he brought you out of Egypt, that you might drive out other Nations greater and mightier than you, and take their Land to your selves for an Inheritance, as He destroyed the Amorites, and gained their Countries. Which Conquest may be an earnest to you of further Victories over your Enemies. Know you therefore this day, and consider it well in your hearts, that the Lord He is God both in Heaven above, and in Earth beneath, and there is none besides him. Therefore diligently keep his Statutes and Commandments which I command you this day, that it may go well with you, and your Children after you, and that you may live long and happily in the Land which the Lord God giveth you, from vers. 1. to 41.

9. He comes now to set before them the Law of God, viz. the ten Commandments and the Testimonies; that is, the particular Articles or Points of the Covenant which God made with them at Horeb, whereby he testified his mind to them, and the particulars in which he required Obedience from them. He shews how they were terrified at the dreadful manner wherein the Law was delivered, and desired Him to mediate between God and them.

Then calling all the Elders and Chief of the people of Israel together, He said, Hear, O Israel, the Statutes and Judgments which I speak in your ears this day, that you may learn them, and keep and do them. The Lord our God made a Covenant with us in Horeb. He made not this Covenant with our Fathers in Egypt, nor with the Patriarchs Abraham, Isaac and Jacob; for though he made the same Covenant with them for substance, and they were obliged to believe in the Messiah, and to keep the Law so far as it was revealed to them, yet this Covenant was not revealed to them with all its Circumstances and particular Laws, nor in that form and manner wherein it was revealed to us on Mount Horeb, with whom God entered into Covenant as with a Body Politick, and a People whom he had separated from all other Nations unto his own Worship and Service. You (g) may remember (says he) how God when he gave you the Ten Commandments talked with you face to face; (h) that is, immediately by himself, and not by an Internuncio or Messenger. But after God had spoken to you the Ten Commandments out of the fire, I was fain to stand as a Mediator between the Lord and you, for you were afraid to hear the Voice of the Lord immediately any more.

(d) God propounding his Will to the Is-
raelites, tried their Obedi-
ence whether they would
trust in Him. They were al-
so temptations to Pharaoh, to
try whether he would be won
to yield to God, and lee
the people go. * (f) Against
Pharaoh whom with his Host
He destroyed in the Red-Sea.
* Ante se] in
terris ex de-
spicit ut sit in-
teritum.

(g) Plurimi tu-
rum qui tempore
Legislationis in
Horeb fuerant
infra 20 annos,
poterant eorum
meminisse que
ibi gesta, &
dicta fuerant.
(h) V. 4. Facit
ad faciem ho-
minis ut no-
vis]. i. e. praes-
ens praesentibus
sine ulla inter-
mediario.

(1) Some words are here added by Moses in this fifth Chapter of Deuteronomy to those uttered by God on Mount Sinai, Exod. 20. as an explanation of them. In the fourth Commandment, as it was there delivered by the Lord, the worlds Creation, and Gods resting on the seventh day was mentioned as a main ground of it, Exod. 20. 11. But here Moses omits that, and presseth their deliverance out of Egypt as a

chief reason of Gods Injoining them to sanctify this day, *Deut. 5. 15.* because by their redemption out of Egypt they were bound to Consecrate themselves wholly to Gods Service as *His peculiar people*, whereas the holy employment of the Sabbath might be a notable memorial and sign: and secondly because of that particular charge of suffering their Servants to rest on the Sabbath-day, their former Bondage in Egypt being a strong inducement to move them to it, at *requiescit servus tuus*, &c. *Exod. 20. 17.* God forbids the coveting of our Neighbours house, and then next the coveting of his wife. Here the coveting of our Neighbours wife is first forbidden, and then afterwards the coveting of his house, &c. so that they that would divide this last Commandment into two as the *Populi* do, cannot justly say which is the ninth Commandment, and which is the tenth, because one branch of it is first in *Exodus*, and another is first in *Deuteronomy*; and we cannot reasonably think that *Moses* would pervert the order of the ten Commandments. Paul makes but one Commandment of both branches, *Rom. 7. 7.*

(2) *Humanitas optanda, non speranda desinunt.*

Chap. VI.

10. *Moses* now enters upon the explanation of the first Commandment, *Hear, O Israel, the Lord thy God is one Lord.* (one Eternal, Almighty, and divine Essence, one in substance, though three in persons,) and alone to be adored and worshipped: And thou shalt love the Lord thy God with all thy heart, with all thy Soul, and with all thy might. And these words which I command thee this day shall be in thy heart, and to be printed in thy mind and memory, that upon all occasions thou mayst know what thou art to do. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine head, and they shall be as Frontlets (1) between thine eyes; that is, thou shalt use all means to keep them in continual remembrance, and to set them before the eyes of thy Children, that they may live according to them. And thou shalt write them on the posts of thy House, and on thy Gates, [see *Ch. 11. 18, 19, 20.*] And when the Lord shall have brought thee into that good Land which He swore unto thy Fathers to give thee, thou shalt love and goodly Cities which thou buildest not, and into Houses full of all good things which thou fillest not, and to Wells digged which thou diggest not, and to Vineyards and Olive-Trees which thou plantest not; when thou hast eaten and art full, then beware lest thou forget the Lord that brought thee forth out of the Land of Egypt, from the house of Bondage. Thou shalt fear the Lord thy God, and serve him, and shalt worship his Name; that is, when thou hast a lawful Call to swear, thou shalt perform this religious act by the Name of the only true God, and not of any Idol, nor by any Creature whatsoever; Ye shall not follow after other gods, nor worship or serve the gods

Schedules of Parchment which were fastened to their Foreheads and Arms, to keep the Law of God in remembrance, see *Matth. 23. 5.*

of

Chap. 4. the Old Testament Methodiz'd.

of other Nations that are round about, lest the anger of the Lord (who is a jealous God) be kindled against thee, and He destroy thee from off the face of the Earth. Take heed also lest you provoke the Lord by your distrust and murmurings, and limiting the holy One of Israel, as you formerly did at *Masfab*. [Exod. 17. 2. *Psal. 78. 41.*] And see that ye diligently observe the Commandments of the Lord, that ye may go in and possess the good Land which he promised to your Fathers to give you. And when your Children shall ask you in time to come what mean the Testimonies, Statutes and Judgments which the Lord our God hath commanded us? you shall say, We were bondmen in Egypt, and the Lord brought us out with a mighty hand, and the Lord shewed Signs and Wonders great and fore upon Egypt, upon Pharaoh and his Household before our eyes, and the Lord commanded us to observe all these Statutes, and to fear Him for our good always, that he might preserve us alive, as he hath done to this day. And if we carefully observe these Laws as he has commanded us, it shall be our Righteousness; that is, an evidence and manifestation of our Integrity and Uprightness before the Lord, and though our Obedience be weak and imperfect, yet if it be sincere, God in and through the Messiah will accept of it, and will mercifully reward us for it.

11. He goes on to give them some further explanation of the first Commandment, Injoining them to extirpate the Canaanites, and their Idolatry, and to have no Communion with them, lest they should be seduced by them to the worship of other gods. They should remember they were a people holy to God, whom he freely chose, and will severely punish if they prove unfaithful; but if they be faithful, he will give them victory over their Enemies. He further says to them, When the Lord shall have brought you into the good Land he hath given you, to cast out the seven Nations of the Canaanites that are greater and mightier than you, and hath delivered them into your hands, then you shall smite them, and utterly destroy them; you shall make no Covenant with them, nor shew mercy unto them, unless they become Proselytes and Converts to the true Religion which I have established among you. Neither shall you make Marriages with them; your Daughters you shall not give to their Sons, nor their Daughters shall you take to your Sons, for they will be apt to turn them away from following after the Lord your God, and intice them to serve other Gods; so will the anger of the Lord be kindled against you, that he will destroy you suddenly. But you shall destroy their Altars, and break down their Images, and cut down their Groves, which they have planted for Idolatrous uses, and burn their graven Images with fire. For you are an holy people unto the Lord your God; the Lord hath chosen you to be a peculiar people to Himself, above all people that are upon the face of the Earth: And the Lord did not set his love upon you, and choose you because ye were more in number than any other people, (as in worldly Kingdoms Dominion over a great and populous Nation is more desired than over few.) For the truth is, you were very few till God made such a miraculous multiplication of you in Egypt. The Lord loved you freely, and chose you of his own free Grace, not finding any thing in you more than in others to move him so to do. And because the Lord loved you, and intended to keep the Oath which He had sworn unto your Fathers, He hath brought you out of the house of Bond-men, out of Egypt with a mighty hand. Know therefore that the Lord your God, he is the only true God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments to thousand Generations, and repayeth them that hate him to their face; that is, will so apparently take Vengeance on them, (and will not be slack or slow to do it) that they shall plainly perceive (as men do a thing set before their face) that he doth it for their wickedness. Wherefore if you shall carefully observe the Commandments, Statutes and Judgments which I command you this day from the Lord, then will He keep and perform unto you the Covenant and Mercy which he sware unto your Fathers, and will love you and bless you, and exceedingly increase you. Will bless you in the fruit of the Womb, and your Corn, Wine and Oil, and the fruit of your Cattel shall be increased. You shall be blessed above all people; There shall not (except very rarely) be any Male or Female barren among you, or among your Cattel. And the Lord will take away from you all sickness, and will not inflict upon you any of those dangerous and noisome Diseases wherewith (as it is well known to you) he punished the Egyptians for your sakes, [Exod. 9. 10.] and

and wherewith the Inhabitants of that Country were usually troubled, [Dent. 28. 27.] but will lay them upon all them that hate thee. You shall therefore destroy all the Nations that the Lord your God shall give into your hands; you shall have no pity upon them, neither shall you serve their Gods, for that will be a snare to you, and a cause of your ruin, and will bring Judgments upon you from which you will not be able to free your selves. But possibly you will say, *These Nations are more than we*, how can we then dispossess them? I say to you therefore, *Be not afraid of them*, but remember what the Lord your God did unto Pharaoh, and unto all Egypt. Remember the great Miracles, Signs and Wonders the Lord did in Egypt, and the great Trials and Temptations whereby He exercised, and proved Pharaoh and the Egyptians to see whether they would be obedient to Him; and how at last by a mighty Hand and an out-stretched Arm he brought you out. Be of good courage; so shall the Lord do to these Nations of which you seem now to be afraid. Moreover the Lord will send the Hornet among them, [see Exod. 23. 28.] that is, *venomous Flies* that shall sting them to death, so that they that shall hide themselves from you, and think thereby to escape, shall be destroyed by them.

Be not therefore afraid of them, for the Lord your God is among you, a mighty God and terrible. He will cast out these Nations before you by little and little; He will not employ his Omnipotence to destroy them all at once, but according to the quality of humane Means He will do it by degrees; you shall not destroy them all at once, lest the Land become a Wilderness, and the wild Beasts of the Field increase upon (m) you, see Exod. 23. 29. But the Lord your God will deliver them into your hands, and you shall destroy them by degrees, and that with a mighty destruction. And he shall deliver their Kings into your hands, [see Josh. 10. 24. & 12. 7, 9, &c. (n)] and you shall destroy their Names (o) from under Heaven, so that their names shall be buried in Oblivion, or if they be mentioned, it shall be to their Reproach. There shall none stand before you if you continue obedient to the Lord your God... The carved Images of the Heathen Gods you shall burn with fire. You shall not desire the Silver and Gold that is on them, and with which they use to adorn them, nor take it unto your own use, but utterly consume it, with the Idols themselves, lest you be inspired thereby; that is, lest by doing otherwise you should provoke God (who forbids you this, to work in you a greater detestation of Idolatry,) to send down Judgments upon you. And further, the Gold and Silver that has been used about Idols, and has served for Idolatrous uses, being an abomination to the Lord, you shall not bring it into your houses, lest you be accused for having appropriated that to your selves which God would have you detest, abhor and destroy. *

(m) Another reason is rendered, Judg. 3. 1, 2.

(n) Where 31 Kings were reckoned whom Israel conquered.

(o) All this is promised upon condition of their obedience to God. For when they obeyed nor Gods Command, we read afterwards of many of those Nations that were too strong for them, see Joshua 15. 63. & 17. 12. & Judg. 1. 34. * See Joshua 7. 1, 12, 21.

Chap. VIII.

12. He further urges them to Obedience, and observance of the Laws of God, and cautions them to take heed of forgetting God, or turning from him, when they came to enjoy the abundance of Canaans blessings. Remember (says he) O Israel, what happen'd to thee in the way, and how the Lord led thee these forty years in the Wilderness to humble thee, and to prove thee whether thou wouldst keep his Commandments or no; and by this trying of thee, He intended to discover and make known to thy self and others what was in thy heart, 2 Chron. 32. 31. And he humbled thee, and suffered thee to hunger, and then fed thee with Manna, which neither thou nor thy Fathers had ever known before; and He did this, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of God; that is, by any thing that God shall please by his Command to give the power of nourishing unto. He further mentions two other effects of Gods Providential Care over them: First, That their Garments * waxed not old; that is, were not worn out nor decayed in forty years wearing, neither did their shoes wax old upon their feet, Dent. 29. 5. 2ly, Their feet did not swell notwithstanding their continual

* Those that out-grow their Garments might be supplied with the

Garments of such as died in the Wilderness, and then the Garments they left off might serve those that grew to their stature. Besides the provision of Apparel they had of their own, they were furnished with many Suits of several furs for themselves and their Children by borrowing of the Egyptians, Exod. 3. 21. & 12. 35. Many of different ages and stature dying, 'tis like their Garments were kept for, and used by such as succeeded, that were of the same stature.

travels

travels in the Wilderness, Nebem. 9. 21. Further (says he) thou shalt consider in thy heart that as a man chasteneth his Son, so the Lord thy God chastened thee, namely, out of love, and with a gentle hand; and this ought to work in thee a filial fear of offending Him, and an earnest desire in all things to obey him, and to walk in his ways and keep his Commandments. And moreover, consider the excellency of the Land into which the Lord thy God bringeth thee, viz. a Land of Brooks of Fountains, and deep Springs in Valleys, and which issue out of Hills; A Land of Wheat and Barley, of Vines, Figg-Trees and Pomegranates, a Land abounding with Oil and Honey, a Land wherein thou shalt eat bread without scarceness, and wherein thou shalt not lack any thing, a Land whose Stones are Iron, and out of whose Hills thou mayst dig Brass; that is, a Land wherein there are abundance of Mines, and Iron mingled with the Stones, or as plentiful as Stones and Brass to be digged almost out of every hill. Beware therefore when thou hast eaten, and art full, and hast built goodly houses and dwelt therein, and when thy Herds and thy Flocks multiply, and thy Silver and Gold is multiplied, I say, beware then lest thy heart be lifted up, and thou forget the Lord thy God, who brought thee out of Egypt, and led thee thow that great and terrible Wilderness wherein were fiery Serpents and Scorpions, and Drought, who brought thee out water out of a Rock of Flint, and fed thee with Manna in the Wilderness, and did exercise thee with many Afflictions that he might humble thee, and prove thee, and do thee good at the latter end, viz. after he had humbled thee. When therefore thou art grown rich, and things go so well with thee, take heed lest thou say in thy heart my power, and the might of my hand hath gotten me these great riches. But thou shalt remember that 'tis the Lord thy God that giveth thee power to get Wealth, that he may establish and make good his Covenant which he swore unto thy Fathers, as it is this day. And it shall be that if thou do forget the Lord thy God, and walk after other Gods, and serve them, and worship them. I testify against you this day, that you shall surely perish, because ye would not be obedient to the Voice of the Lord your God.

13. He admonishes them to walk humbly with God, laying aside all conceits of Chap. IX. their own worth and righteousness. To this end they should remember their many rebellions against God.

Hear, O Israel, (says He) thou art now shortly to pass over this Jordan, to go in and possess the Lands of Nations greater and mightier than thy self, whose Cities are great and fenced up to Heaven, [Ch. 1. 28.] and the people great and tall, the Children of the Anakims, of whom thou hast heard it spoken by way of Proverb, Who can stand before the Children of Anak? understand this therefore, thou must not expect to Conquer these great and potent Nations by thy own strength or power, but the Lord thy God will go over before thee, as a consuming fire to destroy them before thy face, and thou shalt drive out quickly, and destroy those people whom thou shalt fight with immediately upon thy entrance into Canaan, though all the Inhabitants of the Land shall not be quickly destroyed, but by little and little, see Dent. 7. 22. And when thou hast by the miraculous power and assistance of God thus cast them out, take heed of saying in thy heart for my Righteousness the Lord hath brought me in to possess this good Land; For know that not for thy Righteousness, or the uprightness of thy heart, the Lord will do this; but to punish the wickedness of the Inhabitants of the Land, and that he may perform his Word which he swore unto thy Fathers, Abraham, Isaac and Jacob. Remember thou art a stiff-necked people, and didst highly provoke the Lord thy God in the Wilderness, yea from the day you came out of Egypt: even unto this place, ye have in many things been rebellious against the Lord. Remember how in Horeb ye provoked the Lord your God, so that he was ready to have destroyed you, when I was gone up into the Mount to receive the Tables of Stone, even the Tables of the Covenant which the Lord made with you. I abode there 40 days and 40 nights, and did neither eat bread nor drink water; And the Lord delivered to me two Tables of Stone, on which were written with his own Finger the ten Commandments, word for word, as he spake them from the Mount out of the midst of the fire, on the day when ye assembled at the foot of the Mount to hear the Law from his mouth. At the end of 40 days and 40 nights God gave me these two Tables, and said unto me, Arise get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they

they are quickly turned aside out of the way which I commanded them; They have made unto themselves a molten Image. Further the Lord said unto me, I have seen this people that they are a stiff-necked people; Let me alone that I may destroy them, and blot out their name from under Heaven. Intercede no more for them, and I will make of thee a Nation mightier and greater than they. Then I prayed unto the Lord for you, that ye might not be destroyed, *Exod. 32. 11, 14.* And I came down from the Mount with two Tables in my hands, and the Mount burned with fire, the terror of which sight (one would think) might have kept you from Idolatry, but I beheld, and lo you had made you a molten Calf, and I took the two Tables, and cast them out of my hands, and brake them before your eyes. And I took your Sin, that is, the Calf wherein you had so hainously sinned, (Idolatrously worshipping it instead of the true God, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust, and I cast the dust thereof into the Brook that descended out of the Mount, and made the people to drink thereof, to make them loath and detest to great an abomination. And I went up into the Mountain a second time, and fasted 40 days and 40 nights more by reason of this great sin of the people; and I fell down before the Lord as at first, and interceded for them, being much afraid of the great anger which the Lord had conceived against them. And I prayed unto the Lord, and said, O Lord God destroy not thy people, and thine Inheritance, which thou hast redeemed by thy great Power, and brought forth out of Egypt with a mighty hand. Remember thy Servants Abraham, Isaac and Jacob; look not unto the stubbornness of this people, nor unto their wickedness, nor to their sin. Left the Land whence thou broughtest us out say, because the Lord was not able to bring them into the Land which he promised them, and because he hated them, he hath brought them out to slay them in the Wilderness. Remember, O Lord, they are thy people, and thine Inheritance which thou broughtest out of Egypt by thy mighty Power, and by thy stretched-out Arm.

The Lord was pleased to hearken unto me at that time also. And the Lord was very angry with Aaron who made the Calf for them, and was ready to have destroyed him, but I interceded for him also and prevailed. But though I insist chiefly on this sin at Horeb, because it was a most transcendent and grievous Transgression, yet alas! many other Rebellions of yours I might reckon up, as particularly at Taberah, Numb. 11. 1, 3. at Massah, *Exod. 17. 7.* at Kibroth-Hattaavah, Numb. 11. 34. likewise at Kadesh-Barnea, when the Lord commanded you to go and take possession of the Land that He had given you, you would first send Spies to search the Land, and ten of them discouraged you from entering into it. Whereupon you rebelled against the Lord your God, and believed him not, nor hearkened to his Voice, *see Numb. Ch. 13. & Ch. 14.* You have been a rebellious people all along since I had the Charge and Government of you.

Chap. X.

14. Having mentioned their many Rebellions, he comes now to shew them Gods great Kindness to them notwithstanding, and especially in renewing the two Tables of the Law; In leading them on towards Canaan; in continuing the Priesthood; in separating the Tribe of Levi, and in bearkening unto his Prayer not to destroy them. He further tells them, How upon his earnest intercession for them the Lord was pleased to be reconciled to them, and shew he proves to them by several instances: As 1. That the Lord gave him charge to hew out two new Tables of Stone, (p) and to come up with them into the Mount, and He would write on them the words of the first Tables which he had broken; and He commanded him also to make an Ark or Chest of Shittim-wood to keep those Tables in, viz. the Ark of the Testimony, which he took care to have made by Bezaleel, and there he placed them, and there (he tells them) they were at that day. Further he shews them, That the Children of Israel having gone many Journeys forward and backward in the Wilderness as the Lord commanded them, at last they went from Beerah (q) of the Children of Jaakan to Mosera (r) which was a part of the same Mountain with Hor, though it had

(p) Herein they differed from the first Tables, which were the work of God, *Exod. 32. 16.*

(q) Contentus & hoc loco Moses recitavit uno historiarum

seu rerum, neq. superscriptis circumstantiis locorum tractavit. Non fuit illi propositum manifestos recensere, sed beneficia Dei in cunctis manifestis praestita celebrare. Gerar.

(r) Abulensis duo distincta loca conjicit Mosera & Moseroth; Tilm, locum quendam in monte Hor; hunc, manifestum Israelitarum (vide Numb. 33. 30.) que solutio videtur probabilis.

different

different names) and there Aaron died, and was buried; and this might humble them for the sin of the golden Calf, whereby God was so displeas'd with Aaron, that he would not permit him to go into Canaan. Yet that God permitted Eleazar his Son to succeed him in the Office of the High Priest was a proof of his being reconciled to them upon Moses's prayer. Moreover he shews how they removed from Guedadah, and God brought them to Jabbath a Land of waters, which was a great mercy to them in their travels through the Wilderness, and another proof of his grace and favour to them; and that he had regard to their Infirmary, that they might not have occasion to murmur against Him for want of water as formerly they had done. Then returning to the history of things done at Mount Sinai, He instances in the separating the Tribe of Levi (wherein not only the Levites, but the Priests also are comprehended,) to bear the Ark of the Covenant of the Lord, to stand before the Lord, to minister unto him in giving Offices, and to bless the people in his Name, as a special sign of Gods having received them into Favour again upon his prayer and intercession. And because the Tribe of Levi are thus to be employed, He shews they are to have no part of the Spoils taken in War, no Inheritance in the Land of Canaan (which was to be divided among the other Tribes, *see Numb. 18. 20. & 26. 53, 57. & 35. 2. & Deut. 18. 1.*) but the Lord himself would be their Inheritance, maintaining them by the First-fruits, Tithes, Vows and Oblations made unto Himself. These Gifts the Lord hath given him, they are his Inheritance, *see Numb. 18. 8, 9. & Deut. 12. 19.* And Moses further shews them, That God did manifest he had received them into Favour again, in that He said unto him, Arise take thy journey before the people, that they may go in and possess the Land which I swore unto their Fathers to give them; whereby the Lord intimated that he was willing they should presently have entered into the Land, had not they by their murmuring excluded themselves for many years after, *Ch. 10. from 1. to vers. 12.*

15. He now presses them with many pathetic Arguments, sincerely to love and obey the Lord.

And now, O Israel, (says he) what does the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, to love him and serve him with all thine heart, and with all thy Soul, to keep his Commandments and Statutes which I command thee this day for thy good. Behold the visible Heaven, and the Empire on earth or third Heaven, the Heaven of Heavens, is the Lords, thy God, and the Earth with all that therein is; He is Lord of all, and he needeth not any of his Creatures. And he set his love on thy Fathers, and chose their Seed after them out of his free Grace, above all other Nations, to be his peculiar people. Circumcise therefore the foreskin of your hearts, that is, put away from your heart all that opposeth his holy Will, and be no more stiff-necked and disobedient to his Will. For the Lord your God is Lord of Lords, a great, and mighty, and terrible God, who regardeth not persons merely for their outward Condition, nor taketh Reward; that is, will not pervert Judgment by condemning the Innocent, or acquitting the Wicked for Gifts or Rewards, as unrighteous Judges use to do. He doth execute righteous Judgment to all that are oppressed, *Psalm. 103. 6.* particularly to the Fatherless and Widows, and loveth the Stranger, and giveth him Food and Raiment. Ye shall therefore in imitation of Him love Strangers, for ye your selves were sometime Strangers in the Land of Egypt. Thou shalt fear the Lord thy God, and serve him, and cleave to him, and swear by his Name, *Ch. 16. 13.* He is thy praise, that is, He it is whom thou oughtest to praise continually, and in whom thou art to glory. And this shall be thy chief glory and praise among other Nations, that this great and mighty Jehovah is thy God, and that thou art his people. He is the God that hath done for thee these great and wonderful things (so terrible to thine Enemies) which thine eyes have seen. Remember thy Fathers that went down into Egypt were but threescore and ten persons, and now the Lord hath made thee as the Stars of Heaven for multitude.

16. He addresses his Speech to the ancienter sort, who being under twenty years old when they came out of Egypt, and of capacity then to observe, had seen how miraculously God delivered them out of that house of Bondage, and whose Eyes had seen all the great things the Lord had done for them in the Wilderness.

And

And to you (says He) of the *ancienter sort* I now direct my Speech. To you I speak, and not to your *Children* who have not known nor seen all that the Lord did for his people, nor the Miracles and wonderful things which He did in *Egypt* by his mighty Hand and out-stretched Arm, and how he destroyed *Pharaoh* and his Host in the *Red-Sea*, so that you enjoy the benefit of that destruction that fell upon the *Egyptians* even to this day, their Power being thereby so weakened that they have not been able since to attempt any thing against you. You also have seen what He hath done for you in the Wilderness till you came even to this place. You have seen also what he did to *Dathan* and *Abiram*, the Sons of *Eliab*, the Son of *Reuben*, how the Earth opened her mouth and swallowed them up, and their Households and their Tents, and all the substance that was in their possession in the midst of *Israel*. These glorious Acts that God did in the Wilderness you have seen, and therefore have great reason to be obedient to his Commandments, that ye may be strengthened both in body and spirit to go into the good Land that floweth with Milk and Honey, and may fight against your Enemies, and subdue them, and may possess it and prolong your days in it. And further, to press them to Obedience, He tells them, The Land they were going to possess was not like the Land of *Egypt* whence they came out (which having but little rain, *Zach. 14. 18.* and being watered with the overflowing of *Nilus*) occasioned the people to put their feet to the Spade to dig Trenches and Channels to derive water to their grounds, (when they had sown their Seed) to which the overflowing of *Nilus* did not reach, so that they took pains to water them, as if a man should water a Garden of Herbs: But they were going to a Land which was continually watered with rain from Heaven, a Land of Hills and Vallies, (commodious, healthful and fruitful) and a Land not watered as *Egypt* by the art and industry of men, but by the special Care and Providence of God, whose eyes are upon it all the year long to send rain at all times when it needeth it. And when they came into that good Land, if they would be obedient unto God, He would give them rain in due season, the (s) first rain after the sowing of their Seed to bring it out of the ground, and the latter a little before Harvest for the plumping and ripening of the Corn: and He will send grass in the Field for the Cattel, that so they may have plenty and abundance. Take heed therefore (says he) to your selves that your hearts be not deceived, and that ye turn not aside and serve other gods and worship them, and so the Lords wrath be kindled against you, and he shut up the Heavens that there be no rain, and make the Land not to yield her fruit, and so you may perish quickly through scarcity from off the good Land which the Lord hath given you.

Further he exhorts them to lay up these his words in their hearts, and to bind them as a sign upon their hands, and set them as frontlets between their eyes, to write them upon the door-posts of their Houses and upon their Gates, (t) that is, to use all due means to keep them in continual remembrance, and to teach them diligently to their Children, speaking of them when they sit in their house, and when they walk by the way, when they lie down and when they rise up; that so their days and the days of their Children may be multiplied, as the days of Heaven upon the Earth: that is, that they and their Posterity may continue in that good Land as long as the Heavens shall continue in their place over the Earth, namely, as long as the world shall last, (u) see *Psal. 89. 29.* (He tells them) if they shall diligently keep the Commandments of the Lord, and walk in his ways, and cleave unto him, then will He drive out all these Nations before them, and they shall possess the Lands of greater and mightier Nations than themselves. Every place (within the compass of the promised Land) whereon the soles of their feet shall tread shall be theirs, from the Wilderness of *Paran* the Southern border, unto *Lebanon* the Northern, from the *River Euphrates* the Eastern to the outermost Sea, or main Ocean the Western bound of the Inheritance promised them. (x) There shall none be able to stand before them, for the Lord will put the fear and dread of them upon all the Inhabitants of the Land, they shall tread upon, as He hath promised.

* *V. 14. 15.*
Moses having hitherto spoken to the people in his own name, here he speaks to them as in the person of God.

(s) Sub quibus extremis omnis pluvia opportuna comprehenditur.

(t) See particular 10. and Ch. 6. 8.

(u) Had not the Jews provoked God by their Disobedience, to call them out of that good Land, this Promise should have been made good to them. And from this Promise some conceive and hope that upon the Repentance of the Jews, and their embracing of Christ, they shall be again re-established in this Land, and therein continue with great glory to the end of the world.

(x) See this Promise fulfilled, 2 *Chron. 9. 26.* in *Solomon's* Reign.

Further

Further he tells them, He sets before them this day a Blessing and a Curse; that is, He shews them what are the Promises of God to them on the one hand if they will be Obedient, and what are his Threatnings on the other hand in case they be Disobedient, and follow after other gods which were Strangers to them, and of whose god-head they never had any proof or experience. And by shewing them both the one and the other he instructs them in the Choice which they should make. Moreover he gives them in Charge, that when they came into *Canaan* they should cause the Blessings which the Lord had promised to them that keep his Laws, to be pronounced on Mount *Gerizim*, * and the Curses which He had threatened against the Disobedient to be pronounced on (y) Mount *Ebal*, and so should make these two Mountains to be as it were continual Remembrancers to the people, that when they see Mount *Gerizim* they may think of the Blessings set before them, and when they see Mount *Ebal* may think of the Curses. Those two Mountains he tells them are on the other side *Jordan* West-ward near unto *Shechem*, see *Gen. 12. 6. 7.*

☞. where 'tis more fully express'd how it was to be done, and *Josh. 8. 33.* how it was accordingly done. And it seems from this Commandment given to Moses concerning Mount *Gerizim*, the Samaritans, many Ages after, took occasion to build a Temple there, as taking that Hill to be a blessed place, compare *Joh. 4. 3. 20.* with *Judg. 9. 7. 2. Matt. 6. 2.*

17. Having spoken so much by way of explanation of the First Commandment, Chap. XII. He comes now to expound and dilate upon the Second, exhorting them to abolish all Second Commandment false Worship, and all Monuments of Idolatry, and to apply themselves to worship God mandamentally according to his own Will. In order hereunto he informs them of some particular Statutes and Judgments which the Lord requir'd them to observe when they came into the Land of *Canaan*.

1. They must utterly destroy all places wherein the Nations, whose Lands they should possess, served their Idol-gods, viz. all places reared up, and fitted for Idol-Temples, and all places they used for their Idolatrous Worship either upon high Mountains and Hills, or under green Trees; and this was enjoyn'd them to shew how God detested Idolatry, and to prevent the *Israelites* from being tempted to worship Him in those places. Further he tells them, They must overthrow their Altars, and break their Pillars or standing Statues, and burn their Groves, and hew down their Images, and destroy their very Names and memory out of the Land. Ye must remember (says he) that ye must not so serve the Lord your God as the Heathens served their gods, who practis'd their Idolatry in all places where they lived; but you shall come to the place (x) which the Lord your God shall chuse out of all your Tribes, namely, the place where the Ark of the Covenant by his appointment shall rest, where he will manifest the signs of his powerful Presence, and will make known his Name; that is, his Glory to you; which place shall be called by his Name, viz. the House of God, and shall be consecrated to his Worship and Service. And ye shall come to this His Habitation or Dwelling-place (a) to serve Him, and ask Counsel of Him. And hither ye shall bring your Burnt-Offerings and Sacrifices as Sin-Offerings, Trespass-Offerings, &c. and your Tythe, viz. your second Tythe, the Tythe (b) of that which remained after 1 Sam. 21. 6. the first Tythe was paid to the Levites, see *Deut. 14. 23.* see also *vers. 17.* of this lastly *Jerusalem*. you are to bring in your hands, and heave them before the Lord, and then leave them to the Priests for their portion; and your Vows or Free-will-Offerings, that is, all such Sacrifices and Offerings as you shall extraordinarily bring either upon some Vow ed his people you have made, or freely on your own accord, and the firstlings of your Herds flocks in one place and Flocks, see *Numb. 18. 17, 18.* And when you have carried your Sacrifices only were, (1.) and Offerings to the place the Lord shall chuse, there shall you and your House- because he would teach them that there was but one only way to obtain pardon for their Sins, and acceptance of any Service they performed unto God, and that was by Christ their promised Messiah, of whom the Tabernacle and Temple was a Type. (2.) Because hereby they might be kept to a uniform way of Worshipping God, that corruptions in fices some in one place and some in another. For this cause it was that the Kings of *Judah* were so often blamed, because they did not remove the high-places, but suffered the people to sacrifice there.

(b) For 'bat or the money for which they sold it they were to carry up yearly to *Jerusalem*, and therewith to keep a holy Feast before the Lord, see *Ch. 14. vers. 22, 27.*

Hh

Poolds

(c) Though the Males only were bound thrice a year to appear before the Lord, Exod. 23. 17, yet at these times the Masters of Families were wont of their own accord to carry their wives, daughters, and Maid-Servants with them, as Elkanah did, 1 Sam. 1. 4. * Nomen quod importat illi orantes. Tum qui sint alibi precati, mentem tamen abis oculos optinebat infirmitas, 1 Reg. 8. 29, 44.

† This restraint possibly was laid upon them, to make them the more fearful of shedding mans blood.

(d) Non sunt hic intelligenda decima Levitis & Sacerdotibus debita, sed alia quas possunt decima decimarum ordinariis servari, Deut. 14. 22, 23. Ex illis institutis pulas. Fridib.

(e) Quo deo offerre debueris vel volueris ad locum constitutum delevat, vel ea vel pecoraria qua ea communis est.

(f) Decima ram varia t-rant gen ras. (1.) Decima Levitica que tota Levitis cedebat. (2.) Decima secundaria que post primam separabatur absumenda in his epulis, Deut. 12. 12, 17. & principio Lev. 22. (3.) Decima de decima que erat sacerdotum. (4.) Decima tritica decima tertio quovis anno.

(g) A man cannot better bless his children than by his own Obedience to his heavenly Father.

* For only the flesh of these Sacrifices was to be eaten by the Owners, Levit. 15.

holds (c) Feast with your holy things, and rejoice before the Lord, praising of him, and ye shall rejoice in all the good things which you have gotten through the Lords blessing upon your labours. Furthermore you must know, that God will be served after a more exact manner when you come into Canaan than you serve him now. For now many Sacrifices, Rites and Feasts cannot be observed by reason of your unsettled state, so that every man does in a manner what seems right in his own eyes; but when you come to be settled in the Land of Canaan you must not think to do thus. For ye are not yet come to the place of Rest, and the Inheritance which the Lord your God intendeth to give you. But when the Lord hath brought you thither, and hath given you rest from all your Enemies round about, then there shall be a Place which the Lord will chuse, and shall be call'd his House or Dwelling-Place, the place where he will manifest his Name * and Glory, and thither shall ye bring all your Sacrifices and Oblations, and your choice things that you freely vowed to offer unto the Lord. And ye shall rejoice before the Lord your God, ye and your Sons and Daughters, your Men-Servants and Maid-Servants, and ye shall make the Levite that dwells within your Cities or Habitations to rejoice, also in the participation of the Offerings, so far as much as he hath no part nor Inheritance with you in the Land, but must live upon what is offered to the Lord as he hath appointed, [see Gen. 10. 9.] Take heed therefore of offering your Burnt-Offerings, Sacrifices and Oblations in any other place than that which God shall chuse. But in your own private dwellings you may kill and eat of those kinds of Beasts which are appointed for Sacrifice, as freely as of the Roe-buck and Hart which are not to be sacrificed, yet allowed to your Table. Neither shall there be any difference of persons observed in those private meals in respect of legal cleanness or politeness, but all may partake of any of them, according as through the Lords blessing they can provide for themselves. Only ye shall not eat the blood, & ye shall pour it upon the Earth as water, and cover it with dust, Levit. 17. 13. Further he shews them, That they may not eat within their Gates the Tybe (d) of their Corn, or Wine, or Oil; that is, the second Tybe of those things, the first being paid to the Levites, nor the firstlings (e) of their Herds and Flock, by which he means not those firstlings spoken of Numb. 18. 17, 18. which as holy things consecrated to God, were allotted for the Priests portion, but either the Female firstlings (the Male firstlings being only challenged by the Lord as his own, Exod. 13. 12.) or the First-born after those first (which were given to the Lord) which indeed were the first that were the owners own, or the chief and best of their Lambs, Kids and Calves call'd here the Firstlings by way of excellency. Nor any of their vowed or free-will-Offerings, or Heave-Offerings, but must eat them before the Lord in the place which he shall chuse, they and their Households and the Levites together, and there they should rejoice in all that the Lord allows them to put their hand to, and to eat and partake of. Further he cautions them to take heed of forsaking the Levite, by withholding their Offerings and Oblations (f) from him, which were to be the means of his livelihood all the time they should live upon the Land. He shews they might kill and eat for their own refreshing whatsoever they desired at home, and when they had a purpose to offer Peace-Offerings, and by way of thankfulness to God for some eminent mercy to restore them together; if the holy place were too far from them, they might feast together upon their Cattel which they might kill for food, only then they must be sure not to eat them as holy things, but even as they would eat the Roe-Buck or Hart. Only, (says he) as I said before, be sure you eat not the blood; for the blood is the vehicle of the animal life, and therefore you may not eat it with the flesh. And you must observe this Precept, that it may go well with you and your Children (g) after you continually. As for their Burnt-Offerings, He shews them, they must offer the flesh and blood together upon the Altar, and the blood of their other pacific Sacrifices and Peace-Offerings must be poured out upon the Altar, and then they might eat of the flesh of * them. Further he shews them, That when the Lord their God shall have destroyed the Nations before them, whose Land they go to possess, then they must

especially take heed that they be not inflamed by following their Idolatry. Therefore * Of this abomination pray you not to inquire after their gods, or how they worshipped them, but think to serve the true God as they served their Idols. For they use to perform such Rites and Services to their Idols which are most abominable to the Lord; particularly they burn their Sons and Daughters * in the fire to their gods. Take heed therefore of following them in these or any other of their abominations; do what I command you from the Lord, neither add it to it nor diminish from it.

18. He comes now to expound and dilate upon the Third Commandment, by prohibiting the abuse of the Lords Name, which was profaned by false Prophets, Revolvers and Initiators to Idolatry.

Having given the people warning to take heed of being seduced to Idolatry by Strangers of other Nations, here he gives them the like warning to take heed of being seduced by any that should arise among their own Brethren. If there shall arise (saith he) among you any that shall pretend himself to be a Prophet, and shall say that God hath appeared to him a Vision, or a Dream, and he giveth you a sign or wonder; (b) that is, labourereth to confirm what he saith he had by Vision or Dream, by foretelling some wonderful and supernatural thing that shall come to pass, though this sign and wonder come to pass, yet if withall he shall persuade you to worship false gods, or to worship the true God in a false manner, you shall not because of his signs and wonders regard what he saith, if his Doctrine be not according to the truth which God hath taught you. For the Lord may by the Spirit of Prophecy reveal things to come to wicked men and false Prophets. (as he did to Balaam and Caiaphas.) He knowing how thereby to bring Glory to Himself, though they intend only to corrupt and seduce thereby; For the Lord may suffer the Devil and false Prophets thus to abuse men, to try and make known whether they love the Lord their God with all their Hearts and Souls, and will cleave to him. For those whose hearts are upright towards God, will not be drawn away from the true Doctrine he hath taught them by such delusions, see Gal. 1. 8. Therefore he enjoyns them to put to death every Dreamer or false Prophet that shall endeavour to seduce them from the true Worship and Service of God unto Idolatry, and in so doing they shall not only justly punish evil doers, but prevent the hurt which they would do among the people. And He tells them, That not only the false Prophet, but all others whatsoever were to be put to death that should seduce them, though secretly, to Idolatry; and they were not to spare those that were dearest to them in this case. If thy Brother (says he) or thy Son or Daughter, or the Wife of thy bosom, or thy Friend (which is as thine own Soul) entice thee secretly saying, Let us go and serve other gods of what Nation soever, thou shalt not consent, and hearken unto him, neither shalt thine eye pity him, neither shalt thou spare or conceal him; thou shalt certainly procure his death, by declaring the thing to the Magistrate, and informing and bearing Testimony against him, and procuring justice to be executed upon him according to this Law, and as his just Accuser thou shalt throw the first stone at him, see Deut. 17. 7; and then the rest of the people shall stone him. And all Israel shall hear and fear, and shall do no more any such wickedness as this is among you. Further, that he may manifest Gods extreme hatred and detestation of Idolatry, he tells them, That if in any of their Cities they shall hear of the revolt of any other of their Cities, through the Infiltration of some wicked men, Sons of Belial that went out from among them, separating themselves from Gods people in point of Religion, they must first inquire diligently concerning the truth of the thing, and if they find it certain that such abomination is wrought among them, then they shall smite the Inhabitants of that City with the edge of the Sword, destroying it utterly, and all that is therein, and the Cattel thereof; and they shall gather all the spoil of it into the midst of the street thereof, and shall burn with fire the City and all the spoil thereof every whit; for the honour of God and in Obedience unto his Command, thereby offering it up as a Sacrifice to Him; and that City shall be a ruinous heap for ever, and shall not be built again. They must not take to themselves, or their own use, any part of the accursed goods of the City, [see Josh. 6. 17.] that so the Lord may turn from the fierceness of his anger, which oftentimes is kindled not only against the Sinners themselves, but all Israel for their sakes, [see Joshua 7. 1, 11, 12.]

19. He comes now to give them some Precepts concerning their Conversation among themselves, which he shews should be *holy*, and therefore they should not hold Communion with Idolaters, nor conform themselves to them, in their *Rites* and *Usages*. *Te autē* the Children of *God* (says he) he hath chosen you to Himself for his peculiar people above all the Nations of the Earth, therefore you shall not, as the Heathens do, cut themselves, or make any incision in your flesh at the death of any of your dearest Friends, *Levit. 19. 28.* nor make any baldness between your eyes, nor mourn so inordinately as they do who have no hope of a blessed Resurrection, or eternal life. These customs God forbids them to take up, not only because they were the desperate effects of immoderate mourning, but also because they were the customs of Idolaters, and He would not have his people to conform themselves to them in these things, lest they should from thence grow to a conformity to them in their Idolatrous worshipping of false gods. In the next place he shews them, That they may not eat any abominable thing, namely, such as God hath forbidden them. And therefore here he sets down what may, and what may not be eaten of Beasts, of Fowls, of Fishes; of all which see *Lev. 11.* If any clean Creature died of itself, it might be sold to or eaten by a stranger, but not by themselves; which restraints were to mind them of the difference God put between them and other Nations, and the especial purity he required of them above other people. Further he tells them, They shall not see the

* Id est, cum matre lactante, q. d. satis tibi sit comedere bledum, abstinere a matre. Hic enim pro se fuit crudelitatem quadrans. Sic praeceptum pullas avium comprehendit in nido, matre dimissa, Deut. 22. 6.

† Pretextus Levis hujus interpretis improba conclusio, Joh. 2. 14.

* Da decimas ad disticas; proverbium Judaeorum. (2) So that every third year they separated three liberal Tythes, therewith to feast

The first was the Levites yearly livelihood. The second they carried up with them to Jerusalem therewith to feast before the Lord. The third was laid up for the Poor.

He amplifies and enlarges upon the Fourth Commandment, dilating upon the Rites and Observances requir'd in the seventh or Sabbatical year. At the end of every seventh year, reckoning incroative from the Sabbatical year (says he) thou shalt make a release that

that is, every Creditor that lendeth ought unto his Neighbour shall release it; He shall not exact it of his Neighbour or his Brother, that is, of any Israelite whatsoever, because the Lord hath ordained it to be a year of Release. But of a Foreigner or Heathen (not profelyted) thou mayst require what is thine with him. And the end why ye shall to release is this, that there may not be through your exacting debts of your Brethren, any of them brought to extreme poverty. And if in this and other things they were obedient to Gods Laws, He tells them, God would so abundantly bless them, that they should be well able to forebear the exacting of their debts, and it should be no prejudice at all to them. He would so bless them that they should have enough to lend (k) to many Nations, and should not need to borrow of them; and as otherways so particularly in lending to them (says he) thou shalt reign over them, (for the Borrower is Servant to the Lender, Prov. 22. 7.) but they shall not reign over thee. If there be a poor man of thy Brethren within any of thy Gates thou shalt not harden thy heart, nor shut thy hand from him, but shalt open it wide unto him, and shalt lend him sufficient for his need. Beware therefore lest there be such a wicked thought in thine heart, saying, The seventh year, the year of Release is at hand, and thy eye be evil against thy poor Brother, so that thou lookest doggedly upon him, and givest him naught, and he Cry unto the Lord against thee, and it be sin unto thee; that is, a great sin for which thou shalt be punished. No, on the contrary thou shalt surely give him, * and thy heart shall not be grieved when thou givest unto him; and for this thing the Lord shall bless thee in all thy Works, and in all that thou puttest thy hand unto. For the Poor shall never cease out of the Land, (1) (for God will suffer it to be, to make trial of the Charity and Compassion of the Rich towards them.) therefore the Lord commands thee to open thy hand wide unto thy poor and needy Brother. And if an Hebrew-man or woman be sold unto thy poor and needy six years from the year of Release, in the seventh year thou shalt let him go free, and thou shalt not let him go away empty, but shalt furnish him liberally out of thy Flock and out of thy Floor, and out of thy Wine-press, and with such things as the Lord hath blessed thee with. And to make thee the more willing hereunto, thou shalt remember that thou thyself wast once a Bondman in Egypt, and the Lord thy God graciously redeemed thee out of that miserable Servitude, and did not send thee away empty, and therefore 'tis fit thou shouldst imitate the Mercy and Compassion of God which he manifested towards thyself. But if this Servant shall say unto thee, I am not willing to go away from my Master, for I love him and his house, and it is well with me, [see Exod. 21. 6.] then thou shalt take an awle and thrust it through his Ear, and fasten it unto the door, and this shall be a signification that he yieldeth himself to be a perpetual Servant in thy house all the days of his life. And to thy Maid-Servant * that is an Israelite and sold unto thee, thou shalt do likewise, setting that her free at the six years end, and shalt furnish her liberally at her going from thee. And he tells them, That this kind usage which they were enjoyn'd to use to a Servant that was sold to them, and had served them six years, ought not to seem a hard Injunction, because such an one had been worth to them double (m) to what an hired Servant was: For hired Servants had great wages (besides meat and drink) the five years end.

Having given them these Laws concerning the poor and the Israelitish Servants, he now reinforces a Law which concerned the relief of the Priests that served the Lord and his people. He enjoyns them to sanctify unto the Lord (that is, to set apart for his use) the firstling-Males that came of their Herd and Flocks, [see Deut. 12. 6.] The ground of this Law was, because God smote all the first-born of Egypt from man to beast, but spared the Israelites. Thou shalt therefore (says he) do no work with the firstling of thy Bullock, nor shear the firstling of thy Sheep; because these Beasts were the Lords, they were not to use them as their own, for their own profit or service. These being the Priests, they were to eat them, they and their Households year by year in the place that God shall choose to put his Name and place his Sanctuary there. But if any of these firstlings be lame or blind, or otherwise blemish'd, they were not to sacrifice them to the Lord, [see Levit. 22. 19.] but in such a case the Priests * may eat them in any of their ordinary Habitations, as freely as any ordinary meat, the unclean and the clean may eat of them together. Only the blood they must not eat, but must pour it out as water upon the ground.

(k) Among us the Service of the Lord an Apprentice is counted more profitable than that of an hired Servant. (l) 20. Is not spoken to the Owner, but to the Priest to whom God gave all the firstlings of Israel, Numb. 18. 15, 17, 18. He

(k) See Deut. 28. 12.

* See Ezech. 34. 10, 11.

(1) Mark 14. 7. Matth. 26. 11. Joh. 12. 8.

* Some think that her Ear was to be bored for a perpetual Servant, if the refused to go out at the five years end.

(m) Among us the Service of the Lord an Apprentice is counted more profitable than that of an hired Servant.

Chap. XVI.

He comes now to give them several Ordinances concerning the three solemn Feasts, and the several Offerings to be then offered. And first he charges them to observe the month *Abib*, (n) answering to part of our *March* and part of our *April*, and the Feast * of the *Pasover* then to be celebrated; for in that month God brought them out of *Egypt* by night; (o) and after they had eaten the *Paschal-Lamb* they were to keep a Feast for seven days with other Sacrifices of the *Flock* and *Herd*, such as are appointed, *Numb.* 28, 18, &c. and this they were to do in the place, (p) which the Lord should choose to place his Name there, and no where else. And for these seven days they were to eat only unleavened-bread, (the bread of affliction) viz. which should be a Memorial to them of their great affliction in *Egypt*, (this being usually the bread of those that lived in affliction and poverty, not being toothsome or pleasant to the Palat or tast,) and of their hasty coming out from thence before their bread had time to be leavened, *Exod.* 12, 15. During this Feast they were not to have any *leaven* in their houses. They were to kill the *Pasover* (that is, the *Paschal-Lamb*), at the even of the fourteenth day of this month, at the going down of the *Sun*, at the time they were preparing to come out of *Egypt*, (q) and that only at the place which the Lord should choose (as he did *Jerusalem* afterwards) and they were not to reserve any part of the flesh of it till the morning. And the morrow after this Feast (which was to continue seven days) was ended, they might depart to their several dwellings. Yet they were to observe that the last day of the seven was to be an holy Convocation to the Lord, wherein they were not to do any servile or unneccessary work. *Ch.* 16, from *vers.* 1. to 9.

* All which Festival time is call'd the *Pasover*, and so *Joh.* 18, 28.

(o) *Nolite super-erbant (occisim media nocte primigeniis) & profectum aspiciantur, licet Egypto non exierint ante diem. Vide Exod. 12, 29, 30, 41, 42. (p) Id est, in loco Tabernaculi aut Templi ubi stabilius esset & invicem valeret. (q) P. 6. Egredi sunt, i. e. Inchoavit quia vulgare idiomatum erat.*

* There in any private house they might kill and eat the *Pasover*, *Math.* 26, 18. only their Sacrifices that they offered at that Feast might only be offered in the Temple.

* Call'd the Feast of Weeks, because it was seven weeks after the bringing of the first at the *Pasover*, and it was the fiftieth day after, and so call'd *Pentecost*, *Acts* 2, 1. The Moral Law was given at this time of the year, see *Sist.* 13, of *Ch.* 4. *Exod.* 23, 16.

2ly, He comes now to speak of the Feast of Weeks, * or *Pentecost*, [see *Levit.* 23, 10, 15.] which was to be reckoned from the second day of the Feast of unleavened-bread, (see note [a]) and from thence they were to reckon seven complete Sabbaths or Weeks, which made 49 days, then on the morrow after the seventh Sabbath or Week, which was the fiftieth day (reckoning the day on which they began their account inclusively) they were to keep the Feast of Weeks or *Pentecost*. This Feast they were to keep unto the Lord with the Tribute of a free-will-Offering of their Fruits (according as the Lord had blessed them) over and above the Sacrifices appointed for the day, [Levit. 23, 17, 20.] and with those they were to rejoice together before the Lord in cheerful feasting, they and their Families, and the *Levite*, *Stranger*, *Widow* and *Fatherless*, in the place which the Lord should choose, remembering how their Fathers were Bondmen in *Egypt*, and how wonderfully God had delivered them from thence, from *vers.* 9. to 13.

Next he comes to the Feast of Tabernacles or Booths made with the boughs of Trees, *Levit.* 23, 34, 40. which they were to observe seven days after they had gathered in their Corn and the fruit of their Vines; and this Feast they were to celebrate not only with inward joy, but with the outward expressions thereof, viz. by Sacrifices of Thanksgiving unto the Lord, with sober and religious feasting of the Poor and the *Levite*, the *Stranger* and the *Widow* rejoicing before the Lord, in contemplation that he had so eminently blessed their increase. Three times a year, viz. at these three solemn Feasts He tells them, All the Males shall appear before the Lord in the place which he shall choose, and they must not appear before Him empty, but every one must come with such a Gift and Oblation as he was able and willing to give, from *vers.* 13. to 18.

He comes now to shew them, That they must appoint Judges to sit in the Gates (the usual places of Judicature) in all their Towns and Cities, who must judge the people with just Judgment, and not wrest or pervert Judgment, nor partially respect Persons in Judgment, nor take Bribes. For a Gift blindeth the eyes of the wise, that is, of those that seemed so to be, making them judge otherwise than they ought to do, being byassed by the love of lucre, and maketh those that should be righteous in Judgment to pass a perverse Sentence. But it must not be so with their Judges, but they must follow that which is altogether just, that they may live and inherit the Land which the Lord shall give them.

Further

Chap. 4. the Old Testament Methodiz'd.

Further he tells them, They must not plant Groves * near to the Altar or Temple, which might seem in sanctity to vie with them, and be an occasion of Idolatry, and would be an imitation of the Heathens, who us'd to have their Idols in Groves. (r)

And further, that they should not set up any Image or Statue to Worship, as the Heathen did, which thing the Lord hateth, from *vers.* 18. to the end.

1 Kings 14, 15, 23. and there were Prophets of the Groves. 1 Kings 18, 19. They planted Groves, placed Idols in them, served them as the Canaanites and other Heathen did, *Deut.* 12, 2. Thus it was in the times of the Judges, *Ch.* 3, 7. In the times of the Kings of Israel throughout, 2 Kings 17, 16. This was in them gross Idolatry. Yet the Patriarchs did formerly worship God in Groves, and that without sin. (r) V. 21. Non plantabitis lucum] Ne in ritibus colendi veri Dei Idololatras imitari videamini. Illa enim familiaris erat in illis Sacra sua, maxime obsecra, prerogare. Eadem de causa veras ne conficiant sibi statum quam infirmi Idoli more gentilitio colant. Jani.

He now comes to shew them that the things sacrificed to the Lord must be without blemish. Thou shalt not (says he) sacrifice to the Lord thy God any Bullock or Sheep wherein is any blemish, or any ill-favour'dness, for that is an abomination to the Lord, see *Levit.* 22, 20, 21. & *Deut.* 15, 21. He shews that if any among them were found guilty of Idolatry, in that they had worshipp'd the Sun or Moon, or any of the Host of Heaven, (and consequently any other Creature) they must be ston'd to death, whether it were Man or Woman, because they had wrought wickedness in the sight of the Lord, and transgress'd his Covenant, whereby they had bound themselves in Obedience unto God, and did openly as they were renounce God and the true Religion, and chuse unto themselves other gods. If he be convicted by the testimony of two or more credible Witnesses (one not being sufficient) the Witnesses shall throw the first stones at him (which was to make them more afraid to bear false witness, and to bring the guilt of innocent blood on their own heads,) and then the rest of the people assembled were to have a hand in the execution of him, hereby to inure them to be fervent and zealous in Gods Cause against all those that should despise and disregard his Laws, and so they should put away evil from among them.

He further shews them, That when in their Towns or Cities any difficult matter did arise, as in the case of bloodshed, (it being doubtful whether it were to be reckoned Murder or only Chance-medly) or concerning any plea about their Estates, or any stroke given, or any thing of the like nature, in that case they were to go to the place which God should choose, (which in the after-times was *Jerusalem*) and there resort to the Priests as Expounders of the Law, and to the Judge or Judges, as the civil Magistrates, who were to shew them the Sentence of Judgment; that is, what is just and right in this matter, that so the thing in question might be decided, see 2 *Chron.* 19, 8, 9, 10. and they were to do according to the Sentence which the Priests and Judges should give, because in cases of greater difficulty the Priests were to inquire of the Lord, that they might not give wrong Judgment. And death was to be inflicted on him that would not hearken to the Priest so expounding the Law, or the Judge passing Sentence according to it, especially if he stubbornly and presumptuously oppos'd their Judgment, though they proved it never so clearly out of the Law, and the Priest had inquired of the Lord about it. And all the people shall hear and fear, and do no more presumptuously.

Further, when they were come into Canaan, and should desire to have a King over them like other Nations, he prescribes certain Laws and Rules to them concerning their electing of him, and His duty. And first he enjoyns that they set only such an one to be King over them who is one of their Brethren and Nation, an *Israelite* according to the Law, not a *Stranger*, lest he change their Religion into Idolatry, and so bring them into Sin and Slavery, and only such an one whom the Lord should choose. * 2ly, The King thus chosen was not to multiply horses to himself, viz. in a greater proportion than the state of a King requires, lest he should put confidence in worldly strength (whereof horses for War were a principal part) and not in God. And that he might not hereby be puffed up and exalted in mind to the despising, and perhaps oppressing of his Subjects, and might not by the excessive Charge thereof be burdensome to his people. (s) He shall not cause his Subjects to go down into Egypt to buy Types of Chaff.

(s) Herein Solomon did not keep so close to this Rule as he ought to have done, in that he had forty thousand stalls of horses for his Chariots, and twelve thousand horse-men, 1 Kings 4, 26. and in that he fetched his horses out of Egypt, 2 *Chron.* 1, 16.

horses,

* So Jeremy from the Lord disallowed the Jews from going into Egypt, Jer. 42. 15, &c.
(1) See Exod. 13. 17.
(2) Si ne Regi quidem permittitur polygamia quid aliis in dulum credimus? Confr. Lev. 18. 18.

borfes, (where there was great plenty of them, and they counted the strength of this Country,) left they be corrupted with the Idolatry and other sins of the Egyptians; * For God would have them to have such a sense of their former Deliverance out of that Bondage, as to abhor the very thought of going thither again. For besides all former intimations from the Lord to the same purpose, (1) the Lord had now commanded him to say unto them, That they should henceforth return no more that way, viz. which leadeth down to Egypt. Further he enjoyns, That their King shall not multiply Wives (2) to himself, that his heart turn not away from the Lord to sensual pleasures, nor to Idolatry, by the allurements of his Wives, as Solomons did, 1 Kings 11. 4. Neither shall he too too excessively desire to multiply to himself Silver and Gold, lest by such an extraordinary greediness after riches he oppress the people, and heap up Gold and Silver by rapine and unjust exactions, and so his mind be puffed up with pride by reason of his wealth.

Further he was to send for the Original Copy of this Law (which was to remain with the Priests, and to be kept in the Sanctuary, Dent. 31. 26.) and to write or cause to be written a Copy of it for his own use, and he was to read therein all the days of his life, that he might learn to fear the Lord, and to keep all the words of this Law, and these Statutes, to do them. That his heart be not lifted up above his Brethren, and that he turn not aside from the Commandment to the right hand or to the left, and that he may prolong his days.

Ch. XVIII.

In the next place he shews them, that seeing the Priests are to have no part nor Inheritance with the rest of the Tribes, they shall eat of the Offerings made by fire on the Altar, as the Meat-Offering, Sin-Offering, and Trespas-Offering, [Numb. 18. 9.] and of all other things (3) which the Lord challengeth to himself as his Right and Inheritance, and hath reserved for his Service, and the sustenance of his Servants the Priests; for God would not have them cumbered with the affairs of this life, lest by them they should be hindered from doing their duties. Therefore he declares that He himself will be their Inheritance, and will supply all their wants out of his abundance. And this shall be the Priests due from them that bring a Sacrifice of a Peace-Offering. They shall give to Him the Shoulder, the two Cheeks and the Maw. The wave-breast mentioned elsewhere, is here left out, possibly as comprehended under the Shoulder to which it is joyned in the Sheep, being both parts of the same quarter. But the Maw and two Cheeks added here are no where else mentioned. Further he tells them, They were to give to the Priest the first fruit of their Corn, of their Wine and Oil, and the first of the fleece of their Sheep, [see Exod. 22. 29. & Numb. 18. 12.] Because the Lord hath call'd them to stand and minister in his Name, that is, by authority received from him, see Dent. 10. 8.

Further he orders, That when ever any of the Tribe of Levi, out of his own voluntary devotion, had an earnest desire to come and serve in the Tabernacle or Temple, they should be admitted to live of the holy things there even as the rest did that in their turns (y) did serve in that place. For such an out of singular devotion to the Service of the Sanctuary did go up to serve there, God would have them to live of the Altar, and not be put thereby to spend their own private estate what ever it was, or that money which came of the sale of their private Patrimony, (z)

(y) There seems some order observ'd in this at first, though by David afterwards from 1. to 9. exactly contriv'd when they were divided into 24 Courses, 1 Chron. 23. (z) Forte Levitæ morantes in loco Tabernaculi negarent illi partem suam, quod sciam habere pecuniam fide pretium rei (domus vel agri) vendite: Statuit ergo Lex fide habere pretium, fide non, habitum tamen portum suum, q. d. ne excludatur a parte communi quod habet unde se alere possit; Fruatur ea pecunia, propria & in poster portione ex ministerio debitas, quia qui sacris ministrat is debet ex sacris non ex bonis patris vivere, & quia rem venditam redimendi fide perpetuum habet, Levit. 25. 32. redimere autem non possit si abjunctur pretium rei vendite.

In the next place he exhorts them to take heed of doing after the abominations of the Canaanites. Let not there be found among you any one (says he) who makes his Son or Daughter to pass through the fire to Saturn or Moloch, (a) see Levit. 18. tim ab exemplo 2. 2 Kings 16. 3. or that practices Divination, (b) [see 1 Sam. 6. 2. Ezek. 21. Abrahams, partim quod audierint non nisi sanguine humano humanum scelus olim expiandum, inde Gall testis Cæsar, lib. 6. de bello Gallico, Did tuo quam maxime innocens immolabant. (b) This sin was common among the Hæthens, practis'd among the wisest of them, Numb. 24. 1. 1 Kings 20. 33.

21, 22.] by making use of familiar Spirits, [1 Sam. 6. 2. 1 Sam. 28. 8.] or an Observer of Times, crying up some days for lucky, others unlucky, or an Enchanter, using Songs or Verses, or other words or Ceremonies to produce supernatural Effects, or a Witch, or a Charmer, or a Consultor with familiar Spirits, or a Wizard, or a Necromancer, who by raising the dead did consult with them about secret things, see 1 Sam. 28. 7. These Nations whose Land thou art going to possess hearkned to these, but thou shalt be upright and sincere before the Lord, and devote thy self intirely to him, who will not suffer thee to imitate them in these abominations. And he shews them, they should have no need to seek to such Enchanters and Diviners, because God would still raise up Prophets from among themselves of their own Brethren to reveal his Will to them, and at last about 1400 years after this would send them the great Prophet, (c) the Messiah, see Acts 3. 22. & 7. 37. Job. 1. 45. Job. 5. 46. And though the Prophet sent to Israel were not equal to Moses, Dent. 34. 10. yet they were like him, being men sent from God as he was, and raised up from among their Brethren as he was, And so Christ was an High Priest taken from among men, Heb. 5. 1. and like unto Moses, yet above him. As Moses brought them the Law from God, so Christ the Gospel out of the bosome of the Father, Job. 6. 40. And he shews how faithful these Prophets would be that he should send to them, to deliver what ever he gave them in Charge, and nothing else but what he should put into their mouths. And this was most eminently verified in Christ, Joh. 15. 15. All things that I have heard of my Father & I have made known unto you. He further shews, That God will severely punish those that will not hear his Prophets speaking to them in his Name. And this was principally to be fulfilled upon the Jews, who would not hearken to the words of Christ, for which God destroyed their City and Sanctuary, as was prophesied, Dan. 9. 26. And further, lest false Prophets should arise and come to them in the Lords Name, he gives them a Rule how they should discover them. If any of them should predict or foretell any strange and miraculous thing (d) that should come to pass as a proof that they were truly sent of God, if these things did not accordingly come to pass, they might be sure they were false Prophets. And they might know them also by their additions, as in foretelling some Judgment that should befall men, that which they foretold might not come to pass, and yet they that foretold these things might be the true Prophets of God for all that. For thus it was with Jonah who prophesied, Forty is Nineveh shall be destroyed, Jon. 3. 4. And so Isaiah, Who told Heczekiah that he should die of his sickness, 2 Kings 20. 1. For in all such Predictions the people might know that those things were conditionally foretold, though the condition were not always expressed, and therefore that in case they repented, God would not inflict the evil denounced against them.

But as for false Prophets that prophesied presumptuously, fathering their own Phantasies and wild Concoits on the true God, they should not need to fear them nor their Predictions, nor fear to put them to death when they found them upon clear proof so to be.

Having before assigned them three Cities of Refuge in the Land without Jordan, which they had already vanquished, [Dent. 4. 41.] now he gives direction that when they had possessed themselves of the Land of Canaan within Jordan, they should there also set apart three Cities of Refuge more, and they should take care that from all parts of the Country round about these Cities there should be a direct, plain, broad, fair High-way or Causeway leading to these Cities, setting up marks whereby the way might be known leading thither, to the end that the Man-slayer might not be hindered in his flying thither. And because the Land within Jordan was much more long than broad, it was to be divided into three equal parts, and the Cities of Refuge (which were afterwards Kadesh, Shechem and Hebron) were to be in three places equally distant, and so commodious for men to fly unto. The persons that were to enjoy the Privilege of those Cities, were only such as killed a man unwittingly * by Chancemedly (as we call it) and not out of malice, or on purpose. And they were to appoint these Cities of Refuge in the three several divisions

Privilege was afforded to him that killed a man in his own defence, when he had no quarrel with him, but only fought to secure his own life.

(c) Per hunc prophetam aliqui intelligunt Iohannem, alij omnes Prophetas Missionatos. Hic locus aliquo modo ad omnes Prophetas respicit, potest, maxime tamen & imprimis ad Christum referri debet.

(d) Referendum ad ea quæ per naturam fieri non possunt, ut præcursus in colubrum convertitur. Talis enim si prædicatur in die non nominatim permittere ea fieri Deus, ne tentationem in se fruat insuperabilem.

Chap. XIX.

* By the rule of proportion we may probably conceive that the like of proportion with him, but

of the Land, left if the person that had killed a man unwittingly had *too far* to fly ere he could come to one of them, the *Avenger* (that is, one of the Kinsmen of the dead,) while his heart was hot might pursue him, and overtake him before he could get thither, and so slay him, though he had not *deserved death*, inasmuch as he *bated him not* in times past. And though they were at first commanded to let apart only *three Cities* of Refuge within *Jordan*, yet he commands them that if afterwards the Lord should enlarge their Coast, *viz.* by giving them the Land from the River of Egypt to the great River Euphrates, (e) then they should separate *three Cities* of Refuge more in *those Quarters*, that innocent blood might not be shed in the Land which the Lord would give them for an Inheritance, and so blood be upon them. But on the other side, if any man did *hate his Neighbour*, and *lie in wait* for him, and rise up against him, and *smite him mortally* so that he died, and then fled unto any of these Cities, in such a case the *Elders* of the City or place where the *slayer* dwelleth, and unto which he belongeth, should send and *fetch him thence*, *viz.* from the City of Refuge (yea or from the Altar of the Lord, *Exod. 21. 14.*) and deliver him into the hands of the *Avenger of blood* that he might slay him: In such case they must not pity him upon any pretence whatsoever, and so they should put away the guilt of innocent blood from among them, that it might go well with them, from 1. to 14.

And to prevent occasions of quarrelling and blood-shed, in the next place he charges them that no man should remove his Neighbours Land-mark, * [see *Deut. 27. 17.*] which would be a piece of great injustice, and might occasion quarrels about the bounds of their Lands and Possessions. Next he declares, That the testimony of a single man rising up as a witness against another shall not be admitted as sufficient to prove the Crime laid to his Charge, and to cause him to be condemned for it. But by the testimony of two or three witnesses matters shall be established, sealed, confirmed, and stand good, [see *Job. 8. 17.*] And in case two or more witnesses did rise up against a man, and only one of them spake home as to the proof of that whereof he was accused, if here the party accused did alledge that *this man bare false witness* against him, then both these men (between whom the Controversie is) shall stand before the Lord; that is, shall be brought to the place which the Lord shall choose, and shall be set before the Ark or Sanctuary, and there the witness shall be examined as in the presence of God, and possibly if they could not find out the matter by examination, then the Priest was to inquire of the Lord according to that, 1 Kings 8. 31, 32. And if the Judges find that the man hath testified falsely against his Brother, then they shall do unto him as he thought to have done to his Brother; that is, the civil Magistrate (f) shall without tenderness or pity inflict such punishment on him as should have been inflicted on the party accused, had he been found guilty, [according to that Law, *Exod. 21. 23.*] And so they should put away evil from among them, and those which remain should bear and fear, and should no more commit any such abominable thing.

Chap. XX.

In the next place he comes to give them directions concerning War, and how it should be managed: 1. The Priests * should encourage the people when they drew nigh to battle with their Enemies, exhorting them not to be afraid though they were more than they. And they should say to them, *Hear, O Israel, you approach this day unto battle against your Enemies; Let not your hearts faint, fear not neither be ye terrified because of them; For the Lord your God is with you, and goeth forth with you to fight for you against your Enemies, and to save you.* 2ly, The Officers should proclaim to the people before the battle, that if there were any man there that had built a new house, and had not dedicated (g) it or initiated it; that is, taken possession of it, and begun to use it and dwell in it, (which was to be done with praying, singing Psalms, and *scuffling*), he might go home if he would; (h) God in this and the two next particu-

lars manifesting a special Compassion, that men should not suddenly be taken off from those Comforts which they had long laboured for, even when they were first entering upon the fruition of them; that being threatened as a Curse, *Ch. 28. 30.* *Thou shalt build an house and shalt not dwell therein.* Or if any man had planted a Vineyard, (i) and it was not yet made common; that is, such as himself and others might freely eat of (which he could not do by the Law till the fifth year from the planting of it) he might also return to his house, left he should die in the battle and another enjoy his Vineyard. Or if any man had betrothed a Wife, * whither Maid or Widow, and had not yet taken her to himself, he might have liberty to go home also and take her to wife. And lastly, If any were fearful and faint-hearted they might also depart if also; God hereby testifying how much he disliked a timorous fearful spirit in those that serve Him, whom he would have by faith to trust in him, and to rest secure were then to order the battle, and appoint every Captain in his place to lead the several Companies of Soldiers, from 1. to 10.

Further he enjoins them, that when they went to besiege any City out of the Land of Canaan, they should first proclaim peace (k) to it; And if it did accept of the conditions of peace proffered to them, then they should spare that City, and only make them Tributary to them. But if they refused the Conditions of peace tendered to them, then (if God delivered them into their hands) they should kill every Male they should take unto themselves, and so they should eat and enjoy the Spoil of their Enemies which the Lord had given them. But when they went to besiege any of the Cities of the seven Nations * in the Land of Canaan [see *Ch. 7. 1. 2.*] which God had commanded them to destroy, then they were not to spare Man, Woman or Child, left (being left alive) they should teach them to do after their abominations which they had practised towards their gods, and so occasion them to sin against the Lord. Further he enjoins them, that when they beleagued a City they should not cut down the Fruit-Trees that grow about it, for their use in the siege, except upon unavoidable necessity, because those are very useful for mans food, and with those the Land rage they did not so waste the Land as to prejudice Posterity. But with other Trees that were not Fruit-Trees they might build Bulwarks about a City which they besieged, till it was subdued, from *vers. 10.* to the end.

He now gives directions concerning uncertain Murder, how it is to be expiated, if then the Elders and Judges of the Towns and Cities round about shall, for the better satisfaction of them all, come forth and see the measure taken between the dead body and the Cities round about it (if it be doubtful what City is nearest) because the next City is to make expiation for the Murder in manner following, *viz.* The Elders of that City shall take an Heifer that hath not been wrought with, and which hath not drawn in the Yoke, and they shall bring down the Heifer unto a rough and obscure Valley that lies neglected and uncultivated, to make the thought of Murder more horrible and dreadful, and there they shall strike off the Heifers neck, signifying that the Murderer ought so to be used, could he be found out, and that if they had him in their hands they would so serve him. And the Priests, the Sons of Levi, shall come near (whom the Lord hath chosen to minister unto Him, and to bless the people in his Name,) to shew by their presence that this was an extraordinary Sacrifice, and that the Elders might before them, as in Gods presence, protect the Innocence, and to see that all things were done according to Law, and to satisfy the Elders in any thing that might seem doubtful; For by their word and Sentence, as Expositors of Gods Law, any thing in Controversie, or any Stroke, must be judged or tried. And all the Elders of that City which was nearest to the slain man shall wash their hands over the Heifer, thereby intimating that they were innocent of the blood of the slain man, [see *Matth. 27. 24.*] and they shall solemnly declare and protest, That their hands have not shed that blood, neither have their eyes seen it shed by any other. Then the Priest shall say, Be merciful, O Lord, unto thy people Israel whom thou hast redeemed, and lay not innocent blood unto their Charge; Impute not

(i) They might not in the Land of Canaan eat of any Trees they had planted, till they had consecrated the fourth years fruit unto the Lord. The fruit of the first three years was left as uncircumcised. The fourth years fruit was holy to be given to God, and then the fruit of the fifth year was free for the Owner and others to eat, *Levit. 19. 23. &c.* * The ancient custom was to have some time interposed between betrothing and marrying, see *Matth. 1. 18.* (k) See Richardsons Notes on *vers. 10.* * Unto which the Hebrews add from *Deut. 25. 19.* the Amalekites, Chap. XXI.

that to them which hath not been done by them, and lay not the punishment thereof upon them. And so they shall put away the guilt of innocent blood from among them; that is, they shall be discharged from the guilt of this murder, and shall not be punished for it, they performing all these things which are here commanded by God, from *vers. 1. to 10.*

* It was not lawful for them to contract any alliance by marriage with the Amorites, see *Exod. 34. 16. Dent. 7. 3.*

† This liberty for Israelites to marry Heathenish Captives, is like that of Divorce.

Dent. 24. which suffered for the hardness of their hearts, and is only to be understood of the Captives of foreign Nations, not of the Canaanites, who were all to be destroyed.

2ly, He gives direction, that when they go out to War with a foreign Nation, and among the Captives see a beautiful Woman, * which one of them hath a desire to make his wife; In such case he shall bring her home to his house, and she shall shave her Head, and pare her Nails, and shall put off the Heathenish Garment wherein she was taken, and shall bewail her Father and Mother a full month, (as if they were dead) she being to bid farewell for ever to them; by all which things was intimated that she must renounce her Heathenish, and all the corrupt Customs and Superstitions thereof, and forsaking her Fathers house, must be ingrafted into the Israel of God, and must worship God as they did. These things being performed, the might become his wife. But if after he had consummated the marriage † with her, he should find no content in her, and was desirous to put her away, he might do it, but must then freely set her at liberty to go whether he would, because he had humbled her; He must not sell her for money under pretence that she was his Captive and Servant, from *vers. 10. to 15.*

3ly, If a man have two wives (which though contrary to God's first Institution, *Gen. 2. 22, 23, 24.* yet He for a time suffered, but approved not, as appears *Mal. 2. 15. Math. 19. 4. 5.*) and one of them was better beloved by him than the other, and he have Sons by them both. He commands that the Son by the first wife, though less beloved, shall not lose his right of Primogeniture, but he shall enjoy the right of the first-born, which by the Law of Nature belonged unto him, and his Father shall give him a double portion of all that he hath, For he is the beginning of his strength, from *vers. 15. to 18.*

4ly, If any man have a stubborn and rebellious Son which will not obey the voice of his Father, or the voice of his Mother, and that when they have chastened him will not hearken unto them, then shall his Father and Mother bring him to the Elders of the City, and shall say unto them, This our Son is stubborn and rebellious, he will not obey our voice; he is a Glutton and a Drunkard. Then the Elders of the City shall examine the matter brought against him, and if they find it true, the men of the City shall stone him with stones that he die. So shall ye put away evil from among you, and all Israel shall hear and fear. By the severity of this Law Children were taught to be more obedient to their Parents, and Parents were taught to be more careful in a right Education of their Children, from *vers. 18. to 22.*

5ly, If any man have committed some notorious Offence, that deserveth the judgment of death, and being condemned for it, be hanged on a Tree, His body shall not remain all night upon the Tree, but they must in any wise bury him that day (for he that is hanged is accursed of God) that the Land be not defiled. This kind of death was usually the punishment only of those who had by some notorious wickedness provoked God to pour out his Wrath upon the whole Land, and so were hanged up to appease his Wrath, as we may see *Numb. 25. 4. & 2 Sam. 21. 6.* And it was esteemed the most shameful and accursed, * because the very manner of this death did intimate that such men as were thus executed, were such execrable and accursed Wretches that they did (as it were) defile the Earth with treading on it, and would pollute it, more if they should die upon it, and were therefore to be trussed up in the Air as not fit to be among men, that others might look upon them as Spectacles of Gods Indignation and Curse, (because of the wickedness they had committed) which was not so legible and apparent in other kinds of death. And therefore they were to bury them that were hanged that very day, that the Land might not be defiled, which otherwise it might be, by such a monument of Gods Curse remaining so visibly upon it; And the burial was to abolish the Curse from appearing in the Lords Land, from *vers. 22. to the end.*

* Hence it was that God would have his dear Son, our blessed Lord and Saviour, suffer this kind of death, that even hence it might be more evident, that in his death he bare the Curse due to our sins, according to that of the Apostle, *Gal. 3. 13.*

He

He now prescribes love and faithfulness in one Neighbour towards another, which they were to testify in these or the like cases. When thou seest, faith he, thy Brothers Ox * or his Sheep go astray, thou shalt not demean thyself as not concerned, or as if thou hadst not seen them (yea though he be thine Enemy, *Exod. 23. 4.*) but shalt bring them again to him. And if the Owner dwell afar off, or be altogether unknown to thee, then thou shalt drive the Cattel home to thine own house, and keep them there till the Owner doth seek them, and then thou shalt restore them. And thus they were to do by any thing else of their Brothers that was lost, whither Rayment or any such thing, they were not to conceal it, but restore it. And so if they saw their Brothers Ox or Ass fall by the way, they were not to refrain from helping him up again, *vers. 1, 2, 3, 4.*

Further he enjoyns, that the difference of Apparel, to distinguish the Sexes, should be constantly observed, * and never altered, except in case of necessity, and to avoid some present and sudden mischief. The woman, sayes he, shall not wear that which appertaineth to a man, nor a man put on a womans Garment: for all that do so are abominable to the Lord, *vers. 5.*

In the next place he enjoyns them, that when they find a Birds-nest they should not destroy the Dam with her young ones, or with her Eggs in breeding-time, but should let the Dam go, taking only the young ones, because she might ere long have other young ones, and so might still continue the store of Birds for the good of men. This Law might intimate unto them how well pleasing it was unto God that his people should be merciful and pitiful, and in so doing it should be well with them, and they should prolong their days, *vers. 6, 7.*

Furthermore the houses of the Israelites being usually built flat on the tops (on which they used to walk and recreate themselves, and sometimes to pray, see *Acts 10. 9.*) they are here enjoined to make battlements round about their house tops, to prevent the casual falling of any from thence, and so to prevent all occasions of blood-shed, and other evils that might redound to their Brethren through their default, *vers. 8.*

In the next place he tells them, they must not sow their Vineyards with divers Seeds, * that is, with Seeds different and divers from that of the Vine, [see *Levit. 19. 19.*] for that is the way to have the Seeds, and consequently the Fruits to be mixed, and not pure, and so defiled and rendered unfit to be offered to the Lord in the first-fruits or otherwise, *vers. 9.*

Further they must not plow with an Ox and an Ass together, † the one being a clean Creature, the other unclean; hereby God seems to intimate that ye would not indure the unequal yoking of his people with Infidels, [see *2 Cor. 6. 14.*] *vers. 10.*

Further they must not wear a Garment of divers sorts, * as of Woollen and Linen together. This Law seems also to be figurative, and to intimate to them what simplicity and sincerity God requir'd in them that were his peculiar people, *vers. 11.*

In the next place he enjoyns them to make Fringes upon the four quarters of their Vestures and Garments. The end of those Fringes was to put them in mind of the Commandments of God, [see *Numb. 15. 38, 39.*] and that they might remember, by looking on them, that they were Gods peculiar people, and by these Fringes distinguished in their habits from other Nations, *vers. 12.*

He comes next to shew how that man shall be dealt with that slandereth his wife, pretending he found her not a Virgin when he married her. In that case the Parents of the Damself shall produce the Cloth containing the Tokens of her Virginity (and attested by good witnesses to be so, as the Hebrews say,) which they carefully kept for their own honour, and the honour of their Daughter. Then the Elders of the City shall Chastise that man, and amerce him at an hundred Shekels of silver, to be paid to the Father of the Damself, because he hath defamed her, and she shall continue to be his wife all her life; He shall not send her away by a Bill of Divorce, as other men were permitted to do, *Dent. 24. 1.* But if she be guilty, and no Tokens of her Virginity were found when he married her, then she shall be stoned before the door of her Fathers house, because she hath wrought folly in Israel, and hath played the whore in her Fathers house. So, sayes He, shall ye put away evil from among you, from *vers. 13. to 22.*

Next

* Hinc & nostra Lex de promittendis ut vacant precibus erraticis.

* This Precept concerning natural beauty and femininity, which hath a perpetual equity in it, and it is enjoined to prevent many evils which might arise if men and women were clad alike.

* Agrum vinea non sorsis alio mixto, et ne sit aliq. semine ut oriatur mixtura quadam ex istis semine & vitibus. Semet ut intimate how simple and sincere he would have his church to be. God would not have his church mixed with profane and unbelievers. It seems also hereby to warn them against mixtures in Religion and Manners with other Nations. See *Levit. 19. 19.*

Next he enjoyns, That *Adultery* both in man and woman shall be punished with death, [see *Levit. 20. 10.*] *vers. 22.*

Or if a man lie with a *Damsel* in the City betrothed to another man, they shall both be stoned to death; *for*, because she cried out not; *He*, because he hath humbled his Neighbours wife; *For* so she is to be reckoned after betrothing, which was done by mutual promise in the presence of witnesses before marriage, *Matth. 1. 18.*

But if a man find a betrothed Damsel in the field and force her, and she Cry out, then the man only shall die.

If an unmarried man find a Damsel that is a Virgin, which is not betrothed, and lay hold on her, and lie with her, and this be discovered, then the man that lay with her shall give to the Damsels Father fifty Shekels of silver, and she shall be his wife, because he hath humbled her; He may not put her away all his days, *from vers. 22. to 28.*

A man must not take his Fathers wife, nor discover his Fathers skirts; that is, which his Father only might uncover, and not he, [see *Levit. 18. 7. vers. 30.*

Chap. XXIII.

* *Venire in congregationem*

Heb. est venire in Senatum seu concilium

per Synedochem membris

gerere officium magistratus

Eunuchi à Magistratu exclusi

quod aliquos eos esse voluit à moribus gentium apud quos Eunuchi publici officia administrabant.

Ger.

† Judaei spiritum non excluduntur à populo Dei

ut Pharez agnoscit legitur de alienigenis ex sortu vocari, qui etiam inter suos vires erant.

(1) This must not be understood of all the Moabites

(for those of Am did furnish the people with Victuals, see Deut. 2. 29.)

but we do not read that the Ammonites did so.

(m) Non hac lege vetantur ea quae salutem animae spectant sed civiles Prærogativæ, propter discordem & honorem populi Judaici.

Non licuit cum his socdera Inire, connubia contrahere, & ad publica officia eos promoveri, cum illis non ambias fœdus, quod bono esset illis & tibi damno.

** And herein therefore if David offended in making peace with the Ammonites, 2 Sam. 10. 1, 2. no marvel if the Lord suffered his Messengers to be so basely us'd by them.*

(n) Except only the Amalekites, see Ch. 25. vers. 17. for though the Edomites used them as discourteously as they passed along to go into Canaan, as the Ammonites or Moabites did, (for they refused to let them pass through their Land, and came out armed against them, Numb. 20. 20.) yet God would have them show the Edomites more favour than they did to other Nations, teaching us hereby what love men ought to bear to their Brethren, and how we ought to bear the injuries of Brethren, because of their nearness to us.

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

where

Chap. 4. the Old Testament Methodiz'd.

were once Strangers in that Land, and kindly used in Joseph's time; & God teaching men hereby rather to remember good turns than injuries. These in their third Generation after they became Proselytes might be endenized, and made free among the Jews as well as if they were native Israelites, from 1. to 9.

Another direction he gives them is this, When the Host goeth forth against their Enemies, then keep thee from every wicked thing, to shew them that they had need as that time in a more especial manner to be careful to keep themselves to the exact rules of holiness and righteousness. * For first, They go out then to execute Vengeance upon others for the evils they have done, and they are not fit to punish others that are wicked themselves. 2ly, Because a clear Conscience is one of the best means to make men truly valiant. 3ly, They have then more especially need of Gods assistance, and are most in danger of mischief if the Lord should abandon them. Therefore when they means and transgressions either of the Moral or Ceremonial Law, that they might not provoke the Lord to forsake them.

Further He shews, That if there were any among them in the Camp that were unclean, by reason of nocturnal pollution, they should voluntarily go forth from among their Brethren, till having washed themselves with water they might at evening return again to their Tents, [see *Levit. 15. 4.*] *vers. 10, 11.*

He enjoyns also, That they should have a place without the Camp, appointed by publick Order, whether they should go for the ease of Nature, * and then with a paddle (which they were to carry with their Armour) to dig a hole in the earth, and cover it; and this not only to prevent annoyance, but to teach them, by reason of Gods presence among them, to keep themselves both from all spiritual and outward pollution and uncleanness. For the Lord thy God (says He) walketh in the midst of thy Camp to deliver thee, and to give up thine Enemy before thee: therefore shall thy Camp be holy, that be see no unclean thing in thee, and turn away from thee, from *vers. 12. to 15.*

Another Law He gives them concerning Servants, Thou shalt not deliver to his Master the Servant that is escaped from his Master unto thee. This is to be understood of Servants that fled from Heathenish Masters, who tyrannized over them, and oppressed them, and so they fled to the Israelites, and were willing to embrace the Jewish Religion. For it was more Charity to keep them among the true worshippers of God, then to return them to their cruel, tyrannical and idolatrous Masters. Therefore, says He, when thou hast, upon examining the matter, found that the Servant had a sufficient and warrantable ground to leave his Master, thou shalt permit him to live in any of thy Cities or dwelling-places, where it liketh him best, and thou shalt not oppose him, *vers. 15, 16.*

In the next place He prohibits tolerating of Whoredom or Sodomy among them, and by consequence permitting such filthiness to be practised by any of other Nations that should live among them, *vers. 17.*

An Harlot was by no means to offer to God the hire or wages of her Whoredom; nor was the price of a Dog (which was an unclean Creature) to be offered to Him, God intending hereby to teach them to reverence his Sanctuary, and not to offer to him any thing that had been sinfully gotten, or was base and unworthy, or that might make his Worship vile and contemptible, *vers. 17, 18.*

In the next place He commands them to lend to their poor Brethren freely, * and * See *Exod. 22. not to take again any thing more than what was lent. Thou shalt not lend upon usury 25. to thy Brother neither Money nor Victuals.* But to Gentiles that were Infidels they might lend upon Usury. And this they were to observe that the Lord might bless them in *Psal. 15. 5. all that they set their hand unto, vers. 19, 20.*

Another Law He gives them concerning Vows, When thou vowest a Vow to the Lord, (viz. of a thing possible and lawful) thou must not be slack to pay it. For the Lord thy God will surely require it of thee; and to neglect to pay it would be sin in thee; and consequently would be inquired into, and punished by God. But if thou forbeare to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform, and pay thy free-will-Offering which thou hast vowed unto the Lord thy God, *vers. 21, 22, 23.*

(c) *Lex generalis est non ad conductus restringenda.*

Fertilitur ibi agrorum & vinearum proven-tus & minor labore partus

quam in nostris terris.

(p) See Matth. 12. 1. The Pharisees charged not our Saviours Disciples for doing what ought not to be done, viz. for plucking ears of Corn, but for doing it on the Sabbath-day.

Chap. XXIV. In the next place He gives directions concerning Divorce. If a man have married a wife, and afterwards finds something in her person or qualities which before was unknown to him, upon which he grows into a dislike of her, and resolves to put her away, in that case he must write her a Bill of Divorce, (q) and give it into her hand, and to send her out of his house, that the may have this as a Testimony for her that she had not of her own accord forsaken her Husband, but was put away by him, and so being now free, might lawfully marry another. And if it should so happen that her second Husband should put her away also, or should die, her first Husband notwithstanding may not take her to wife again, after she hath been another mans wife, (r) for this is an abominable thing in the sight of God, and brings guilt upon the Land, and so makes it liable to punishment, Ch. 24. from 1. to 5.

Math. 19. 8. and for preventing greater inconveniences to the wife. And yet even this toleration of causeless Divorces was abrogated by our Saviour, Matth. 5. 31, 32. *Dicuntur Hebraei Polygamiam a Majoribus, sed repudia ab Egyptiis didicisse.* Anonym.

(r) P. 4. Quia polluta est non absolute, sed quantum ad primum maritum, per concubitus cum altero marito.

2ly, Concerning a man that had newly married a wife. Such an one was not to be sent out to War the first year, nor charged with any publick Employment that would necessarily cause him to be absent from his wife; But he was to be free * for one year, that He might live at home, and cheer up his wife, who being newly taken from her Fathers House and Family, and transplanted into a new stock, might be subject on that account to Melancholy, and so had need have the Company of her Husband to cheer her up. And besides, by living lovingly together the first year, their love to each other would (in all likelihood) be so firmly settled, that there would be no great danger but that it would so continue afterwards, vers. 5.

* See Exod. 22. 26. 3ly, He enjoins that no man shall take his Neighbours neither or upper Millstone * to pledge; for one of the Millstones being gone, the other is unuseful; And by consequence the taking of any thing as a Pledge that is of like necessary use for the exercise of a mans Calling, or support of his life, is here forbidden. For he that doth so, takes a mans life to Pledge; that is, that by which he lives and maintains his life, vers. 6.

4ly, If any man be a plagiary, that is, steal away any of the Children of Israel, and sell him, that man shall die for it, see Exod. 21. 16. The reason why this kind of theft was only punishable with death among the Hebrews was this, because it was a debasing of man (made after the Image of God) to be sold like a beast, and much more was it a great indignity to sell one of their Brethren (that were Gods people); and the selling them to Heathens (for none of their Brethren in likelihood would buy them) was an evident exposing their Souls to extreme danger, besides the miseries they were like to endure in such cruel bondage, vers. 7.

5ly, In the Plague of Leprosie he shews them, they were to observe diligently what the Priests and Levites should teach them to observe, and do, lest God should smite them with Leprosie, as he did Miriam, who was by Gods special Command shut out of the Camp seven days, until she had been purified according to the Law. And if she could not be exempted, none of them must hope for exemption from that case from what the Law required, vers. 8, 9.

6ly, When a man did lend any thing to his Brother upon a Pledge, he was not to go into his house, and pick and chuse what Pledge he pleased, but should be content with that which the Borrower brought out to him, poor men being unwilling that

that strangers should see their poverty and want. And if the man were very poor, so that he gave his Covering or Garment wherein he lodged to Pledge (see Exod. 22. 26) the Lender was to return it to him again before the Sun went down, that he may himself to him, and so may bless the Lender, and pray for him for his mercifulness to him, and it should be esteemed as a righteous thing, and a good work * See Psal. 115. 1. They were not to oppress an hired Servant, whether of their own Brethren or a Stranger, that was poor and needy, but to pay him his wages at the day appointed, and not put him off further. For being poor he catch his heart upon his hire as that by which he must maintain himself. If they did otherwise the poor man might Cry unto the Lord against them, and God might thereupon be provoked to punish them for their unmercifulness, vers. 14, 15.

8ly, Neither the Fathers * shall be put to put to death for the sin of the Children, nor the Children for the sin of the Fathers, but every man shall suffer for his own sin, vers. 16. 9ly, They were not to pervert the Judgment of the Fatherless or Stranger, or take a Widows Garment to Pledge, but should remember how they themselves were Bondsmen in Egypt, and how God delivered them thence, and therefore they should be merciful to others, vers. 17, 18.

10ly, In time of Harvest if they have forgotten a sheaf in the Field, they shall not go and fetch it, but leave it for the Stranger, Fatherless and Widow, that God may bless them in all the works of their hands, Levit. 19. 9. & 23. 22. And so when they gather their Grapes and Olives they shall leave the gleanings for the poor, vers. 19. to the end.

11ly, The Judges are appointed to judge righteously in all cases that shall come before them, to justify the Righteous, and condemn the Wicked. And if a wicked man or Malefactor deserve to be beaten, they shall order him to receive forty stripes and no more, lest if they should proceed to what extremity they listed; their Brother should seem vile in their eyes, and fit to be used with no more regard than if he were a beast. The Jews were so superstitiously careful not to transgress this Law, that their custom was to stay at 39 stripes, even when they meant to go as high as they might, and that for fear they should exceed, from vers. 1. to 4.

12ly, They were not to muzzle the Ox when he treadeth out the Corn. The Israelites used not to thresh their Corn with Flails, (as we do) but with the feet of Beasts, Hosea 10. 11. yea sometimes with Cart-wheels, see Isa. 28. 27, 28. By this Law the Lord taught them to be merciful to the brute Beasts they had occasion to make use of; and by necessary consequence to beware of depriving their Brethren of that which was due to them for the service they did them, but to let them eat and enjoy the fruit of their Labours, see 1 Cor. 9. 9.

13ly, If a man die leaving no Child, his wife may not marry out of her Husbands Family, but her Husbands next Brother or next Kinsman shall marry her, and the first-born which the beareth him shall be counted the legal Son of his Brother * that is said to be died without Issue, that to his name may be continued in Israel. But if the next Naomis Son, Brother refuse to marry her, she shall complain to the Elders, and if he still persist in it before them that he will not take her to wife, she shall loose his shoe (r) from off his foot, (as intimating thereby that he was unworthy to enter upon and possess his Brothers Estate) and shall spit in his face (s) by way of disgrace and contempt, thereby declaring him a man unworthy to shew his face among his Brethren, and shall say, Thou shalt be done to the man that refuseth to build up his Brothers house. And when Husband or Family of a man that had his shoe loosed, and so a note of Infamy shall rest upon him, he shall be counted the natural Son of David, Luke 3. 32. See Self. 35. of the third Chapter of this History. (c) In all resignations of House or Land, from one man to another this ceremony was used, so that he that did resign his House or Land, pulled off it over, Ruth 4. 7. thereby signifying that he would from thence forward be disabled from going any more upon his Land, or into such a House, or any part of the Estate. (d) This was only done when the woman did claim and press her right before the Elders, and the next Kinsman did obstinately refuse her. For when by free agreement upon Him, as we may see, Ruth 4. 8. where no spitting is on the face of the next Kinsman is mentioned, but only by pulling off his shoe he resigned his right to Boaz, and so he married Ruth.

K k

and

and his Family, that men may thereby be made the more careful to submit to the directions of Gods Law, from *vers. 5. to 11.*

14ly, If a woman see a man beating her Husband, and run in to help him, she may not take him that strove with her Husband by the *Secrets* (thinking thereby to make him give over smiting him); if she do, her hand shall be cut off by the *Magistrate* without pity; God thereby intimating to them how much he abhorred all bold, shameless and impure behaviour in those that professed themselves to be his people, *vers. 11, 12.*

15ly, He forbids all fraud in buying and selling, and commands that they should not have divers *Weights and Measures*, to wit, great ones to buy with, and small ones to sell with; or great ones to show to the Officers when they come to view and try their *Weights and Measures*, and lest to fill their Wares by. They are commanded to do just things, that so their days may be lengthened in the Land which the Lord giveth them. For all that do such things, and deal unrighteously, are an abomination to the Lord, from *vers. 13. to 17.*

16ly, He puts them in mind of executing what God had declared against Amalek, who smote the *hindmost and feeblest* of them when they came out of Egypt, [see *Scd. 11. of Ch. 4.*] which was a great act of inhumanity and cruelty to seek to hurt them that had been lately so horribly oppressed in Egypt; and it was a sign the Amalekites feared not God (who had so visibly owned that people) and so in fighting against the Israelites they fought against God Himself. Therefore when they were peaceably settled in the Land which God intended to give them, they should blot out the remembrance of Amalek from under Heaven. This Judgment God appointed Saul to execute, 1 Sam. 15. 2, 3. but he failed in the performance of it, as we may see *vers. 9.* Afterwards God stirred up the *Simeonites* in Hezekiah's days to do it, who smote the rest of the Amalekites, 1 Chron. 4. 42, 43. And what befel Haman and his Sons is largely related in the third Chapter of the Book of Esther, from *vers. 17. to the end.*

Chap. XXVI.

17ly, He gives directions that when they were come into the Land of Canaan, every man should every year bring a Basket of his first-fruits at the Feast of Tabernacles [Exod. 23. 16.] to the Priest, to be by Him presented to the Lord as an acknowledgment that the Lord had freely given them this Land, as He had promised to their Fathers, and that of Him they still held it; and therefore to Him as Lord in Chief (by way of Tribute) they brought these first-fruits, testifying also thereby that to him they owed the yearly fruitfulness of their Land. And when the Priest hath set down the Basket before the Altar, the Officer shall make this solemn Profession, Our Ancestor Jacob was forced to fly into Syria, and in respect of his long abode and continuance there with his Uncle Laban he may well be call'd a Syrian, though born in the Land of Canaan. There he was near lost, and ready to perish, by reason of the wrongs he received from his hard Father-in-law. When he returned thence into the Land of Canaan, after a few years, by extremity of Famine, he was constrain'd to remove into Egypt, and there sojourn'd with a few, who afterwards became a great, mighty and populous Nation. Then the Egyptians evil intreated us, and laid upon us hard Bondage, but when we cried unto the Lord, He looked down with pity upon our Affliction and Labour, and Oppression; And brought us forth out of Egypt with a mighty Hand, and an out-stretched Arm, and with great terriblest, and with Signs and Wonders, and hath brought us into this good Land flowing with Milk and Honey. And behold I have brought to thee the first-fruits of the Land which thou, O Lord, hast given me. Then leaving his Basket before the Altar for the use of the Priest, (who, with the rest of his Brethren, was afterwards to eat of them; all first-fruits by Gods appointment appertaining to them, Deut. 18. 4.) and humbly worshipping the Lord, He shall depart; and after he hath thus testified his thankfulness, and done this Service, he shall go and feast with the Levites and Strangers upon the Peace-Offerings He had brought thither, even as they used to do at all other Feasts, rejoicing in every good thing which the Lord hath given them, [see Deut. 16. 11, 15.] from *vers. 1. to 12.*

18ly, He comes now to shew what profession and prayer that man was to make that paid his third years Tythes. In the two first years after the Sabbatical year there were only two Tythes to be separated from their Estates; The first for the Levites, the

Chap. 4. the Old Testament Methodiz'd.

the second to be spent in their Journeys to Jerusalem, and in holy feasting there before the Lord. But in the third year they were to separate a third Tythe which was for the Poor in the places where they dwelt. The first of these Tythes was wholly the Levites' portion, and therefore often called the *Lords Inheritance*; the second or the price of it was to be carried up by the Owners to the Lords dwelling-place, and there spent in holy feasting before the Lord; but this third Tythe was to be laid up in some publick place in the Towns and Cities where they dwelt, and was not only for the use of the Levites, but also of the Stranger, Fatherless and Widow, as is said, *vers. 12.* that they might eat also within their Gates and be filled. He that paid this third years Tythe was to make such a profession as this; O Lord, I have brought away the hallowed things out of my house, and have given them to the Levites, the Stranger, the Fatherless and the Widow, according to thy Commandments; I have not transgressed thy Commandments, nor forgotten them. I have not eaten thereof in my morning, that is, in my greatest wants and necessities, and when I was in the greatest straits, I have not ventured to supply myself from them; Neither has it caused any mourning * or repining in me that I was bound to part with so much of my Increase to the Poor. Neither have I taken ought thereof for any unclean use, that is, for any use besides that for which they were appointed, nor given ought thereof for the dead; that is, for the burying of the dead, or to be provisions for a Funeral Feast. Having made this solemn Profession, that He had not failed in paying his Tythes exactly according to the Law, He was then to add this Prayer, Lord look down from thy holy Habitation, from Heaven, and bless thy people Israel, and this Land which thou hast given us, as thou swarest to our Fathers, from *vers. 12. to 18.*

their Journey to Jerusalem, and feasting before the Lord there. The third was to be laid up for the Poor, see *Deut. 14. 29.*

* Scilicet, propter dolorem, in quo quod tantum debere auferre bonis meis & aliis elargiri. Janfen.
† Non excedit in xij. Functum, Panem vel Convivium de quo Jer. 16. 7. Ezek. 24. 17. Hof. 9. 4.

19ly, He exhorts them to observe all the Statutes and Judgments which the Lord had given them, and that with all their Hearts and Souls. Which if they really consented to do, then they should consider that, that day they did in effect renew their Covenant with the Lord, and avowed Him to be their God, promising to hearken unto his Voice, and to obey Him. And the Lord did avow them to be his peculiar people, separate from all others, and devoted to walk in his Statutes (thorow his Grace working in their Hearts) and would make them high above all Nations in praise, in name and in honour, and an holy people unto Himself, from *vers. 16. to the end.*

20. Having now again assembled the Elders and people of Israel together, He commands them that after their entrance into Canaan, at their first opportunity, they should build a Monument of great stones, plaistering them with mortar, on Mount Ebal, and to write the Law of God thereon, viz. the ten Commandments very plainly, that it might be a Monument * to put them in mind of keeping Gods Law. Together with this Monument they were to build an Altar (w) of whole stones, and not to lift up any Iron Tool upon it, [see Exod. 20. 24, 25.] and thereon to offer Burnt-Offerings and Peace-Offerings, and to eat there and to rejoice before the Lord their God. And because they had at this time renewed their Covenant with God, Moses together with the Priests and Levites, advise them to take heed unto themselves, and to obey the Voice of the Lord their God, and to observe his Commandments and Statutes, from *vers. 1. to 11.*

21. Moses now enjoyns the people that when they had set up this Monument of stones on Mount Ebal, and written the Law plainly upon it, and had built the Altar before mentioned, and had offered Sacrifices thereon as God had commanded them, they should then afterwards give their consent to the Blessings * and Curses that should be pronounced by the Priests upon those that should keep, and upon those that should break Gods Laws; and the manner enjoyned for the doing thereof was this, viz. six of the Tribes were to stand upon Mount Gerizim, to wit, Simeon and Levi, Judah and Issachar, and Joseph and Benjamin, (where by the Tribe of Joseph are meant the two Tribes of Ephraim and Manasseb, who are here join'd together as one, because Levi is reckoned as one of the twelve,) and all these were the Posterity of Leah and

K k 2

Rachel;

* Out of this the Levites paid a sixth part again to the Priests. Numb. 18. 24. to 29.

† Neh. 10. 37, 38. † Therefore this third year was peculiarly call'd the year of Tything, because this year they separated their Tythes from their Increase, one more than in other years. The first was the Levites yearly livelihood, the second was to be expended in

Ch. XXVII.

* Joshua 8. 30. We find this Monument was erected after their taking of Ai.
(w) To reach them that Righteousness and Salvation is not to be attained by the works of the Law, but to be sought by Christ, of whom this Altar was a Type.
* See Deut. 11. 29.

Rachel; and then the *other six Tribes* were to stand on Mount *Ebal*, to wit, *Gad* and *Asher*, *Dan* and *Naphtali*, (who were the Sons of their Hand-Maids) and with them the *Tribe of Reuben* (who for his lot his Birth-Right) and *Zebulun* the youngest of *Leah's* Sons. And the *Tribes* being thus divided, the *Priests* * were to come with them into the little *Valley* that was between these *two Mountains*, and there *fort* they pronounced the *Blessings*, (turning their faces as 'tis like towards Mount *Gerizim*) and then all the *Tribes* that stood on that Mountain answered *Amen*; and then turning their faces towards Mount *Ebal*, they pronounced the *twelve Curses* here mentioned, and then all the *Tribes* that stood on Mount *Ebal* answered *Amen*. *Mose* omits the *Blessings* possibly because they might be easily enough gathered from the contrary *Curses* which are here expressed. First, *Cursed be the man that maketh any graven or molten Image* (though he keep it never so secret) for it is an abomination to the Lord.

2ly, *Cursed be He that setteth light by his Father or Mother*, [see *Exod. 21. 17.*] 3ly, *Cursed be He that removeth his Neighbours Land-mark*. 4ly, *Cursed be He that maketh the Blind to wander out of the way*; and much more those that mislead the people into pernicious Errors, or give them knowingly pernicious Counsels. 5ly, *Cursed be He that perverteth the judgment of the Stranger, Fatherless and Widow*. 6ly, *Cursed be He that lieth with his Fathers wife*. 7ly, *Cursed be He that lieth with any manner of Beast*. 8ly, *Cursed be He that lieth with his Sister, the Daughter of his Father, or the Daughter of his Mother*; that is, his half-Sister, (see *Levit. 18. 9.*) 9ly, *Cursed be He that lieth with his Mother-in-law*; that is, his Wives Mother. 10ly, *Cursed be He that smiteth his Neighbour secretly, either by secret practices procuring his blood to be shed, or smiting him secretly with his Tongue*. 11ly, *Cursed be He that taketh a Reward to slay an innocent person*, [see *Exod. 22. 12.*] 12ly, *Cursed be He that confirmeth not all the words of this Law to do them*. To every one of these the people were to say *Amen*. And so subscribe to the justice of Gods Law, as it were wishing that the *Curses* might fall on them, if they should in any of these things transgress Gods Commandment, from *vers. 11. to the end*.

† P. 20. Quia retextit oram Patris [ut] i. e. oram vestimentum Patris [ut] Per vestimentum Patris intelligitur vestimentum quod est in pectore Patris ut possit videri utrumque. Plicator.

Ch XXVIII.

Upon observing Gods Commandments, He shews them, that *many blessings* would follow and overtake them, from *vers. 1. to 13.* particularly these: 1. God would set them on high above all Nations, both in respect of temporal and spiritual blessings, and they shall be the head and not the tail, *vers. 13.* that is, shall be highly esteemed above other Nations, and not scorned and despised as a base and contemptible people. 2. They shall be blessed in the City and in the Field; that is, whether they dwell in the City or the Country, and manage business belonging either to a Citizen or a Farmer. 3. They shall be blessed in the fruit of their Bodies, their Children, in the fruits of their Grounds, and the fruits of their Cattel, so that they shall abound in all these, *vers. 11.* 4. They shall be blessed in their Bakes wherein they put the fruits of their ground; it shall not be empty; and in their store; they shall have plenty of Provisions; they shall be blessed in their Barns and Store-houses, *vers. 8.* and God will command his blessing on all that they set their hands unto. 5. They shall be blessed when they come in and when they go out, [see *vers. 19.*] that is, at home and abroad, and in all their employments and businesses publick and private. 6. They shall be blessed with Victory over their Enemies, who shall flee before them many ways. 7. The Lord will establish them for an holy people unto Himself; that is, will establish them for a people that may be His in a peculiar manner, and may appertain to Him as his peculiar Treasure, to serve him faithfully, and to enjoy the blessings of his Covenant, [see *Ch. 7. 6.*] And all Nations shall see by the singular blessings that shall be heaped upon this people, that God did indeed own them for his peculiar people, and that they were called by his Name, and so owned as his Children, and thereupon called the Children of God, upon which account other Nations should be afraid of them. 8. They shall be blessed with rain. The Lord will open to them his good Treasures; the Heavens shall give them rain in due season. The Heavens are called the Lords Treasure, because He keepeth therein those things wherewith He causeth the Earth to be fruitful, as rain to water the ground, and snow to make it fertile, and the heat of the Sun and influences of the Moon and Stars to make all things therein to grow and prosper. 9. They shall so increase in riches, that they shall lend unto many Nations, and shall not borrow of them, *Ch. 15. 6.* These blessings he shews would follow and overtake them, if they walked faithfully in Gods Statutes, and did not turn

turn aside from them either to the right hand or to the left, nor did decline to other gods, from *vers. 1. to 15.*

But if they were *Disobedient*, then he tells them, Such Judgments and Curses should pursue them, and overtake them as were directly contrary to these Blessings. First, God would send upon them *war, vexation and rebuke* in all that they set their hands unto. He would send the *Pestilence* into their Cities and Towns, and would command it to cleave to them, and to continue long among them. 2ly, He would smite them with the *Consumption, Fever, Inflammation, and extrem burning*; and with *Drought, Blasting and Mildew*. 3ly, The Heavens should be as Brass, and the Earth as Iron, and the Lord would make the rain of their Land powder and dust; that is, instead of rain the dust being driven by the wind in time of drought should fall upon their Grounds, Trees and Plants, &c. 4ly, They shall see before their Enemies, and shall be scattered into the several Nations of the Earth, and those of them that should be slain by the Enemy, their Carcasses should lie unburied, and should be meat for the Fowls of the Air, and Beasts of the Field, none fraying them away. 5ly, God would smite them with the *booth of Egypt*; that is, with *Bails* breaking forth with *Blains*, [see *Exod. 9. 9.*] and with the *smoaks or Piles* with the *Scabs*, and with an incurable Itch. 6ly, With *madness, blindness, and astonishment of heart*; that is, God would deprive them of the use of their understandings, that they should stand like blind men, or men amazed and astonished; not knowing which way to turn themselves, and should do such things which if they were not blind or mad they would never do. And as an effect of this brutish stupidity they should grope at noon-day; that is, should not apprehend their danger, nor discern the right ways of helping themselves; they should be oppressed and spoiled, and none should succour them. 7ly, He threatens to deprive them of things very dear to them, even their when they were in expectation to enjoy them. They should barrow wives and others should enjoy them; they should build Houses, but not dwell in them, plant Vineyards, but not gather the Grapes of them; their Ovens, Afters and Sheep should be violently taken away from them. 8ly, Their Sons and Daughters should be led into Captivity, and their eyes should look earnestly and even fall with longing for their return, and there should be no might or power in their hands to rescue or recover them again out of the hands of their Enemies. They should be oppressed and crushed by a Nation they knew not, who should eat the fruit of their Land, and of their labour, so that they should be even mad and distracted by reason of the dreadful Calamities which they should be constrained to behold with their eyes. 9ly, The Lord would smite them with a sore and incurable Itch, from the crown of the Head to the sole of the Foot. 10ly, They and their King (as it happened to *Manasseh, Jehoiachin and Zedekiah*), and their Sons and their Daughters should be carried into Captivity, and there they should be either injured or forced to serve other gods, (viz. *Wood and Stone*), and their Calamities should be so great that their very Enemies should be astonished at them; and they should be flouted and scorned, and made a laughing-stock in those places where they should be Captive, [see *1 Kings 9. 7.*] 11ly, Hurtful Vermin, such as *Locusts and Worms*, should devour the fruits of their Fields and Vineyards; and their choice Trees should cast their fruit. 12ly, The Strangers that were left among them should prevail against them, and be Lords over them, and should be in a far better state than themselves. And all these Curses which should overtake them, should be upon them and their Seed as a sign of Gods great Indignation against them, and for a wonder that a people who were once so high in his Favour, should be so unwisely and wicked as to provoke Him to bring such a Change upon them. And because they served not the Lord with joyfulness and gladness of heart, with delights and thankfulness, for the abundance of all good things he gave them, that therefore they should be forced to serve their Enemies in hunger and thirst, nakedness, and want of all things; and that their Enemies should put a yoke be of Iron upon their Necks, and keep them in bondage till they were destroyed, [see *Exod. 17. 3.* *Neb. 9. 25, 26, 27.* *Jer. 28. 13, 14.* 13ly, God would suffer them to be invaded by a powerful foreign Enemy, who should come as swift as an Eagle; that is, suddenly, unexpectedly, and with irresistible Violence, viz. the *Babylonians* * whose Language they understood not, and so would be extremely troubled how to speak to them, or beg any favour of them. A Nation of a fierce Countenance, which should

* Described Dan. 7. 4. to be a Lion with Eagles wings, see *Exod. 17. 3.* *Foras ad Romanos alibi sit aquila suis missimus a quibus hac possi sunt. Trench*

not regard the person of the *Old*, nor shew favour to the *Young*, who should *right* their Country, and eat up the *fruits* of their Cattel, and of their Land, and should *believe* them in all their *Cities*, * and batter down their *high* and *fenced* Walls wherein they trusted, and then all the *Evils* and *Calamities* incident to places straitly besieged should fall upon them; *Parents* should eat the fruits of their own *Bodies*, the flesh of their *Sons* and *Daughters*. The man that was tender among them, and very delicate, dainty and voluptuous, should grudge † his Brother, nay the *Wife* of his bosom, and his remaining *Children*, any share of the *Child* he shall eat, having nothing else left to feed upon in that Extremity. The tender and delicate woman * among them that would not adventure to set the sole of her foot on the ground for delicateness and tenderness, she should grudge the Husband of her bosom, and her *Children* grown up, any share of her young *Children* which she should eat in secret in that extremest Famine, from *vers. 15. to 58.*

* V. 52. In omnibus partibus suis i. e. civitatibus. Synecdochice membra. † V. 54. Diligens erit oculis tuis i. e. invidabit fratris, &c.

* Conventum est ad litteram in obsidione Samaritae, 4 Reg.

6. v. 29. & in obsidione Jerusalem per Babilonios, Threnorum 2. v. 20. & in Romana apud Josephum. Threnorum 2. dicitur parvuli ad mensuram palma comesti, i. e. etiam imperfecti & per absumptionem abjecti: Et tales videntur vocari hic illo versu 57. Huius secundarum nempis proles adhuc secundis, seu secundinis & sordidius involuta & ideo immundissima & abominanda potius quam ad cibum expectanda, Jani.

V. 58. That thou mayst fear thy God, the Lord thy God, by the Name of God, is to be understood the Lord Himself.

† Judea tremavit. Juv. Sacyr. 6.

* God promised they should not return again to their thier on condition they were obedient.

† There were 97 thousand Captives of the Jews. Chap. XXX.

† Promissa haec est spiritualium beneficiorum per Christum, Confir. Rom. 2. 29. & Col. 2. 11. 12.

He further tells them, That if they did not set themselves to fear the glorious God, whose Name is *Jehovah*, He would make their *Plagues* wonderful, and would bring upon them and their *Children* great *Plagues* and *Sicknesses*, and of long continuance, yea the *strange evil Disease* wherewith God plagued the *Egyptians* (of which they were so much afraid) should cleave unto them; yea more *Plagues* should fall on them then are written in this *Book*. And whereas they were as the *Stars* of Heaven for multitude, they should be so *masted* and *destroyed*, that they should come to be but few in number. And as the Lord formerly rejoiced over them to do them good, and to multiply them, so now He would rejoice in their destruction, and the execution of his Justice upon such *Disposers* of his *Mercy*; and they should be plucked off from the Land which God gave them for an Inheritance, viz. *Canaan*, and so should lose the *Pledge* of their *Adoption*, which would be a sad sign to them that their heavenly Father had disinherited them, and cast them off. And they should be dispersed and scattered abroad into many Nations, and in their exile they should be incited or forced to worship *Wood* and *Stone*; and among those Nations they should find no *ease* or *rest*, but should be hurried from place to place, so that their hearts should tremble, † and their eyes fail with extream weeping, and their minds be filled with sorrow and vexation. And they should be in continual doubt and fear both day and night of losing their lives, which must needs make their condition exceeding grievous to them. In the morning they should wish it were even, and at even they should wish it were morning thorough the terrors of their minds, and by reason of the dismal things they should see with their eyes. And the Lord would cause them to be carried again by Ships into Egypt, whither he had said they should return no more, * [see Ch. 17. 16. The Lord hath said unto you, Ye shall benevolently return no more that way, that is, into that Country.] This was verified when the Jews, after the destruction of Jerusalem, were carried in Ships to Egypt, and there sold for *Slaves*, † but they were so vile and contemptible, that many would not proffer any money for them, even to be their *Slaves*; and none would buy them with an intent to set them at liberty, from *vers. 58. to the end.*

He further declares to them, That when in their exile they shall reflect upon the experience they had of Gods blessing them so eminently while they continued Obedient, and how severely He punished them when they were Disobedient, and shall thereupon truly repent, and seriously turn unto the Lord, both they and their Children, and shall serve the Lord with all their Heart and Soul, then the Lord will have compassion on them, and will turn their Captivity, and gather them from all the Nations under Heaven, whither he had scattered them, and from thence will fetch them back to their own Country, see *Neh. 1. 9.* And He will Circumcise † their hearts, and the hearts of their Children; that is, will purge them of their Corruptions by the Grace of his Spirit, and renew them, and incline them to a ready Obedience to his Will, that it may go well with them. And his Curses shall fall on their Enemies, and on those that persecuted them; But they shall be blessed in the fruit of their

Bodies,

Bodies, of their Cattel, and of their Land, and these blessings shall be given them in mercy, and shall tend to their good, and not their hurt; And the Lord will rejoice over them to do them good, as he rejoiced over their Fathers. And left any of them should object and say, they would willingly obey the Commandments of the Lord if they knew them, He tells them, That the directions he had given them concerning the way and means of Salvation by Faith in the *Messias*, and the moral Law which he had given them, as the rule * of their Obedience, they could not pretend to be ignorant of. Neither were those things hidden from them, so that the knowledge of them need be fetched down from Heaven, or from some remote Country for them, for they were sufficiently revealed to them; the word was very nigh them, in their mouths, and in their hearts. It was plainly reveal'd to them, frequently read and expounded to them by the Levites, so that they could not but talk of it, and remember it. And if they were obedient to this Law they should be happy, but if they turned from the Lord to worship other gods, and serve them, they should not prolong their days in the Land which they were now going to possess. He calls Heaven and Earth to witness that he had dealt faithfully with them. He had on the one side set before them, with all manner of blessings attending it, if they would be Obedient; and on the other side death and misery, if they were Disobedient. He exhorts them to choose the one, and to avoid the other, and to cleave to the Lord with all their hearts, for He was their life, and the length of their days; that is, as He is the giver of life, so He is the maintainer and prolonger of it. And that they might enjoy the fore-mentioned Blessings, and escape the Curses, He calls them now to renew their Covenant which their Fathers made with God at Horeb, and to bind themselves more firmly thereby unto the Lord. And possibly the same Ceremonies were observed now in this renewing of the Covenant which were before observed at Horeb [see Exod. 24.] when their Fathers first entered into it. And to prepare them the better for it, 1. He repeats the great and manifold Favours God had bestowed on them. He tells them, That many of them who were then young might remember what God did to Pharaoh and his Servants in Egypt, and the great Plagues whereby He tempted and tried whither he would let Israel go or no. But though they had seen all those great Signs and Wonders with their bodily eyes, yet by reason of their great perverseness, and manifold Provocations, it was not given * unto them to understand Gods meaning in them, [see Math. 13. 11.] neither had those great Wonders and Deliverances made such any impression upon them as they should have done, nor inclin'd them to turn to God, and yield sincere Obedience unto Him. And so God punished the wickedness of their hearts with the blindness of their minds. And the Lord by Moses further spake unto them saying, I have led you forty years in the Wilderness; your Clothes waxed not old upon your Backs, nor your Shoes upon your Feet, [see Deut. 8. 4.] Ye have not eaten common and ordinary bread, for I have fed you with Manna; † you have not drunk Wine or strong Drink, for your drink has been as miraculous as your bread, viz. water fetcht out of the Rock, [Numb. 20. 11. Psal. 78. 15, 16.] and these things I have done for you, that you might know that I am the Lord your God, and yet how little have you considered it? Moses further tells them, That they might remember how since they came hither they had conquered Sihon King of Heshbon, and Og King of Bashan, and how He had given their Land to the Reubenites, Gadites, and half the Tribe of Manasseh. Therefore (says he) considering all these great Mercies God hath bestowed on you, you ought to be very careful to observe the Conditions and Articles of the Covenant which you are now to enter into, and to confirm with an Oath, that so it may go well with you, and that you may prosper in all that you do. Attend therefore all of you, with all seriousness to this solemn business; you are now about. Behold you all stand this day before the Lord your God, the Captains of your Tribes, your Elders and Officers, your Wives and little Ones, and the Strangers that are in your Camp, even from the Flow of Wood unto the Drawer of Water, ye are all met together, and stand here before the Lord your God to enter into Covenant with Him, and to confirm it with an Oath, whereby you bind your selves to perform it, that so He may establish you for a people unto Himself, and that He may be your God as He promised your Fathers. Neither do I bind only you who are here present to the observance of this Covenant, but your Posterity also, who are not yet born. And there is great reason you should now enter into this Covenant, because having dwelt

* Laquitor de tota in grece. Diti Dullina que Evangelium fuit se comprehendit, ut Paulus, Rom. 10. 8.

Ch. XXIX.

* P. 4. God hath not given you a heart to perceive (sunt ostendit hic Moses & sine adjutorio Dei eos intelligere, & obdure non possent & eaten si illud adjutorio am Dei desit, non ideo esset excusabile hominis vitium, sed enim dicitur script. Augustin. † Doubtless they had no other bread, though at sometimes they might, see Deut. 2. 6.

in the Land of Egypt (at least many of you in your younger years) and having gone thorow the Confiners of some Idolatrous Nations in your Journey towards Canaan, and seen their several Idolatries and Abominations, there is some cause to fear lest some of you may be tainted with their evil Manners. And therefore to prevent this, it is fit that ye should all solemnly enter into Covenant with God, lest there be found among you any Man, Woman, Family or Tribe whose hearts are inclined to serve the gods of these Nations, and lest there be found among you any Root that beareth Wormwood; that is, any root of Idolatry or Rebellion against God, which is as displeasing and distasteful to Him, as Gall and Wormwood is to us, and which will prove to the Sinners, and who ever is infected therewith, bitterness in the latter end. [see Heb. 12. 15, &c.] And he tells them, If there shall be found any such evil-spirited and infectious person among them, who when they shall hear the words of this Curse, yet shall blight themselves in their own hearts, saying, They shall have peace though they walk in the evil imaginations of their own hearts, and so add drunkenness to thirst; that is, being wicked already do yet encourage themselves to be more wicked, (as Drunkenness increases thirst, and so draws on another Drunkenness,) the Lord will not spare such persons, but his anger and jealousy will smite against them, and all the Curses in this Book will light upon them, and the Lord will blot out their names from under Heaven, and will separate them out of all the Tribes of Israel unto punishment, mischief and destruction, answerably to the threatenings that are denounced against the Breakers of this Covenant, and are written in this Book of the Law. So that when your Children that shall be born hereafter, and the Strangers that come from a far Country, shall see the Plagues and Sicknesses that the Lord will bring upon the Inhabitants of the Land for these Transgressions, and how the Land, by Gods just Curse, is so defaced and altered, that it is become (in a manner) like Sodom and Gomorrah, Admah and Zeboim, (which Cities the Lord overthrew in his wrath and anger) they and other Nations also that shall hear of it shall say, Wherefore hath the Lord thus punished this Land? what meaneth the heat of his great anger against it? Then men shall answer, It is because they have forsaken the Covenant of the God of their Fathers; which He made with them when he brought them forth out of Egypt; For they went and served other gods, and worshipped them, viz. gods of Gold and Silver, Wood and Stone whom they knew to be no gods, nor to have given them any thing, nor could or would do them any good. And they knew also that the Lord had forbidden them to worship Him by such Idols and Images; and thereupon his anger was kindled against them, and he was provoked to bring upon them all the Curses denounced in his Law against the Violators of his Covenant. And hence it was that after those great Judgments He had sent upon them in their own Nation, He was provoked to root them out of their own Land in wrath, anger and indignation, and to scatter them into other Nations, as you see it is now come to pass. But (says he) if you shall ask me, When will these things be? when will our Posterity by their Rebellions thus provoke God, and bring such heavy Judgments on themselves and the Land? I answer, That is only known to God: Himself; secret things belong to Him, but things revealed belong to us and our Children; and therefore we may safely conclude, That if they do thus provoke God, then all this Misery and Calamity will certainly befall them, except by true and timely repentance and turning unto God they prevent this ruine. This (says He) God hath revealed; and what he hath revealed it becomes us and our Children always to consider and lay to heart, that we may not provoke Him by transgressing any of his Commandments.

Ch. XXXI.

Moses now calling the people together. He tells them, He was at this time an 120 years old, and therefore by the course of Nature it could not be expected that he should be able much longer to go in and out before them, and to lead and govern them as before he had done. And besides the Lord had told him, He should not go over Jordan. However he bids them be of good courage, for the Lord Himself would go before them, and by the Conduct of his Servant Joshua would subdue their Enemies for them, (as he had already done Sihon and Og Kings of the Amorites) and they should destroy them as he had commanded; and therefore he bids them not to be afraid of them, for the Lord would go along with them, and would not fail them nor forsake them. Then he addresses his Speech to Joshua, and in the sight of them all, bids him be strong and of a good courage, trusting in Gods Providence and Assistance, who would not fail him

nor

nor forsake him; He tells him, He must lead the people over into Canaan, and cause them to inherit it.

Then Moses having put into writing (*) this Law; that is, this Book of Deuteronomy, he delivered it solemnly unto the Priests (who upon some extraordinary occasions did carry the Ark as well as the Levites, see Joshua 3. 17. & Josh. 6. 12.) and unto all the Elders of Israel, thereby giving them to understand that they were the men to whom it did especially belong to see that this Original Copy of the Law were safely kept, and that the Laws therein commanded were duly observed both by themselves and the people. And Moses commanded the Priests to read this Book, this Original Copy of the Law every seventh year (which was the year of Release) among the people at the Feast of Tabernacles. 'Tis like some part of the Book of the Law was read among them by the Levites every Sabbath-day, [see Acts 15. 21.] and 'tis like the people had Copies of the Law for their own private use, in the reading whereof they did daily exercise themselves. (y) But yet once in seven years God would have this Book to be read by the Priests, from the beginning to the end, among the people, both that it might make the deeper impression on them, and cause them to fear the Lord their God, and to observe and do all the words of this Law; and that it might appear to them that these Copies of the Law which they had among them, and were read to them every Sabbath-day, did agree with this Original Copy which Moses had given them. And God appointed this to be done in the year of Release, because then they had most liberty to mind and attend that Service, the Land lying that year at rest, themselves being freed from the danger of having their Debts exacted of them. It was also an holy year, the Sabbath of years, and so the fitter for this extraordinary duty. And it was appointed to be done at the Feast of Tabernacles, because all Israel used then to appear before the Lord. For though the Males only were bound to appear at the three solemn Feasts, [Exod. 23. 17.] yet at this Feast (it seems) they carried their Wives and Children and the Strangers within their Gates along with them, as appears vers. 12. & Neh. 8. 3. And hereby their Children who had not seen the Wonders and Miracles that God had wrought for them, as their Fathers had done, might by hearing this Original Book of the Law read openly among them, learn to fear the Lord their God, and so serve him faithfully as long as they lived.

Then the Lord tells Moses, That the day of his death did now approach, and therefore he should call Joshua, and they two should present themselves before Him in the Tabernacle of the Congregation, that there he might give Joshua his Charge. They accordingly went to the Tabernacle, and the Pillar of Cloud stood over the door of it, and the Lord said unto Moses, Behold thou shalt lie down to sleep in the dust as did thy Fathers, but I know that after thy death this people will go a whoring after the gods of the Canaanites, and will forsake me, and break my Covenant. Then my anger will be kindled against them, and I will forsake them, and hide my Face from them, and withdraw my Favour, Blessing and Help; and then they shall be devoured by their Enemies as by wild Beasts, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us because our God is not among us? The Lord therefore commands Moses to write this following Song (let down in the next Chapter) containing a Prophecy of their falling off from God, and his just Judgment upon them for it. And the Lord was pleased to give it to them in the form of a Song, that it might be the better remembered by them, and might work more upon their affections; and the Israelites were to learn it and sing it, that in time to come when they should so provoke God by their sins, as is there set forth, and God should thereupon punish them with those very evils that are there foretold; this Song (as out of their own mouths) might be a Witness for God against them, viz. that He had given them sufficient warning, and yet notwithstanding by their willful and heinous Provocations they had brought these Miseries on themselves. For (says the Lord) I know their secret Imaginations, and the base apostatizing thoughts, and purposes which some of them already have in their hearts, even now before I have brought them into the Land, which I swear unto their Fathers to give them, [see Amos 5. 25. and Acts 7. 43.] and I do foresee what they will do hereafter. Moses accordingly wrote this Song the same day, and taught it the Children of Israel.

L 1

God

(*) Videtur Scriptura, tum Deuteronomium, tum Canticum sequens antiquam in populo praevaluisse.

(y) If this were required of their Kings, ch. 17, 18, 19. much more may we think it was required of them.

V.23. Hoc loco
primū aliquid
de Dominis
Iohannem, ut
authoritatem
eorum populo
conciliat.

God then gives *Jothua* his Charge, saying to him, *Be strong, and of a good courage, for thou shalt bring this people into the Land of Canaan, and I will be with thee.* *Moses* now commands the *Priests* (the Sons of *Levi*) to put this Book of the Law where he had written in some safe Repository or Chest on the outside of the Ark, where was the Pot of Manna, and *Aaron's Rod*, see *Heb. 9. 4.* Indeed in the Ark it self were only the two Tables, [1 Kings 8. 9.] but on the outside of it, and by it was this Volume of the Law to be kept. This Book was many years after found in the Treasury of the Temple in *Josiah's* Reign, 2 Kings 22. 8. & 2 Chron. 34. 14. and therefore it seems it had been removed from the Ark, and kept elsewhere; wherein seeing they transgressed the directions that God here gave to the Priests, no marvel if this precious Treasury was for some years lost, and not looked after. *Moses* having commanded them to place this Book on the outside of the Ark, He said to them, O *Israel*, if thou art disobedient, this Book shall be a witness against thee wherein thou art sufficiently warned to the contrary, and shewed the Judgments that will thereupon ensue. But alas I know thy rebellious Disposition, and thy stiff Neck. Ye have been rebellious against the Lord while I was with you, how much more will ye be so when I am dead. Gather therefore unto me all the Elders of your Tribes, and your Officers, that I may speak unto them, and call Heaven and Earth to witness against them. For I know that after my death you will corrupt your selves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days, because you will do evil in the sight of the Lord, and thereby provoke Him to anger. The Elders and Officers of the people being met, *Moses* spake in the ears of all the Congregation of *Israel* the words of this following Song.

Ch. XXXII.

* See *Ifa. 1. 2.*

Give Ear O ye Heavens, * and I will speak, and bear O Earth the words of my month. He beginneth this Prophetic Song with a Rhetorical Scheme, calling the Heavens and Earth, and all the Creatures in them, to be witnesses of his word, the more to affect the hearts of the people, to reprove their hardness, and to excite their attention. I wish (says He) my Doctrine (which I have received from God) might so fall upon your hearts, as the sweet and gentle Showers and fruitful Dew falleth upon the Herbs, and Flowers, and Grass of the Earth, and causeth them to spring forth and flourish, [Ifa. 55. 10.] Hear therefore for I will now publish unto you the Name of the Lord; that is, his glorious Excellencies, viz. his infinite Power, Wisdom and Goodness, and therefore see that ye ascribe Greatness and Majesty to Him, and that ye magnifie Him as ye ought to do, saying, Thine, O *Jehovah*, is the Greatness and the Power, and the Glory, 1 Chron. 29. 11. and that ye attend to what is spoken with all humility, and lay it to heart, and yield Obedience thereunto. Know ye therefore, that God is the Rock, * He is an All-sufficient stable, and sure Refuge for all those that fly to Him; neither is there any sure Shelter any where else but in Him. His Work is perfect, for all his ways are Judgment.

All his Works are perfect, (2.) and without any blemish, there is no defect or fault to be found in any of them; All his ways are Judgment, his dealings with his people have been always right and just; He is a God of truth and without Iniquity, just and right is He. But as for this people, they have corrupted themselves by their Idolatry, their spot is not the spot of his Children, for it proceedeth not of weakness and infirmity, (to which all are subject) but of wilfulness and perverseness, and an impudent heart. They are a perverse and crooked Generation, for both their hearts and ways are evil, and turned aside from the right Rule of Gods Law. Do you thus requite the Lord O foolish people and unwise? Is not God thy Father that made thee? Is not He thy Father that hath bought thee; that is, ransomed and brought thee forth out of Egypt with a mighty Hand, and the power of Miracles? Hath not He made thee his people, and established thee by Covenant to continue so, if thou art not wanting to thy self, and thy duty? Remember the days of old, and consider the years of many Generations; ask thy Father, and he will shew thee; thy Elders, and they will tell thee, how God when by his Providence He disposed the several Nations that came out of the Loins of *Adam* into several parts of the Earth (allotting to one Nation one Countrey, and another to another) did then fit the bounds of the people according to the number of the Children of *Israel*; that is, did then chuse the Children of *Israel* to be his peculiar people and Inheritance, and where they were, there it might be said was his people,

Chap. 4. the Old Testament Methodiz'd.

people, and where their bounds ended, there was the end and utmost bound of his people, and the bounds of the Heavens then began; and according to his secret purpose he gave and allotted to the Canaanites such bounds and limits as he knew would serve for the number of the *Israelites*. For the Lords portion is his people, *Jacob* is the lot of his Inheritance; that is, the *Israelites* are that portion of Mankind whom he was pleased to make his peculiar people; they are his Inheritance, and therefore dear to Him as Inheritances are to be to men, which are divided to them by lot; and they were to acknowledge no other Lord over them but Himself, and they and their Children after them were to be His successively. He found them in a desert Land, in a vast howling Wilderness inhabited only by wild howling Beasts of Prey; He found them there in desperate danger, but came in seasonably to their succour, when they were ready to perish; He led them about, he instructed them both by his Word and Works, by his Spirit, and the several Dispensations of his Providence; He kept them as the apple of his eye, with tender care and love. As an Eagle stirreth up her nest; that is, awaketh her brood or young ones in her nest, rousing them up with the Cry that the maketh, to signify to them that she intends to teach them to fly, and spreading abroad her wings taketh them up, and beareth them thereon; so did the Lord carry *Israel* towards Canaan, leading them Himself thither, and there was no strange god with him; that is, no strange God had any hand in it. He made him ride on the high places of the Earth; that is, he enabled them to subdue and conquer the mountainous places and the high-walled Cities of their Enemies, and to possess a Land far exceeding others in all Commodities whatsoever. He made him to eat of the increase of the Earth, to suck Honey out of the Rock; that is, of Beer nothing in the holes of Rocks, and Oil of Olive-Trees that grow in stony places. He made him to eat of Butter of Kine and Milk of Sheep, with the fat of Lambs and Rams of the choice breed of Bassian, and Bread made of the finest, plumpest and largest kernels of Wheat, resembling *Kidney* in shape, and to drink the pure blood of the Grapes; that is, the choicest red Wine. But *Jehuram* * bring waxed fat, * *Jehuram* (derived from *Jehor*, signifying Righteousness,) intimates that by their calling they ought to be a righteous people, and to walk uprightly in Gods ways, but *Moses* here by this Title seems to upbraid them that they were so unlike the people they should have been.

temptuously and lightly esteeming the Rock of his Salvation, in whom alone was his help. They provoked Him to jealousy, and made him exceeding angry by his spiritual Fornication, and worshipping strange gods; They sacrificed unto Devils; that is, unto Idols wherein the Devil was served and not God, [Levit. 17. 7. 1 Cor. 10. 20.] They sacrificed to gods whom they knew not, nor had any knowledge or experience of any good from them, to new gods, newly come up; for though they had continued many hundred years in the World, yet if compared to the Eternal ever-living God they might be said to be newly come up, and to be meer up-starts, and such as their Fathers slighted as Vanities. Of the Rock, that is, of the strong God that created them and begat them they were unmindful, and forgot Him that formed them and made them his people, *Ifa. 43. 21.* When the Lord saw this he abhorred them, because of the provoking of his Sons and Daughters; that is, of those that professed themselves to be his people. And he said, I will hide my face from them, I will see what their end will be; that is, I will let them see what a miserable end they will come to, when I forsake them. For they are a very forward Generation, Children in whom there is no faithfulness, or fidelity, or steadfastness to keep their Covenant with me. They have moved me to jealousy with that which is not god, that is, provoked me to Displeasure, by giving that worship which is only due to me to Idols which are no gods, and so preferring mear Vanities, viz. Stocks and Stones before their Creator. Therefore (he says) he would move them to jealousy, that is, vex and disquiet them with those that are not a people, † even with a foolish Nation; that is, by calling the Gentiles who were not now his people, and were despised by the Jews for their blindness and folly, *Rom. 10. 19.* For a fire is kindled in mine anger, and shall burn unto the lowest Hell, and shall consume the Earth with her increase, and sit on fire the foundations of the Mountains; that is, the Judgments which God in his anger would bring upon them should be most vehement and dreadful, and should utterly destroy the Land, and therefore this desolation and destruction is set forth in expressions resembling the Conflagration of the World at the last day. He further adds, I will heap mischiefs upon them, I will spend vengeance upon them; that is, I will strike them with many Plagues, and they shall

the calling of the Gentiles, at which the Jews were very angry, see *Rom. 11. 14.* Completem hoc cum ab Ethnicis in *Christum*, et in *Gentium* vocatione. *Confr. Rom. 1. 10. Rom. 10. 19. Anonym.*

be wounded with them, as with Arrows, suddenly and unexpectedly. They shall be burnt with hunger; that is, consumed with Famine, [see Lam. 4. 8.] and devoured with burning heat and bitter destruction; that is, with burning Carbuncles and fiery Ulcers on their Bodies. I will send the teeth of Beasts upon them, with the poison of Serpents of the dust, viz. that hide themselves in the dust, and feed on the dust, and assault suddenly. They that are abroad shall be slain by the sword, and they that are within shall die with terror and fear, and this misery and calamity shall fall on all sorts, old and young. I said I would scatter them into Corners, and make the remembrance of them cease from among men, were it not that I feared the wrath of the Enemy, lest the Adversaries of my people should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done this. God here speaks of Himself after the manner of men, who oftentimes desist from doing what otherwise they intended to do, for fear of encouraging the pride and insolency of wicked men. And therefore God would not bring his people to near to utter destruction as their sins deserved, lest their Enemies should thereupon exalt themselves as if by their own power alone, or the help of their Idols, they had vanquished Israel, and done all that they had done, [see Psal. 140. 8.] And the reason why God was so far provoked as to be ready almost utterly to destroy the Israelites, had not respect to his own glory restrained him, was, because they were a Nation void of Counsel, neither was there any understanding in them; that is, they went on blindly and desperately in wickedness, without considering what would be the issue of it. O that they were wise (says God) that they would consider what will befall them in the latter end, if they go on in their rebellions against me, that so by true Repentance they may prevent these miseries. For if they had not by their frequent and high Transgressions extremely provoked me, their Enemies should never have had that power over them that they have had; seeing I had promised them, in case they were obedient, that an hundred of them should put ten thousand of their Enemies to flight, [John. 23. 10. Levit. 26. 8.] and this they have found true in many strange Victories which they have gotten, wherein a few of them have defeated whole Armies of their Adversaries. And how could it come to pass quite contrary, that one of their Enemies should chase a thousand of them, and that two of their Enemies should put ten thousand of them to flight, except their Rock had sold them, and the Lord had sent them up; that is, except the Lord who is their Rock, and their only Stay and Strength had delivered them up into the hands and power of their Enemies to be captivated and imprisoned by them at their will, and to be made their Slaves and Vassals, [see Psal. 31. 7, 8. And the Israelites may well say, If our God had not done it, the Idol gods of the Heathens could never have made them so Victorious over us. For their Rock is not our Rock; Our God is of infinite Power, and therefore able to make his people Victorious over their Enemies when He pleases, but their Idol-gods (on which they rely) cannot make them to prevail over us, except our God withdraw his help, and give us up into their hands. And this is so clear, that our Enemies themselves cannot deny it. But if any shall ask, How came the Lord to be so incensed against Israel, as to give them up into the hands of their Enemies? The reason was, because their Vine is the Vine of Sodom, and of the Fields of Gomorrah, their Grapes are Grapes of gall, their Clusters are bitter; that is, they are of like nature and disposition, and their lives and doings are like theirs of Sodom and Gomorrah; and therefore no wonder if God be so highly offended with them, their Vine is * the poison of Dragons, and the cruel venom of Asps; that is, their Works are distastful to God, and deadly to themselves and others. And (says the Lord) though for a time I forbear to punish these cursed Works of theirs, yet let them not therefore think totally to escape; For all their Transgressions are laid up in store with me, and I keep them sealed up among my Treasures; that is, a Memorial of them is kept among the unfearable Treasures of my Wisdom and Knowledge; [see Col. 2. 3.] To me belongeth Vengeance and Recompence; that is, the work of punishing wickedness, they shall not stand steadfast in the prosperous Estate they now are in, their foot shall slide in due time; they shall certainly fall when my time is come, and the day of their Calamity is at hand; that is, after they are grown thus desperately wicked, it shall not be long ere this Calamity here threatened shall overtake them, and the things that shall come upon them make haste. But if they shall repent of their evil deeds, and turn unto me, I will take pity on them in the height of their misery, and will change the course

* This may have respect to their bitter and deadly malice against the Prophets, and other faithful Servants of God. In future times, but especially against Christ and his Apostles.

course of my Administration towards them, and will take Vengeance on their Oppressors and Adversaries; And especially when I see their power is gone, and there is none shut up or left, viz. in Garrisons or Cities to defend themselves, but all are in a manner overthrown and ruined, then will I arise and help them for my great Name sake. Then will I say to the Heathen, Where are your gods (your Rocks in whom ye trusted) which did eat the fat of your Sacrifices, and drank the Wine of your Drink-Offerings; that is, where are your Idols to whom ye burned the fat of your Sacrifices, and poured out the Wine of your Drink-Offerings? let them now rise up, and help you, and be your Protection as they can. You shall know, That I am the true God, and there is none besides me; I kill and I make alive, I wound and I heal, [1 Sam. 2. 6.] neither can any deliver out of my hands. I lift up my hand to Heaven, and swear by my Self, As sure as I live for ever, I will do what I now say. If I meet my glittering Sword, and my Hand take hold on the Weapons of Judgment, I will render Vengeance to mine Enemies, and will reward them that hate me. I will make mine Arrows drunk with blood, and that with the blood of the slain, and of the Captives; that is, both with the blood of those that are slain in the field, and of those that are hurt in battle, and thereupon taken Captive, and my Sword shall devour much flesh from the beginning of revenges upon the Enemy; that is, from the time that I begin to take Vengeance on mine and my peoples Enemies, and I will revenge all the wrongs that my people have suffered from their Enemies, even from their first beginning to oppress them. And seeing it shall be so, Rejoice O ye Nations with this people; that is, both Jews and Gentiles rejoice and praise God together for his great goodness to his people in taking Vengeance on their Enemies, and being so propitious and favourable unto them; and hereby possibly is intimated that the time should come when both Jews and Gentiles should join together in praising the Lord, namely, when they shall be both his Church and people; and therefore the Apostle alledgeth this place to prove the calling of the Gentiles, Rom. 15. 10.

This was the Song that Moses spake in the ears of the Children of Israel, Joshua standing by, and as it were assenting to what he spake. Moses further said unto them, Set your hearts to all the words which I testify among you this day, and command your Children also to observe all the Precepts of this Law, for it is not a vain thing for you to do; it is your life; that is, 'tis the best way and means to prolong your days in the Land which you are going to possess.

God now gives Moses a Charge to go up to Mount Nebo, to view the Land of Canaan, telling him, That there he should die, and be gathered unto his people; that is, his godly fore-Fathers, and the Society of the Souls of just men made perfect, as Aaron his Brother died on Mount Hor. And he gives him a reason why they both were excluded the Land of Canaan, namely, because they trespassed against Him at the waters of Meribah-Kadesh, and sanctified Him not in the midst of the people, [see Numb. 20. 11, 12. that is, they did not at that time publicly then before the people such an assistance in Him, nor did so glorify his great Name as they should have done.]

Moses the man of God* (viz. the Prophet of the Lord) having received that Charge Ch. XXXIII. to go up to Mount Nebo, where he was to die: He now immediately before his death solemnly blesses the twelve Tribes, pronouncing such Prophetical blessings upon them as might ally in good part the bitterness of the fore-going Preditions. Indeed these Tribes of the Tribe of Simeon is not at all here mentioned, but the reason of it seems to be that what because this Tribe was to have their Inheritance within the Inheritance of the Sons of He spake to Judah, Jos. 19. 1. Whence it was that they went jointly together to fight against them in these the Canaanites, [Judg. 1. 3.] and consequently this Tribe was blessed with that of Judah, among whom they were to dwell.

And first as an Introduction or Preface to his Prophetick Benediction, he sets before them the Lords great goodness to them, and the several gracious manifestations of his favour towards them, as he conducted them along from Egypt to Canaan. First, He came and appeared to them from Sinai, where he gave them his Law. 2ly, He further manifested Himself to them from Mount Seir, when He commanded the brazen Serpent to be set up, by which those among them were cured that were mortally bitten with fiery Serpents, and thereby He gave them a notable Type of the promised Messiah. 3ly, He shined forth from Mount Paran; that is repeated and explained the Law to them by the Ministry of Moses in the Wilderness of Paran, who exhorted them

He spake by the authority of God. Samuel is so filled 1 Sam. 9. 6, 7. see 1 Tim. 6. 11.

them to yield Obedience to it. And when the Lord gave them his Law at Sinai, (He tells them) He came attended with Royal Majesty, with an infinite number of glorious Angels, who are here called *Saints*, because of their purity and holiness, see *Acts* 7. 53. From his right hand went a fiery Law for them; that is, He spake it to them out of the midst of the fire, *Deut.* 5. 22. And yet that giving them his Law was a singular effect of his special love to them; He thereby testified his great kindness to them, and so he did also in His protecting of them from their Enemies; and therefore we may truly say, *All Israel's Saints are under thy Care and Protection, O Lord.* They sat at thy feet, they attended upon thee at the foot of Mount Sinai, as Scholars at the feet of their Master, and all that are true Israelites will receive instruction from thy words. And such Israelites will readily declare, That God gave them his Law by the ministry of Moses, even the Inheritance of the Congregation of Jacob; that is, which is as dear to them as an Inheritance is to any man. They will declare, That He gave it them as a rare and precious Treasure, and not for their use only, but for the use and instruction also of their Posterity after them. And they do acknowledge, that Moses was King in Jerusalem; that is, chief King and Magistrate in Israel by Gods own appointment, when the Heads of the people and the Tribes were gathered together to receive the Law at Mount Sinai. And they acknowledging Him to be a person so extraordinarily favoured, guided and assisted by God, could not but receive what he delivered unto them, as spoken by God himself, from *vers.* 1. to 6. He comes now to bless the Tribes particularly. He begins with Reuben, Let Reuben live and not die, and let not his men be few. Jacob had prophesied of this Tribe, that they should lose the Dignity of the Birth-right, and should never come to any eminency among the Tribes, either for number of people, or any other excellency, and that because of Reuben's Incest with his Fathers Concubine, see *Gen.* 49. 4. Now therefore for the comfort of this Tribe, Moses pronounces this blessing upon them, Let Reuben live; that is, though Reuben by his Incest brought that Curse upon him, pronounced by his Father, yea though by the sin of the Reubenites in adhering to Corah, they deserved that God should utterly destroy them, yet, says he, the Name and Tribe of Reuben shall still continue among the people of God, and though for his sin he lost the glory of excelling the other Tribes in number of men, which as the first-born he might otherwise have expected, however he shall continue a numerous Tribe. 2ly, He comes next to Judah, because the honour of the Birth-right was partly given from Reuben to Judah, and in his Tribe the Royal Power was afterwards settled. Hear Lord (says he) the voice of Judah, * that is, the Prayers that this Tribe shall make to thee; particularly that the promised Messiah may according to thy Promise come of their stock, and that they may have Victory over their Enemies; and grant them, O Lord, sufficient strength to stand in the day of battle, thou being their Helper; and when thou shalt suffer this Tribe, with that of Benjamin, to be carried by the Babylonians into Captivity, bring them back again in thy due time to their people; that is, to the poor that were left in Judah to husband the Land, *Jer.* 39. 10. & 40. 7. & 52. 16. 3ly, He blesses Levi, Let thy Urin and thy Thummim be with thy holy one; that is, let the High Priesthood (to which appertained the Breast-plate in which was the Urin and Thummim, *Exod.* 28. 30.) be continued in Aaron's Posterity, and let them be furnished with those Gifts and Graces, with that Knowledge and Piety which is requisite for their high Calling, and signified by Urin and Thummim. Whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; that is, whose Faith thou didst try at Meribah-Kadesh, [see *Numb.* 20.] and sharply reprove both Moses and Him for their Infidelity. Who said to his Father and his Mother, I have not seen him; This may have reference either to the Law, forbidding the High Priest to defile himself by mourning for the dead, [see *Levit.* 21. 11.] Neither shall he go into any dead body, nor defile himself for his Father or Mother. Or else to that notable fact of the Levites, [see *Exod.* 32.] who were so impartial in Gods Cause, as not to spare any though nearly related to them, who they found had worshipped the golden Calf. For they observed thy Word, and kept the Covenants which they made with thee, *Exod.* 24. 8. Let them therefore teach Jacob (that is the Posterity of Jacob) thy Judgments or Statutes, and Israel thy Laws; Let them put Incense before, and whole burnt-offerings upon thy Altar. Bless Lord their substance, and accept the work of their hands; that is, bless them in their outward Estate, and accept in good part the Work and Service they

* Audi Domine preces Jehudæ, scilicet cum ingressus fuerit ad bellum, & reducat eum, scilicet a bello incolumem ad fratres suos. Ole. after.

they do for thee and thy people. Smite thow the Joins of those that rise up against them, and bate them; that is, break the Power of those that oppose them in the faithful discharge of their Duty and Office, see *Jer.* 15. 10. 4ly, He comes to Benjamin, of whom he saith, The beloved of the Lord shall dwell in safety by him; that is, as Benjamin was his Fathers darling (when Joseph was supposed to be dead) so he is much beloved of the Lord, and therefore shall dwell safely by him; that is, near his Temple, which was built in his portion, and the Lord shall cover him all the day long; that is, protect and defend him, and he shall dwell between his shoulders; that is, God will chuse for Himself an Habitation in the chief City of this Tribe. For though the South part of Jerusalem where was Mount Zion, * (called the City of God in a more especial manner) was in the Tribe of Judah, yet the Northern part, with Mount Moriah, where the Temple stood, was in the Tribe of Benjamin, and being set upon that Hill, it was conspicuously eminent, as the Head placed above, and between the shoulders, and to Joseph (whose two Sons Ephraim and Manasseh were Heads of two Tribes) of whom he saith, Blessed of the Lord be his Land, and let it be blessed with the most excellent things of Heaven; that is, with Rains and Dew that fall from Heaven, and the deep; let it be blessed with the deep that coucheth beneath; that is, with springs arising from the Moon. Let it be blessed with the chief things of the ancient Mountains, and with the precious things of the lasting Hills; that is, with the choicest Trees, and Fruits, and Herbs that grow on Hills, such as are Vines, Olives, Cedars of Pine, Cypress, and other useful Trees; and with Miner of Gold and Silver, and other metals which are usually found in Hills and Mountains. And let the Posterity of Joseph be blessed not only with the good things of the Earth, and with plenty of them, but with the good-will of Isaac and Jacob, and the good-will of God thus manifested (viz. as a God in Covenant with them) was that which alone could make them truly happy, see *Psal.* 106. 4. Let this blessing (says he) come on the head of Joseph; that is, on his Posterity, whole and singular degree of Honour above them. His glory shall be like the firstling of his Bullock; (that is, of a fair young Bullock in his best strength) and his horns like the horns of Unicorns; that is, his Power shall be great and irresistible, wherewith he shall Conquer far remote Nations. Now these horns of his, he shews are the ten thousands of Ephraim and the thousands of Manasseh. 6ly, He comes to Zebulun, of whom he says, Rejoice Zebulun in thy going out, and Issachar in thy Tent. Here he blesses two Tribes together. Of Zebulun he Prophesies, That they shall be happy in their going forth to Trade, and in their merchandising by Ships, agreeable to what Jacob prophesied of them, *Gen.* 49. 13. Zebulun shall dwell at the harbour of the Sea, he shall be for an Haven of Ships. And of Issachar he Prophesies, That they should be happy in their Tent; that is, in their quiet life at home, and in their Husbandry and Tillage, and breeding and feeding of Cattel. Both their ways of living should yield them matter of rejoicing in the goodness and bounty of God to them. Issachar should suck of the abundance of the Seas, (that is, of the Riches and Wealth brought over the Seas,) and of the Treasures hid in the sand, that is brought from such Cities as were seated upon the Sea-shore in sandy-ground. They shall call the people unto the religious thankfulness to God for his great blessings to them. They should duly go to Mount Zion to worship the Lord, and should invite their Brethren, and possibly strangers of other Nations to go along with them, though they were feared by the Sea-side in the outmost parts of the Land, and so far off from the Temple of Jerusalem; yet at times appointed they should readily go up to the House of God, and there offer the Sacrifices and Thank-Offerings which were justly due to God, and agreeable to what his Law prescribed. 7ly, He comes to Gad, of whom he says, Blessed be He that enlargeth Gad, namely, the Lord, who hath bestowed upon Gad a large and spacious Country, and though it lay upon the Frontiers, and therefore was liable to frequent Incursions of Enemies, yet they should have bears and courage

* God is said to dwell in Mount Zion, and thence some conceive his Temple was situated upon it; so said where it is, the word Zion must not be taken strictly for the hill Si-on, but by a Synecdoche for the whole City of Jerusalem, and therewith for the Temple founded on Mount Moriah. † See *Gen.* 49: 26.

to defend themselves. Therefore he Prophesies of Gad, That he shall dwell as a Lion that is bold and undaunted, and as a Lion reareth sometimes the Arm, sometimes the Crown of the Head; that is, sometimes in one place, sometimes in another, to this Tribe should divers ways spoil their Enemies. He provided the first part for himself; that is, the first part of the conquered Land, which was the Country of Sihon; and this Tribe may be said to have provided for themselves, because they desired it of Moses for their Inheritance; and this part of the Country of Canaan being without Jordan was that alone which God permitted Moses the Law-giver to come into, and allowed him to give unto them for their Inheritance; and being thus provided they went with the Heads of the people armed * before their Brethren, and executed the justice of the Lord, and his judgments upon the accursed Canaanites. Sily, He comes to Dan, of whom he says, Dan is a Lions whelp, he shall leap from Bashan. Bashan was a place where were many Lions, though not in Dan's possession, but Manasse's; see Deut. 3. 13. The Danites are therefore here compared to Lions, rushing suddenly out of the Forrests and Dens of Bashan, who seize upon those that pass by ere they were aware. Thus the Danites should leap unexpectedly out of their Forre, and fastness, and secret places (where they lay in ambush, and should seize upon their Enemies when they least expected them. see Gen. 49. 17. Job. 19. 47. Judg. 18. 27; 29. 91). He comes to Naphtali, of whom he says, O Naphtali satisfied with favour, and full with the blessing of the Lord, wherein he Prophesies of the fruitfulness of the Soil wherein this Tribe should have their portion. Therefore Jacob compares them to a Hind let loose that hath a large walk, and so in choice Pastures finds plenty of feeding, Gen. 49. 21. He therefore here breaks out into an admiration of the great plenty and abundance of blessings which their Inheritance should yield them, but intimates that their blessings should not consist so much in their having such plenty and fulness of outward blessings, as in their being fully satisfied and contented therewith, and that the thing which should yield such satisfaction to their Souls was not so much the blessings themselves, as the singular love and favour of God whereof to them these Blessings were Pledges. He further adds, Possess thou the West and the South, intimating to them thereby that their lot should fall to them South-West in reference to Dan's Inheritance, which was in the North. And their Inheritance reaching to the Sea of Tiberias, this might also imply, that besides the other rich Commodities of the Land they should enjoy the advantage of Merchandizing also. Lastly, He comes to Asher, saying, Let Asher be blessed with Children, (that is, with many and good Children, who for their amiable disposition should be exceedingly beloved of all about them);

and let him dip his foot in Oil; that is, let his Country exceedingly abound with Oil, * and other good things. And under his shoes shall be Iron and Brass; that is, his portion should be full of Mines of Iron and Brass, and other metals; and as his days so should his strength be; that is, all his days his strength should continue.

Moses having thus blessed the several Tribes particularly, He now in the close of his Speech sets forth the happiness of all the people, and all the Tribes in general, and that for the special Interest they have in God, who hath all the Creatures at his Command for their help. There is none (says he) like unto the God of Jehurum, who rideth upon the Heavens for thy help, and in his Excellency on the Sky, intimating that as a man turns and winds his Horse which way he pleareth, so doth the Lord rule the Heavens, and all the Host of them, making them serviceable to the good of his people. For from thence he sendeth help unto them against their Enemies, smiting and destroying them with terrible Tempests, with Hail, Lightning and Thunder, (see Psal. 18. from vers. 7. to 20. The eternal God is thy Refuge, and underneath thee are the everlasting Arms of his Omnipotency to support thee, and he shall thrust out the Enemy from before thee, and shall give thee Commission and Power to destroy them.

Israel shall dwell alone in safety, that is, shall cast out the Canaanites, and have the Land to themselves, not living now as formerly in Egypt only as Sojourners; and mixt with other Nations, but they shall live as a Nation and people of themselves, and in a Land of their own, under their own Lapps and Government, and shall dwell in safety, not fearing other people. The fountain * of Jacob (that is, those people which flowed out of Jacob as out of a Well) or Fountain, viz. the Posterity of Jacob, shall dwell upon a Land of Corn and Wine, and the Heavens that are spread over their Land shall drop down dew and make it exceeding fruitful. He concludes all with this declaration,

* Fountain is here used for a River or Stream issuing out of a Fountain, Psal. 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

u1

mation, Happy art thou, O Israel, who is like unto thee! O people, saved by the Lord, who is the Shield of thy help, and not only a Shield or Buckler to defend thee, but the Sword of thy Excellency to fight for thee against thy Enemies. 'Tis He that maketh thee famous and renowned above others for Marshal Exploits, and thine Enemies who prophesied of their Victories over thee, and how they should overcome thee by the help of their Idols, shall be found Liars unto thee, for thou shalt tread upon their High Places; that is, triumphantly prevail over their fenced Cities, whose Walls and Towers are raised very high.

S E C T. XCIII.

Moses now having spoken all that he intended to speak to the Children of Israel, and having pronounced his last blessing upon them, and (as 'tis like) taken his solemn leave of them, went up from the Plains of Moab to Mount Nebo, the highest top whereof called Pisgah, lay over against Jericho, Joshua and Eleazar (as some * think) accompanying him. And as a weary Labourer at night goes to his Chamber to take his rest, so this holy man, after all his great and wearisome Labours in the Governing this people, at the Commandment of God went up to Mount Nebo there to die, and so to rest from his Labours. But before he died, the Lord was pleased to give him a sight of the promised Land. And first, He shewed him all the Land of Gilead unto Dan. Gilead was on the outside of Jordan, Dan † was a City in the furthest part of the Land within Jordan Northward; Then He shewed him the portion of Naphtali which was near unto it; Then the Land of Ephraim and Manasseh which was in the midst of Canaan; Then the Land of Judah which was the Southern part of the Country, and then the Plain and Valley of Jericho which was on the East-Coast, and the Midland-Sea (called the Outmost-Sea) which was the Western-Coast. This view therefore that Moses had of the whole Land was by the miraculous power of God strengthening his sight so wonderfully; for by the ordinary power of Nature, it was not possible that from one place he should have beheld so large a Country, therefore vers. 4. 'tis said, God caused him to see it with his eyes, and told him, This was the Land which he swore to Abraham, Isaac, and Jacob, to give it unto their Seed. Moses having had a full prospect of this earthly Canaan, there died, and his Soul went to the heavenly, being an 120 years old, his eyes not being dim, nor his radical moisture abated. Of this time he had spent near a full third part in his Government of this people, departing this life in the last month of the Year called Adar, and the seventh day * of it. Moses's Soul being gone to Heaven, Joshua or Michael the Son of God [Jude, v. 9.] translated his body out of the place where he died, into a Valley of the Land of Moab † over against Beth-Peor, and there buried it; Neither doth any man know the place where he laid it to this day. And thus the Lord seems to have done, that the Israelites might not in a preposterous Zeal give superstitious honour either to his dead body or Sepulchre. Indeed 'tis said, Jude, v. 9. That Michael the Arch-Angel contended with the Devil, and disputed about the body of Moses, whereby it appears that the Devil would have had the place of his burial made known, that it might have been the occasion of Idolatry, as Chrysostome in his First Homily on Matthew and Theodoret upon Deut. quest. 43. with others do conjecture, but the Lord prevented the Devils design herein. And possibly God foresaw that if the Israelites had known the place where the body of Moses was buried, they would in an unwarrantable way have taken it up, and carried it with them into the Land of Canaan (as they did Joseph's bones) whereas God had declared, He should not come thither.

33. 38. and that compar'd with the months mourning for Moses, Deut. 34. 8. and three days preparation to pass over Jordan, ch. 3. 2. and their coming out of Jordan on the first month, tenth day, Job. 4. 19. do shew that Moses died in the twelfth month, and seventh day of it, and so seven months and seven days after Aaron. † That Land was so called, because it did formerly belong to the Moabites, and was lately taken from them by Sihon King of the Amorites, as we shewed on Num. 21. 26. and was now possessed by the Israelites.

Ch. XXXIV.

This last Chapter of Deuteronomy was written after Moses's death, but while he was yet living, for Joshua, or Eleazar, or what other holy man is uncertain. So the conclusion of the Book of Jeremy was written after his death, see Jer. 51. 64.

* Most mortuaries adjuste Joshua & Eleazar as dead, Josephus, Antiq. lib. 4. Cumq; post mortuam Complexus Eleazar, & Josuam ultra discerens, interlegendum respiciens, nunc circumdatus & circumspiciens, & ex oculis illorum in quantum vallem est ablatas.

† Formerly call'd Lehem, Job. 19. 47. or Laish, Judg. 18. 27.

* For Aaron dying in the 40th year, 5th month, first day of it, Num. 33. 38.

M m

Moses

* So long they mourned for Aaron, Numb. 20. 23.

Moses being dead, the Israelites mourned for him 30 days. * And there was great reason for it; for there arose not a Prophet since in Israel like unto Moses whom the Lord knew face to face; that is, spake so in a wondrous familiar manner, with an audible articulated Voice as one friend speaketh to another, and discovered to him more of his Glory than ever he did to the eye of mortal man, see Exod. 33. 20. There was none like unto him, if we consider the great Miracles which the Lord enabled him to do in the Land of Egypt, before Pharaoh and his Servants, and the wonderful Works of mighty Power which he since performed in the Wilderness in the sight of all Israel, whereby the Lord magnified his own Majesty and Power, and put a great honour on his Servant Moses, and his Ministry. But though this great Moses was gone, yet God left not his people without a Governor, for He had before-hand appointed Joshua to succeed him, who was a man endued with a great measure of wisdom, which the Holy Ghost had given him, for the right execution of his Office. For Moses had laid his hands on him according to Gods Command, Numb. 27. 18. by that Ceremony consecrating him unto God, and engaging him faithfully to administer the Charge and Office He was appointed unto. And the Children of Israel bearkened unto him, and obeyed him as the Lord commanded Moses to enjoyn them.

SECT. XCIV.

The Book of Joshua.

(a) If we should suppose this Book for the main to be written by Joshua, yet some passages might be inserted afterwards by some other holy Penman. So in the Books of Moses we find some passages which could not be written by Moses himself, but were afterwards added by some other holy men, as Deut. 34. 5. Qui hanc historiam ex sacris Annales conscripsit usus est sui sculis nominibus. Masius.

* A Prophetia aliquo collecta videtur hic liber ex antiquis diaribus, & annalibus. Masius.

(d) See ch. 4. 6. & 29. & 7. 26. & 8. 29. & 9. 27. & 10. 27. & 13. 13. & 14. 14. & 15. 63. (e) See Sift. 102.

WE are now come to the Book of Joshua, which was not probably written by himself, (a) at least not all of it, though it contains his Acts and Achievements. Indeed Joshua either wrote himself, or ordered some of the Priests to write the words of the Covenant (which he caused the people to enter into) with all the Circumstances of it [Ch. 24. 26.] in the Book of the Law of God which was written by Moses, and put in the side of the Ark, that so it might be a Witness against them if they transgressed it. But there are some things contained in this Book which are thought to be done after Joshua's death, as the conquering of Leshem or Laish by the Danites; [Ch. 19. 47. Judg. 18. 7. to 29.] and Ch. 24. from 29. to 32. his death and burial are mentioned; Some other things seem to argue that it was written by some Prophet * long after his death, as that phrase (b) [remains unto this day] so frequently used doth intimate. And the Book of Judges (c) is here named, Ch. 10. 13. which seems written at soonest in David's time, as recording an Act of his, 2 Sam. 1. 18. unless we should suppose (which is not improbable) that this Book of Judges was begun in Moses's time, and continued on, and enlarged afterwards by adding several memorable Acts and Passages unto it.

Joshua was of the Tribe of Ephraim, Numb. 13. 8. He was six full years in Conquering the Land, and in the seventh divided it by lot among the nine Tribes and an half. And divers years he lived and governed after that time, but how many is uncertain; yet it is supposed to be about ten years. And so this Book contains an History of seventeen years from the beginning of Joshua's Government to his death, which happened when he was an hundred and ten years old, Ch. 24. 29. And so much by way of Preface. We now come to the History itself.

After the death of Moses the Lord spake to Joshua, Moses's Minister, who had for many years daily and continual conversation with him, and so could not but have learned much thereby to fit him for this great Service.

But whether the Lord spake to him by audible Voice, or the secret instinct of his Spirit, or in some Dream, or by the High Priests Inquiring for him by Urim and Thummim, we cannot determine. But however it was he spake to him, and commanded him to arise and lead his people over into the Land of Canaan, which he had before promised them, and intended now actually to give them.

He tells him, That every place in the Land which the sole of their foot should tread upon, from the Wilderness of Zin, which was the South-bound, to Lebanon which was the North-bound, and the great Sea, or Midland-Sea, which was the

Western-

Western-bound, and the River Euphrates (d) which was the Eastern-bound, even all the Land of the Hittites (which seem here mention'd by a Synecdoche for all the seven Nations) should be their Coast. The Lord tells him, That not a man should be able to stand before him all the days of his life, but as He was with Moses, so He would be with him, and would never leave him, nor forsake him. He bids him therefore be strong and of a good courage, for he should divide the Land of Canaan to the people of Israel for an Inheritance. Only that he should be careful to observe the Law that Moses gave him, and not turn from it to the right hand or to the left.

phrased became Tributary to them, 1 Kings 4. 21. yet they never destroyed the Inhabitants there, and planted themselves in their Country as they did in the Land of Canaan. And the reason of this was because the Israelites failed of keeping Covenant with God, and it was only upon condition of their Obedience that God promised thus to enlarge their borders.

He commands him to read over diligently the Copy * of this Law, and to meditate * thereon day and night, that his heart being filled with the knowledge thereof, in all his Judgments he might be able readily to judge and pronounce as it is in that Law determined, and in all things might order himself according to the directions there given, and this would be the way to prosper and have good success in all that he went about.

Joshua having received these Commands from God, He sent out two Spies from Shittim, where the Camp now lay, to view the City of Jericho, and the Country about it, to see how the City was fortified, and in what posture the people thereabout were. The Spies passing over the Fords of Jordan, and coming thither, betook themselves to the house of Rahab an Hostess or Victualler. (e) The news of this being brought to the King of Jericho, he presently sent Messengers to Rahab, charging her to bring forth the men that were come into her house. But the having some intimation (possibly by the muttering of her Neighbours) that her house would be searched, the presently took the two men and carried them to the roof of her house (that was flat) and there hid them under stalks of Flax. It seems he had heard of the great things the Lord had done for the Israelites, and by a special and extraordinary persuasion of Gods Spirit he did verily believe that God had determined that this people should destroy the Inhabitants of Canaan, and dwell in their room; and therefore resolved to do what he could for the preserving of these Spies (with whom 'tis like he had had some Conference before, and had been instructed about these matters) though it were with the hazard of her self. When the Kings Messengers came to her, he told them, There had been indeed two men in her house, but whence they came she knew not. They went away from her house a little before the shutting of the Gates when it was dark. They were but newly gone, and if they immediately pursued after them, he supposed they would quickly overtake them. The Messengers accordingly went presently in pursuit of them towards the Fords of Jordan. Rahab, before the Spies had been long laid down among the Flax, came up to them, and told them what had passed. Then she said (f) unto them, I am perfwaded that the Lord hath given you this Land; your Terror is fallen upon us, and the hearts of this people melt before you. We have heard how the Lord dried up the waters of the Red-Sea for you when you came out of Egypt, and what you did to the two Kings of the Amorites Sihon and Og. The Report of these things hath made our hearts melt with in us. For the Lord your God He is God in heaven above, and in the earth beneath, and there is none like him. Now therefore I pray you swear unto me by the Lord, that since I have shewed you kindness, you will shew kindness to my Fathers house, and that ye will save alive my Father and Mother, my Brethren and Sisters, and all that they have, and deliver our lives from death. And give me a sign or token whereby we may make our selves known to you when you shall take this City, and upon sight whereof you will be true and faithful to us, and will save us from the general destruction. The men answered, Our life for yours; This they spake (as it seems) by way of Oath or Execution, as Rahab had desired of them, vers. 12. As if they should have said, May destruction light upon us if we take not such order that you and yours shall be preserved, provided none of you reveal this our business; that is, this our times much different from that of the Hebrew, as by many Names both of Men and Cities among the Canaanites is very evident.

M m 2

agreements

agreement and compact with you to spare your lives. *Rahab* having obtained these terms of them, let them down by a Cord or Line made of *Scarlet-thread* throw the Window (her house being upon the City-Wall) and had them to get them to the Mountain, lest the Pursuers should meet them, and to hide themselves there three days. These Spies thus let down, giving *Rahab* (as 'tis like) many thanks for her kindness to them, told her, That they would faithfully observe this Oath she had made them swear to her, when they came to besiege the City, provided she performed these three Conditions: 1. The Line of *Scarlet-thread*, whereby she had let them down, should be tyed to the Window of her house, as a Token by which the house should be known from others: 2. Her Father, and Mother, and Kindred, should come to her house, and abide there, and not stir out of doors. 3. She should not discover this Agreement or Compact to any others whatsoever, lest the Israelites should be deluded by others hanging out *Scarlet-lines* at their Windows as well as they. She agrees to all, and says, According to your words so let it be. Thus these two Spies escaped, and came to *Joshua*, and told him all that had happened to them, and farther said, Truly the Lord hath delivered into our hands all the Land of Canaan, for the hearts of the people faint for fear of us.

Joshua hearing these things, He commands the Officers to go thorow the Camp, and to tell the people, That within three days they should pass over *Jordan*, and therefore they should prepare themselves *Vituals*, viz. all provisions fit for such a Journey excepting bread, for *Manna* was yet continued to them, and ceased not till after they came into *Canaan*. He puts the *Reubenites*, *Gadites*, and the half-Tribe of *Manasseh* in mind of their promise made to *Moses*, That they would assist their Brethren in the Conquering of the Land; They promise a ready compliance with his Commands, telling him, That as they had hearkened unto *Moses*, so they would hearken unto him, and prayed unto the Lord to prosper him in all his proceedings, as he prospered *Moses*. And they tell him, That if any man refuse to obey his Commands he shall be put to death, therefore they intreat him to be of good courage.

Joshua, Ch. 1. whole Chapter.

Joshua, Ch. 2. whole Chapter.

SECT. XCV.

THE next morning after this preparation they removed from *Shittim*, and marched near to the River *Jordan*, and there Encamped that night. *Joshua* commands them to sanctifie and prepare themselves, by bringing their hearts into an holy frame, that with reverence they might observe the great things God would do for them the next day. He also gave Orders to the people that when they saw the Ark of the Covenant (born by the Priests) to remove, they should then prepare to follow it, but yet so as there should be a space of about 2000 Cubits interpos'd between it and them, to teach them to fear the Lord their God, of whose presence among them the Ark was a sign, and that the Lord by the Ark that went before them might shew them a safe way for them to go in, before they let one foot in the Channel; and intimates to them they needed this Guidance, having never passed this way before.

Now the Lord tells *Joshua*, That He would that day magnifie him in the sight of all Israel, that they might know that He was with him as He was with *Moses*. *Joshua* then commanded the Priests to take up the Ark, and when they came to the brink of the waters of *Jordan*, they should make a little stand upon their first setting their feet into the waters which then overflowed * the Banks, vers. 15. (it being the time of Barley-Harvest, (g) which in that Country was in the month *Abib*.) namely, till the Lord had miraculously divided the waters, and opened a passage for them, and the people to go thorow. Then *Joshua* call'd the people together, and said to them, Hereby ye shall know that the living God is among you, and that he will without fail (g) 'Tis very drive out from before you the Nations that now possess this Land of Canaan; behold the observable

* By reason probably of the melting of the Snow from the neighbouring Mountains. Hereby ye shall know that the living God is among you, and that he will without fail (g) 'Tis very drive out from before you the Nations that now possess this Land of Canaan; behold the observable

that the Lord brought his people into *Canaan* in Harvest-time, when the Land was ready furnished with the Fruits of the Earth, that were to be for their provision and store the following year.

Ark

Ark of the Covenant, even the Ark of the Lord of all the Earth passeth over before you into *Jordan*. And take ye twelve men out of the Tribes of Israel, out of every Tribe a man, that they may go along with the Priests, and may be present and Eye-witnesses of the miraculous Work of Gods dividing the River of *Jordan*. For as soon as the soles of the Priests feet (that bear the Ark) shall rest in the waters of *Jordan*, the waters that are above shall stand upon an heap, firm as a wall, swelling continually and rising higher and higher, even as far backward (b) as from the City *Adam*, that is besides *Zaretan* unto the place where you are to pass over. And by reason of the successive coming down of the waters from above, and their stay in that place, you will discern that they were bounded and barred up by the Almighty Power of God. And as for the waters below, according to their ordinary course, they shall pass away, and run towards the Dead-Sea, and so shall fail, being cut off as it were from, and not supplied by the waters from above. And accordingly it came to pass, as *Joshua* foretold them. And on the tenth day up out of the River of *Jordan* into the promised Land of *Canaan* (a Type of *Heaven*.) went In this passage the people halted and passed over immediately to the other side, right against *Jericho*. But the Priests (that bare the Ark) stood firm on dry ground in the midst of *Jordan*, till all the people were passed over: which commends the strength of their Faith, Patience, and Obedience, in that they staid not till *Joshua* call'd them to come up out of the River, notwithstanding the dreadful sight of those hideous Mountains of water which were every minute ready to overwhelm them, unless they had been miraculously stayed by the Hand of God. When the people were all passed over, *Joshua*, by Gods direction, appoints the twelve men (before mentioned, vers. 12.) to take out of the River of *Jordan* (where the Priests feet stood) twelve great stones, and carrying them upon their Shoulders to *Gilgal* (where they were to Incamp that night) there to set them up in that place. He also ordered twelve great stones to be set up in the midst of *Jordan* where the Priests stood, which possibly at a low Ebb might be seen afterwards on the Shore: Both these were to be a Monument to the Children of Israel, that when their Children in after-times should ask their Fathers the meaning of them, they should tell them, These were a Memorial of this great Miracle which the Lord was pleased to work, when he divided *Jordan* before the Ark, that the twelve Tribes might pass over. And they should say to them, The Lord dried up the waters of *Jordan* before you, vers. 23. until ye were passed over, as the Lord did formerly at the Red-Sea; that is, in as much as he did it for your Anceltors he did it for you, who were then in their Loin. And He did it that all the Earth might know his Almighty Power, and that ye might fear the Lord your God for ever. Thus as *Moses* had commanded *Joshua* to see that all things should be done according to the direction of the Lord, so *Joshua* in this their passage over *Jordan* did all things as the Lord commanded. The Children of *Reuben* and *Gad* and the half-Tribe of *Manasseh* passed over armed before the Children of Israel as they had promised *Moses* they would do, Numb. 32. 27. About forty thousand of them ready armed for battle Numb. 26. 7, 18, 34. The rest staid behind to defend their *Wives* and Children, and Israel, and they feared and reverenc'd him as they did *Moses* all the days of his life. All these things being done, *Joshua* commanded the Priests (that bare the Ark) to come up out of *Jordan*, which as soon as they had done, the waters that were extraordinary course, and at last flowed over all the Banks as they did before. When the Kings of the *Amorites* and *Canaanites* heard that the Lord had dried up the waters of *Jordan* for the Children of Israel to pass over, their hearts fainted, neither was there any more spirit or courage in them.

Joshua, Ch. 3. whole Chapter.

Joshua, Ch. 4. whole Chapter, and Ch. 5. v. 1.

SECT.

SECT. XCVI.

(i) Status sp. revoca circumcutionem circumcendi longo tempore in deserto intermissum. Non substat idem homo iterum circumcidi, sed idem populus.

The next day *Joshua* is commanded by God to renew the use of *Circumcision*, which had been forborn and intermitted these forty years last past, and to *Circumcise* (*i*) those that were born in their Travels thorow the Wilderness, who had not been hitherto circumcised. And the Reasons why it was now enjoyned (as we may suppose) were these: 1. That this might signifie to them that it was by vertue of that Covenant which God had made with their Fathers (whereof *Circumcision* was an outward Seal) that they were now put into the possession of the Land of Canaan. 2ly, That they might more courageously Encounter the *Canaanites*, having upon them this Badge of their Adoption. 3ly, Because on the fourteenth day of this month at even they were to eat the *Passover*, of which none might eat that were not circumcised, *Exod.* 12. 48. 4ly, When they came into the Land of Canaan they were to observe all the Precepts of the Ceremonial Law, [*Deut.* 12. 8, 9, 10.] and therefore this of *Circumcision* among the rest. 5ly, *Circumcision* was now enjoyn'd them, that hereby God might make trial of their Faith and Obedience. And indeed a very hard trial it was, if we consider that those that were the very flower and strength of their Armies were now to be circumcised, (*viz.* all that were under forty years of age) and when they lay fore, how easie had it been for their Enemies to have overcome them, as may appear from the slaughter *Simon* and *Levi* made upon the *Schemites*, when they lay in the same condition, *Gen.* 34. 25, 26. So that nothing could be more dangerous in the eye of reason than that which God now enjoyn'd them. But thus God was pleased to try their Faith, *viz.* whether in confidence of his Protection they would do what he enjoyn'd them, though it seem'd in it self so exceeding perillous. *Joshua* therefore in Obedience to Gods Command, and for these Reasons before-mentioned, renewed now this Sacrament of *Circumcision*, and 'tis probable that all that were before circumcised were employed in this Service, that it might be the sooner dispatched; and so the place where this was done was upon this occasion call'd the Hill of *Fore-skins*, because there they did cast away or bury the *Fore-skins* of those that were that day circumcised. The *Israelites* thus circumcised abode in their places in the Camp till they were whole, no Enemy attempting any thing against them, or once offering to molest them; no not so much as to scare them, or put them in any fright. This being done, the Lord said to *Joshua*, *This day have I rolled away from you the Reproach of Egypt*; as if he should have said, Had these *Israelites* continued in their *Uncircumcision*, they would rather have seem'd to be *uncircumcised Egyptians* than the *Israel* of God, but now being circumcised, this *Reproach* of *Egypt* is rolled away from them, [*see* 1 *Sam.* 17. 26. *Gen.* 34. 14.]

Jos. Ch. 5. from 1. to 10.

SECT. XCVII.

* Which was likewise intermitted in the Wilderness, lasting only the second year, see *Numb.* 9. 1, 2.

UPON the fourteenth day of this first month in the evening the *Israelites* celebrated their first *Passover** in the Land of Canaan, and on the morrow after did eat both unleavened Cakes of the old Corn, and parched Corn of the new, even the very same day wheaten the Sheaf of the first-fruits of their Harvest was offered to the Lord; after the offering whereof they might lawfully eat of the new Corn, and not till then. And *Manna* ceased the very day after they began to eat of the Fruits of the Land, so that after that they saw it no more. By which it was evident to them, that *Manna* came not all that time they had enjoyed it, from any natural Cause in the Clouds, but was provided for them in an extraordinary way by the Almighty Power of God.

Jos. Ch. 5. vers. 10, 11, 12.

SECT.

SECT. XCVIII.

Joshua now approaching nearer to *Jericho*, possibly to observe the Country about it, and to contrive how he might best assault it, and perhaps retiring a little alone to pray unto the Lord for direction in this matter, on a sudden he beheld a man standing over against him with his Sword drawn in his hand; *Joshua* went to him and said, *Art thou for us or for our Adversaries?* The man said, *Nay but as a Captain of the Host of the Lord am I come unto thee.* Then *Joshua* fell on his face to the Earth, and worshipping him, said, *What saith my Lord to his Servant.* And he said, *Loose thy shoe from off thy foot, for the place whereon thou standest is holy;* and *Joshua* did so. This Captain of the Lord's Host was not *Gabriel*, or any other created Angel, but *Michael* the Arch-Angel, [*Jude* v. 9.] the great Prince of Gods people, [*Dan.* 10. 21. & 12. 1.] the Angel of the Covenant, [*Mal.* 3. 1.] *Christ*, the eternal Son of God, who appeared here and sundry other times in the shape of a man, as a foregoing Prefigure and pre-signification of his future Incarnation, and this appearance by *Joshua*'s adoring him as the Lord *Jehovah*, [*Ch.* 6. 2.] and his acceptance of it, which a created Angel would have refused, [*Rev.* 19. 10.] and by his commanding *Joshua* to put off his shoes, because the place was holy, [*like* to that, *Exod.* 3. 5.] not that the place was capable of any inherent holiness in it self, but hallowed by Gods holiness in it, and in relation to that only to be so esteemed, and which ceased to be so when his appearance was withdrawn from it. This Captain instructs *Joshua* about the manner of besieging and conquering *Jericho*. He commands him for six * days together to march his Army round about the City, that the Priests should carry the Ark about it, and seven Priests with Trumpets of Rams-horns should blow before it, and on the seventh day to do it seven several times; At the last of which when the Priests blew with a long blast, all the people should give a great shout, at which the Walls of *Jericho* should fall down, and so the *Israelites* should enter into it, and destroy it. *Joshua* having received these Directions from the Lord, acquaints the people with them, who believed the Lord would work this Miracle for them, (as he had newly divided the waters of *Jordan*) and therefore the Apostle says, *Heb.* 11. 30. *By Faith the walls of Jericho fell down.* *Joshua* tells them, That the Lord would give the City into their hands, but it should be accorded, or devoted, † (even it, and all that was therein) to the Lord, (except *Rahab* and her Family who hid the Spies) that is, shall be offered to divine Justice as a kind of First-fruits, thereby intimating that the whole Land was his, but that he was pleased to give it them. He tells them, *All the Silver, and Gold, and Vessels of Brass and Iron* were to be consecrated to the Lord, and brought into his Treasury. Therefore (says he) keep your selves, all of you, from the accursed thing; Take none of the accursed, banned things to your own use, lest you bring a Curse upon your selves, and upon the Camp of *Israel* thereby. *Joshua* having given the people these Instructions, he gave order to the Army to march round about the City seven days, in the manner that was prescribed, the Sabbath-day being one of them, and that by Command of him who is Lord of the Sabbath. The armed-men marched before the Ark, and the remainder of the people that were in the Rear (not armed) followed after; and thus they did six days; on the seventh day they rose early, and compassed the City after the same manner seven times; and at the seventh time when the Priests (that blew with the Trumpet) made a long blast, *Joshua* bad them shout, for the Lord had given them the City. The people hereupon gave a great shout, and the wall of the City fell down flat, viz. all that part of it, over against which the *Israelites* in a long train marched, and so all the armed men went up every man right from the place where they were, and entered in at the breach into the City. And they utterly destroyed all that was in the City, Men, Women, young and old, and the Oxen, and Asses, and Sheep, and what ever they met with, excepting *Rahab* and her Family, whom *Joshua* sent the two Spies unto (whom he had preserved) to bring them forth, and to leave them without the Camp, till they were cleansed from their former pollution (according to the Law, *Numb.* 31. 19.) and were instructed in the *Israelites* Religion, and admitted into the Congregation; and so they and their Posterity continued among the *Israelites*, and *Rahab* was afterwards married to *Salmon*, a Prince of the Tribe of *Judah*, one of *Christs*

* Thus God loves to try the faith and patience of his people, to see whether they will wait for the accomplishment of his Promises, when they are not presently fulfilled.
† See *Levitic.* 27. 28.

Christ's Progenitors, *Matth. 1. 5. Luke 3. 32.* Then they burnt the City with fire, and all that was therein, excepting only the *Silver*, and *Gold*, and *Iron*, and *Brass*, which were reserved to be put into the Treasury of the House of the Lord, none of them offering to meddle with one jot of the *Spoil*, save only *Achan*, of whom more presently. In the judgment of reason one would have thought it must needs be grievous to the Israelites to destroy *so brave a City*, and *so goodly Houses* (wherein they might so conveniently have settled themselves) and the *Prey* and *Spoil* of so fair and rich a City, whereby they might have so greatly enriched themselves. The more remarkable therefore and commendable was their ready Obedience herein to Gods Commands. And *Joshua* by a special Inspiration of the Holy Ghost adjured them not to go about to build that City again, and pronounced a Curse upon that man that by rebuilding it, should (as it were) endeavour to blot out the memorial of this miraculous Work of God in giving this *Idolatrous City*, after so strange a manner, into their hands. *Whoever shall go about to do it* (says He) *he shall lay the Foundation thereof in his First-born, and in his youngest Son shall be set up the Gates thereof*; that is, it shall cost him the loss of his Children; of the first when he begins it, of the other as he goeth forward with the work, and of the youngest when he finisheth it, and hangeth up the Gates thereof. This Curse afterwards fell upon *Hiel* the *Bebelite*, who in *Ahab's* Reign built this City again, *1 Kings 16. 34.* This man was very ignorant if he knew not of this Curse, but if he did know of it, he was very audacious, and impudently profane in not regarding it. But though he was in his own particular severely punished for thus transgressing Gods Command, and neglecting this Curse, yet the City being rebuilt, it was afterward allowed for a fit Habitation even for good men to lodge in, as *Elishah* and *Elishah*, *2 Kings 2. 4, 18.* yea our Saviour himself did honour this City with his presence, and Miracle, *Luke 19. 1, 5.*

Josh. Ch. 5. from 13. to the end.

Josh. Ch. 6. whole Chapter.

SECT. XCIX.

Joshua now sent Spies to *Ai*, not to go into it (as those sent to *Jericho* did) but to bring him Intelligence in what posture the City and Country thereabout was. The Spies return, and make a Report as if the place were of no great strength, and might easily be taken by a few of the Israelites; and therefore there was no need to carry up the whole Host of Israel against it. Let only about two or three thousand (say they) go up and finite it. *Joshua* accordingly sent up about three thousand against it. But the men of *Ai* courageously falling out upon them, the Israelites fled presently before them, which plainly shewed that God being offended with them for something amiss among them, did in an extraordinary manner strike them with fear and astonishment. The men of *Ai* chased them from their City Gates to *Shebarim*, and killed 36 of them in the going down of the Hill, so that it seems the Israelites fled at the first Onset, and were slain only in flying. The whole people of Israel were extremely terrified and dismayed at this. For God seemed to have withdrawn his supporting Hand from them, and in such a case the most stout and valiant will soon shrink, and be afraid. *Joshua* and the Elders of Israel hereupon rent their Clothes, * put dust upon their Heads, and fell to the earth on their faces before the Ark. Neither was it their loss so much as the apprehension of Gods displeasure that so much afflicted them. God had promised that no man should stand before them, [Ch. 1. 5.] and that they should drive out the Inhabitants out of the Land. Their flying therefore now before the Enemy, especially in such an inglorious manner, was a plain Demonstration that God was offended with them, and had withdrawn his gracious preference from them. And the smallest Affliction if it be looked upon as an effect of Gods anger, is very dreadful. *Joshua* lying thus prostrate before the Lord, said, *Alas, O Lord God, wherefore hast thou at all brought this people over Jordan to deliver us into the hands of the Amorites to destroy us. I wish we had been content to have sinned and dwelt*

* A Ceremony used in great Mournings, see 2 Sam. 1. 11. Job 2. 12. Ezek. 27. 30.

Chap. 4. the Old Testament Methodiz'd.

*dwelt on the other side Jordan. * O Lord what shall I say when Israel turneth their backs before their Enemies.*

For the Canaanites, the Inhabitants of this Land will hear of it, and will inviron us round, and cut off our Name and Memorial from off the Earth, and what wilt thou then do to thy great Name? How wilt thou preserve thy Glory, when the Canaanites shall say, Thou hadst not power to subdue them, nor defend us against them, and thou wast not able to give us this Land which thou hadst promised us. See *Deut. 33. 27.*

Then the Lord spake to *Joshua*, saying, Get thee up, why liest thou prostrate on thy face? Thou maist be sure that something is amiss among you, that hath provoked Me to forsake you. Know therefore, that one of the Children of Israel hath committed a high Trepass against Me; He hath reserved a part of the Spoils of *Jericho*, which as accursed things should have been burnt; He hath taken of that which I reserved to my Self, viz. *Gold and Silver*; and hath done this closely, and cunningly, carrying the matter so, as if he had done no such thing, or had not considered or regarded my Omnipotence; and he hath put what he stole among his own stuff, the more to conceal it. And this is the cause why the Children * of Israel could not stand before their Enemies, because one of them hath transgressed in the accursed thing; And you must know, that I have always just cause to punish any of my people for Sin in themselves, though I take occasion to strike them sometimes for the sins of those among whom they live. Therefore I tell you, there is an accursed thing in the midst of you, and you cannot stand before your Enemies till it be taken away; I will not be with you any more, except you destroy from among you the person that is found guilty of stealing the accursed thing, and who is thereby become accursed himself. He commands *Joshua* therefore to go and call upon the people to sanctify themselves, by legal Purifications, washing their Clothes, Abstinence, Prayers, Devotions, and much more by purity of Heart and Affections, [see *Exod. 19. 10.*] that they being thus prepared to appear in Gods presence, the Offender might be discovered, and punished, and the people freed from the Curse which he had brought upon them.

The Lord further directs *Joshua* how to find out the Offender, viz. by casting lots, first to find out his Tribe; then to call lots upon the several Families in that Tribe, to find the guilty Family; then to call lots to find the particular Household in that Family; and lastly, to find out the particular person in that Household that had offended, whom he orders, when discovered, to be burnt with fire, (as the things anathematiz'd and accursed were to be) after he hath been stoned as a presumptuous Transgressor of Gods Commandment, [see *Numb. 15. 30, 35.*] and that he and all that he hath shall be so served, because he hath transgressed the Covenant of the Lord, viz. the Commandment that he gave them, [Ch. 6. 18.] and which they accepted of with a voluntary submission to the punishment therein threatened in case of Transgression, and because he had wrought folly and wickedness in Israel. And possibly the Lord was pleased to appoint this long way of trial, to try whether *Achan* would come in voluntarily, and confess his sin; and therefore by his holding out so long, even till the lot fell upon his own person, there was a notable discovery made, how hardly men are brought to confess their secret sins, and how prone they are to flatter themselves, that their secret sins shall not be discovered. Hereby also the Lord made known how the most casual things, even casting of lots, are governed by his Providence, [see *Prov. 16. 33.*] a truth the fitter to be cleared to this people, because the Land was shortly to be divided to them by lot. *Joshua* the next morning calling the Tribes together, and proceeding in the way and method before prescribed, *Achan* (a) the Son of *Carmi*, the Son of *Zabdi*, the Son of *Zerah*, of the Tribe of *Judah* was taken.

Achan being thus taken, *Joshua* said unto him, My Son give I pray thee Glory to the Lord God of Israel, in acknowledging his Omnipotence, and make an humble and penitent confession to him of thy sin, and tell me truly what thou hast done, hide it not from me. *Achan* said, I have sinned against the Lord; when I saw among the Spoils of *Jericho* a goodly Babylonish-Garment, and two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels, then I coveted them; and took them, and behold they are hid in the earth, and the Silver under the Garment. *Joshua* sent Messengers to the Wife call'd *Tent*, and they found the things which *Achan* had confessed, and brought them to

* *Joshua* seems here a little too much transported thorough humane frailty.

* The people being considered here conjunctly, as one entire body, that which was done by one of the members, is here ascribed to the whole body of Israel, see *Josh. 22. 20.*

(a) He is called *Achan*, *1 Chron. 2. 7.* which signifies a Troubler, and the place of his Execution is called the Valley of *Achor*, v. 26. that is the Valley of Trouble. He was the Grandchild of *Zabdi* or otherwise call'd *Zimri*, *1 Chron. 2. 6.*

to Joshua and the Elders of Israel, and exposed them to the view of all before the Tabernacle of the Congregation, where the Ark was the Emblem of Gods presence among them. Then Joshua and the Israelites took Achan with the things he had stolen, together with his Children, and his Oxen, * Asses and Sheep, his Tent, and all that he had, and carried them down to the Valley, (called afterwards upon this occasion) the Valley of Achor. And Joshua then said to him, *Why hast thou troubled us; the Lord shall trouble thee this day.* Then they stoned him and his Children, (who 'tis probable (b) either assisted him in what He did, or living in the same Tent with him, knew what he had stolen, and hidden, and concealed it, and so tacitly conspired to it,) and afterwards burnt him, and his Children, and his Children, and all that he had stolen, and all that he had, and they raised over him a great heap of stones, as a Monument to warn Posterity not to provoke God by transgressing his Commandments, as Achan had done; which Monument remained when this History was written. And thus the Anger of the Lord was turned away from Israel.

Ch. 7. whole Chapter.

SECT. C.

* From hence we may see that he had before a good Estate, and did not steal for want, but out of covetousness. (b) Gods judgments are many times unsearchable, but always just, see Deut. 24. 16. see Josh. 22. 20. *Vestigia est Domitus ejus fuisse criminis confusio.* Effius in loc. Besides his Children had sin enough in them otherwise for Gods justice to work upon, though they had no hand in this sacrilegious act.

THE Lord now encourages Joshua, and commands him to take the whole Army with him, (for the better heartening of the people) and to go against Ai, for he would give the City and the Land belonging to it into his hands; And he should utterly destroy it, and the King, and the Inhabitants thereof, as they did to Jericho, only the Spoil thereof, and the Cattel thereof they should take to themselves. And possibly the whole Army was commanded to go up; because they were all to participate in the Spoil of the City: But God would not have them as yet possess any fortified Towns or Cities, lest they should put confidence in the strength of those places, and not wholly rely and rely on his Providence.

Joshua hereupon marched with all the men of War from Gilgal, till they were come near Ai, that they might the following night go up to it. Then he sent from thence that night thirty thousand of his choicest men with a Charge, that taking the advantage of the night, they should lay an Ambush of five thousand in the West part of the City, between Bethel and Ai, and the other 25 thousand should stay somewhere near them, that they might assist them, in case the Inhabitants of the City should discover them, and come out with all their Power against them. Joshua lodged that night with the rest of the Army, and early next morning before it was day, he went up after thirty thousand, and joyning (as it is probable) with the 25 thousand, pitched on the North-side of Ai, but in a place where the men of Ai could not yet discover them, there being a Valley between them and the City, vers. 10, 11. Having thus set the Ambush on the West-side, and the body of the Army on the North-side of the City; Joshua early in the morning * visited his Army, to see if they were all ready, and in good array, and then went presently himself into the midst of the Valley with a small party with him, purposing that as soon as it was day to shew themselves to the men of Ai, that they might thereupon be the more encouraged to fall upon them. The King of Ai hearing of this small Party in the Valley, He gave Order, that all the Garrison-Souldiers should be presently got ready at such a time, and accordingly they all met, and together with their King sallied forth, and set upon the Israelites. Joshua and the rest that were with him designedly fled before them towards the body of their Army (left on the Hill beyond the Plain) to draw them off from the City. It being once notified that the Israelites fled, all that could bear Arms in Ai were instantly called to pursue after them, there was not a Souldier left in Ai or Bethel (for it seems the Inhabitants of that Town being near Ai had joyned with them) but all ran eagerly after the Israelites leaving the City open. Joshua with his Party being retir'd to the body of the Army, he turned his face and stretched his Spear towards Ai, upon which Signal his Souldiers (as 'tis probable) gave a mighty Shout, which the Ambush of 5000 men hearing, knew thereby it was time for them to run, and take the City; which

* Visitavi, v. 10.

which accordingly they did, and presently set some one or more houses therein on fire, that by the smoke ascending, the Israelites might perceive the City was taken; the men of Ai that pursued Joshua looking back, and seeing the smoke of their City ascending, were quite disheartened. Then Joshua and his Army fell upon them, and the five thousand that had entred the City issued out upon their backs, so that they were hemm'd in behind and before, and so the Israelites made a vast Slaughter of them, and spared none they could lay their hands on, save only their King, whom they took alive, and brought to Joshua. Then the Israelites went up to Ai, and smote it with the edge of the Sword, so that all that fell that day, both in the Field and in the City, were about twelve thousand. For Joshua drew not his hand back, but with his Spear stretched forth, led them on in the Chase and Slaughter of their Enemies, till they were destroyed. The Cattel and Spoil of the City the Israelites took to themselves, as God had commanded. But Joshua burnt the City, and made it an heap and a desolation for a very long time, * though afterwards in the days of Nebuchadnezzar it was rebuilt, and inhabited by the Benjamites, as we find Neb. 11. 31. and then it was not called Ai, but Ajijah, above a thousand years after it was demolished. Joshua hanged the King of Ai upon a Tree till eventide, and when the Sun was set, he commanded him to be taken down, † and to be cast at the entrance of the Gate of the City, and that a great heap of Stones should be raised over Him.

Josh. 8. from 1. to 30.

SECT. CI.

MOSES having before his death charged the Israelites, that when they came into the Land of Canaan, they should build a Monument of great Stones, and write the Law thereon, and at the same time should build an Altar of whole stones, and offer Sacrifices thereon, and that on Mount Gerizim, and Mount Ebal, (where this was to be done) the people should in a solemn manner give their consent to certain Blessings and Curses, that should be read in their hearing; Therefore Joshua after the taking of Ai, finding the way to these Mountains clear and open, (by reason of the terror wherewith the Enemy was now stricken) took this time to go up with the people thither to perform this Service, which upon the first opportunity he knew they were bound to perform. And accordingly going thither, He built there this Monument, and writ the Law thereon, and built the Altar, and offered Sacrifices thereon, and the people of Israel, according to Gods Command, having assembled themselves together with their Women, little Ones, and Strangers, half of them stood over against Mount Gerizim, and half of them over against Mount Ebal, (that is, not upon the top of these Mountains, but upon their ascent near unto the bottom) that they might be the nearer one to another, and both of them to the Ark, which was placed in the Valley between them, and might the more conveniently hear the Blessings and Cursings pronounced by the Priests at Joshua's appointment. These things being done accordingly, the people gave their assent unto the Blessings and Cursings, and performed all things according to Moses's direction given, Deut. 11. 29. and Deut. 27. from 2. to 9.

Josh. Ch. 8. from 30. to the end.

SECT. CII.

THE Kings of Canaan affrighted at this great Success of the Israelites, now at last begin to combine together, and to make War against them. But the Inhabitants of Gibeon * (which was a great and strong City, having other Neighbouring-Towns under its Government,) hearing of the Israelites taking Jericho and Ai, and what they did to them, yet their hearts were not so hardened as the hearts of the other Canaanites were to fight against Israel, but they were willing to submit to them, and

* P. 28. By this word for ever here, as in many other places of Scripture a long time only is signified. † See Deut. 21. 23.

and to sue to them for Conditions of Peace; which plainly shews that it was of God, and not of themselves that these Gibeonites were thus wise and careful to provide for their own safety. They concluded there was no refusing such a people for whom God himself fought, and therefore they determined to try if they could by any means make Peace with them. And whence could this be but from God, who taught them to make a better use of the Successes he had given his people than their Neighbours did? Accordingly they sent some of their City unto Joshua (as if they had been Ambassadors from a far Country) with old Sacks upon their Asles, and old Wine Bottles patched and mended, with old clouted Shoes on their Feet, and old Garments upon their Backs, and old mouldy and dry Bread; and they came to Joshua at Gilgal, and told him, They were come from a far Country (for they had heard, as it seems, that God had forbidden the Israelites to make Peace with the Inhabitants of Canaan, verl. 24.) to desire him to make a League with them, which the Israelites might do with the Inhabitants of remote Countries, provided they would submit to become Tributaries unto them, see Dent. 20. 11. The men of Israel replied, That peradventure they dwelled near them, in that very Land that they were come to take possession of, and then they might not make a League with them, nor let them dwell among them, see Dent. 20. 15, 16. The Gibeonites applying themselves to Joshua (whom they discovered to be the General of the Army) said unto him, We are thy Servants; We pray thee look upon us not as Enemies to thee as the Canaanites are, but as those that are willing to be thy faithful Allies, yea thy Servants, and wholly to submit themselves to thy pleasure, and to accept of any Conditions thou shalt please to impose on us. Joshua asks them, Whence they came? They replied, They came from a very far Country, where they had heard of the Glory of the God of Israel, and the mighty Works He had done in Egypt, and to Sibon and Og (but they mention nothing of the taking Jericho or Ai, lest the taking notice of these things might have discovered them to be near Neighbours,) therefore (say they) our Elders * and the Inhabitants of our Country spake to us to take Victuals for our long Journey, and to come and address our selves to you, and to desire you to make a League with us on what terms you please. And you may the rather be induced to believe that we came from a far Country; for this Bread of ours that you see now to be dry and mouldy, we took out of our Houses on the day we came out; and these leathern Wine-jacks or Bottles which we filled with Wine were new when we came out, and behold they are now rent and torn; and our very Garments and Shoes you see are become old by reason of our very long Journey. Then the men of Israel took and looked on their Victuals, and thorow too much Credulity judged by their mouldy Bread, that they were indeed come from a far Country, never inquiring of the Lord by the High Priest what Answer they should give them. Hereupon Joshua made Peace with them, and a League, promising that they should live, and not be destroyed by them, and the Princes of the Congregation sware to them to perform this Covenant. This they might lawfully do (as we said before) to Cities that were far off, and not of the Cities of the Canaanites. But after three days they understood these Gibeonites were their Neighbours, and that their Cities were nigh unto them: upon this the people murmured against their Princes for this rash and hasty League. But the Princes told them, They had sworn to them by the Lord God of Israel to perform that Covenant, and therefore might not destroy them, lest wrath from the Lord should come upon them, if they should violate their Oath, as it happened afterwards in the days of Saul, who 400 years after this slew some of the Gibeonites, and so brake the Oath which their Fathers had made with them, upon which God sent a Famine upon the Land, see 2 Sam. 21. 1, 2. Joshua and the Israelites finding themselves thus deceived by the Gibeonites, they marched up to them, but smote them not. Joshua highly expostulates with them, and asks them, Why they had thus beguiled them? They replied, It was certainly told thy Servants that the Lord thy God commanded his Servant Moser to bring you to this Land, and to give it you in his Name, and that you should destroy all the Inhabitants thereof before you; therefore we were sore afraid of our lives, and upon that account we have done what we have done. And now behold (say they) we are in thy hands, being willing to submit unto thee; so that thou maist do with us, and impose upon us what Service thou pleasest. Joshua tells them, They were cursed, that is, of those cursed Nations whom God commanded them

them to destroy; but yet because of the Oath they had made to them, this Curse should be upon them only in bondage, and should not extend to the taking away their lives. He tells them, That none of them should be freed from being bondmen; they should be Hewers of Wood and Drawers of Water for the House of God. And so the Curse was literally and particularly fulfilled on the Gibeonites, which Noah pronounced against the Canaanites in general, Gen. 9. 25. Cursed be Canaan, a Servant of Servants shall be unto his Brethren. But yet this Curse, thorow Gods mercy, became in some respects a great Blessing to these Gibeonites, seeing by these Servitors (though base in themselves) they had a near approach to God in the Service of the Sanctuary, for the good of their Souls, and were in a sort given and consecrated to God as the Name Netbinims (afterwards given them) doth import, see 1 Chron. 9. 2. and Ezra 8. 20.

Josh. Ch. 9. whole Chapter.

SECT. CIII.

A Doni-zedek King of Jerusalem, with the Kings of Hebron, Jarmath, Lachish and Egion hearing Gibeon was fallen off from them (which was a great City) and that the Inhabitants thereof were among the Children of Israel; that is, had incorporated themselves with them to be one people with them, and to live under the same Laws and Government, and that the Israelites and Gibeonites had daily free intercourse one with another, they join'd their Forces together, and came and besieged Gibeon, resolving to Chastize it for its falling off from them, and thereby to prevent the like Revolt of other Cities. The Gibeonites immediately dispatch away Messengers to Joshua, imploring him not to slack his hand, but to come up speedily with his Forces to save and help them; for these five Neighbouring Kings (whose Cities were situate on Hills and Mountains) were come up against them. The Lord appears to Joshua, and bids him not fear them, for He had delivered them into his hand, they should not be able to stand before him. Joshua accordingly made halt, and marching his Army all night, came upon them suddenly, and the Lord discomfited them before Israel, and they slew them with a very great Slaughter near to Gibeon, and chased them along the way that goeth to Bethhoron * and smote them unto Azekah and Makkedah. And as they fled some towards the upper, and some towards the nether Bethhoron, the Lord cast down great and prodigious Hail-stones upon them, which destroyed more of them, than the Israelites had killed with the Sword. This storm of Hail was miraculous, not only in regard of the exceeding greatness of the stones, but in that they fell only on the Canaanites, and not on the Israelites who pursued after them. Joshua being now with his Army in the heat of pursuit, and execution of their Enemies, and fearing he should want day-light to finish his Work, His spirit was excited humbly to beg of God that the Sun and Moon might stand still in the Heavens, and give them light, till they had done their work. The Lord was pleased by some special instinct of his Spirit to assure him that his Request was granted; whereupon in the presence of his Soldiers, and for their future Encouragement, looking up to Heaven, He said, Sun stand thou still upon Gibeon, and thou Moon in the Valley of Ajalon. * And accordingly the Sun and Moon stood still, and the whole frame of the Heavens by the space of almost an whole day, till they had avenged themselves still together, the Astronomical Account was no way confounded by this stay, even as in Musick the Harmony is not in any sort broken if all the Voices rest at the same time, and then begin again every man in his own part going on until the end of the Lesson, as Laurentius Codomannus observes. This is written in the Book of Joshua, * which seems to be some continued Chronicle of the memorable Acts of Gods Worthies in those times; which Book is since lost, though 'tis mentioned again 2 Sam. 1. 18. see also Numb. 21. 14. And there was no day like this either before or after it wherein

In respect of the small distance between it and Gibeon, it is by the Prophet who alludeth to this story that d's the Valley of Gibeon, Isa. 28. 21.

* Ruis his liber quasi Sanctarum Catalogus de Heroum & Sanctorum gestis scripti a metrico versu. Bonfrerius: God

* P. 11. They mention their Elders, but no mention of their King, so that they seem to have been a commonwealth.

* There were two Cities of this Name. One fell to the lot of the Ephraimites, and the other to the Benjamites. So that it seems there were an upper and nether Bethhoron, which were afterwards rebuilt, beautified and fortified by Shishab, a famous woman of the flock of Ephraim, 1 Chron. 7. 24.

† This was a plain into which men descended from Bethhoron, v. 11. and Valley of Gibeon, Isa. 28. 21.

God at the prayer of a man made the Sun and Moon to stand still, and made the day twice as long as it should have been. Indeed in Hezekiah's time the day was miraculously lengthened by the Sun going backward, 2 Kings 20. 11. and Isaiah the Prophet cried unto the Lord, and he brought the shadow ten degrees backward by which it had gone down in the Dial of Ahaz; and yet it was not lengthened so much by far then, as it was now; to wit, not above two hours and an half; Neither was that done in such a manner as this was, viz. upon Joshua's prayer to God, first desiring it, and then commanding in his Name that it should be done, see Hab. 3. 11. Joshua having the day thus miraculously lengthened out for him, and following the Chase, those five Kings fled to a Cave in the Country belonging to Makkedah, and there hid themselves. Joshua being informed thereof, commanded that the entrance into the Cave should be rammed up with great stones, and a Guard set upon it, but that the rest of the Army should pursue after their Enemies, and smite the hindmost of them, and not suffer them to get into their fenced Cities, lest they should put them to a new trouble. For (says he) God fights for us, and hath delivered these our Enemies into our hands, therefore let us not by sloth and negligence lose this opportunity of destroying them which he now affordeth us. Accordingly Joshua and his Soldiers made that day a great Slaughter of their Enemies, so that only a few of them escaped, which got into their fenced Cities. [For though he at present destroyed the Enemy in the Field, yet (it seems) he did not take their fenced Cities till some time after, though they are related in this Chapter as taken presently, because the Writer of this Book did resolve to give (as it were) one short Draught of the War.] Now those whom Joshua had sent forth to pursue the Enemy returned to him in peace, (that is, found and safe,) to Makkedah where his Camp was at present. And now the Canaanites were very quiet, and durst not offer the Israelites the least Disturbance, no not so much as a Dog bark against them, to allude to that proverbial Speech, Exod. 11. 7. Then Joshua caused the five Kings to be brought out of the Cave to him, and He called for his Captains and chief Commanders, and bad them put their feet upon their Necks, not in a proud insulting manner, but to teach them that they were to shew no mercy to this people, and to intimate to them that thus they should tread all their Enemies under their feet. Then Joshua commanded that these five Kings should be slain, and hanged * on five Trees, where they hung till evening, and then they took them down and cast them into the Cave where they had been hid, and laid great stones in the Caves' mouth, which remained when this History was written. See Josh. 8. 29. and Psal. 91. 13. and Psal. 149. 8. & 110. 1.

* Quia Regum flagitia plurimi eximio nocent, idcirco meritis supplicio merito debent Expiari. Masius.

Joshua 10. from 1. to 27.

SECT. CIV.

Joshua like a prudent General pursueth his Victory, while the Canaanites were under so great a terror and consternation, upon the defeat of the five Kings and their Armies. And therefore now He resolves to set upon their Cities. And first He took Makkedah, (c) and destroyed all the people therein, Men, Women, and Children, reserving the Camel to themselves for a Prey, see Ch. 11. 14. And he did unto the King thereof as he had done unto the King of Jericho; that is, He hanged him. From Makkedah he marched the whole Army that was with him to Libnah, (d) and the Lord delivered that City also into his hands, and he put all to the Sword he found therein, and did unto their King as he did unto the King of Makkedah. From Libnah he marched to Lachish (e) and besieged it. Horam King of Gezer (a City near to Lachish) understanding this, comes forth with his Forces to relieve it, but Joshua utterly routed and defeated him, and then the day after the Lord delivered Lachish into his hands, whose Inhabitants he utterly destroyed, as he had done those of

(c) A City in the uttermost Confines of the Tribe of Judah towards the West, see Ch. 15. 41.

(d) Libnah he marched to Lachish (e) and besieged it. Horam King of Gezer (a City near to Lachish) understanding this, comes forth with his Forces to relieve it, but Joshua utterly routed and defeated him, and then the day after the Lord delivered Lachish into his hands, whose Inhabitants he utterly destroyed, as he had done those of

Libnah. (d) A City situate in the Tribe of Judah, Ch. 15. 42. and given to the Priests, Ch. 21. 13. (e) A strong City in the Confines of Judah resorted, Ch. 15. 39. whose King was one of those that made War against Gibeon.

Libnah.

Chap. 4. the Old Testament Methodiz'd.

Libnah. Then he marched to Eglon (f) and took it the very day he encamped against it, and put all to the Sword he found there. From thence he marched to Hebron, (g) and took it with the new King thereof, (for the old one was lately hanged at Makkedah) and all the Cities that had under its Jurisdiction, and utterly destroyed all the Inhabitants thereof. Joshua then bending his Course towards Gilgal, he took Debir, (h) and the King thereof, and all the Towns belonging to it, utterly destroying all the people therein; and as he had done to the King of Libnah, so he did to the King of Debir. All these Kings and their Land did Joshua take in one Expedition, because the Lord fought for Israel. He subdued also all that part of the Country which lay to the South, both those Cities that were built on Hills, and those that were seated in the Plains. He subdued and vanquish'd all from Kadish-Barnea, the utmost Southern bound, unto Gaza upon the Sea-Coast, and all the Country of Goshen in the mountainous parts of Judah, even to Gibeon, and destroyed their Inhabitants to a vast number, doing therein according to what the Lord God of Israel had commanded him, Dent. 20. 16, 17. Then Joshua returned with his Army to the Camp at Gilgal.

Joshua, Ch. 10. from 28. to the end.

SECT. CV.

From the Autumn of this year (wherein after the failing of Manna, they began to till the Ground, and sow it,) is to be reckoned the first year of their Tillage, and the rise of the Sabbatical year is hence to be taken, Exod. 23. 10, 11. Levit. 25. from 2. to 7.

SECT. CVI.

The five Southern Kings being thus destroyed, all the rest of the Northern Kings combined together against the Israelites, and with them Joshua had a long War, [see vers. 18.] which lasted till about the end of the sixth year of his Government, by which time He subdued them. Very observable was the Providence of God, that he did not suffer all the Kings of the Canaanites at once to joyn their Forces together against the Israelites, but ordered it so that only some of them fought against Israel at one time, and some at another; by which means the Israelites were heartened with frequent Victories, and had leisure to refresh themselves between them. And though Joshua's wonderful Successes and Victories are succinctly related in this Chapter one after another, yet these Wars lasted a great while after the Battle of the waters of Merom; and there were about six years spent in the subduing these Nations, as may appear by considering Caleb's age, of which more afterwards, see Ch. 14. from vers. 6. to 15. 'Tis true, God could have subdued these Nations in a shorter time, but he was pleased to have it done by degrees, that the greater Opposition and Difficulty the Israelites met with in the Work, the more they might own his Power and Providence in carrying them thorow All. The Lord also hereby exercised their Faith and Patience, and stirred up the Spirit of prayer in them, and drew forth their Dependence and Reliance on Himself. And hereby also He discovered the obduracy of the Canaanites, which rendered them the more inexorable. The Lord also had determined that they should drive out these Nations by little and little, and not consume them all at once, lest the wild Beasts might increase upon them for want of people to inhabit the Land, see Dent. 7. 22. And we may add this as a reason to all the former, why the War continued so long; namely, God leaving these Canaanites to the hardness of their own hearts, none of them besides the Gibeonites desired to make Peace with the Israelites, but desperately and obstinately resolved to fight with them, and to oppose them to the uttermost; and God did judiciously thus suffer them to harden their hearts more and more, that so they might have no favour, but be utterly destroyed, vers. 20.

(f) A City in the Tribe of Judah, Ch. 15. 39. five Leagues Southward from Jerusalem. (g) A famous ancient City, see Num. 13. 23. in the Tribe of Judah call'd formerly Kirjath-arim. The King thereof was one of those hanged at Makkedah, but He being dead, either his Heir succeeded him, or they chose another. How this City is afterwards said to be taken by Caleb, see Notes on Ch. 15. 13, 14. (h) A City in the Confines of Judah, but lying upon Simeon, before call'd Kirjath-spher, Josh. 15. 15. five or six miles Southward of Hebron.

(f) A City near Dan.
(g) A City in Zebulun near Mount Carmel, call'd Shimron-meron, Ch. 12. 20.
(h) In Asher near Acco or Ptolemais.
(m) A City and County in the Tribe of Manasseh, on the Coast of the Mediterranean-Sea.

* The *Atropolis* of Phenicia. Tyre is call'd the Daughter of it: Isa. 53. 12.
(n) In future times the Israelites made use of Horses and Chariots in War, and that without sin; but God would not allow it at this time, that the less provided they were for the Conquest of these Nations, the more his Power might appear in the subduing of them, and the less cause would they have to glory in themselves.

(o) Concerning the rebuilding of this City, and another, *Jehoiachin* reigning in it, and mightily oppressing Israel, see *Judg.* 4. 2.

But to return. The Northern Kings that had combined against Israel were *Jabin* King of *Hazor* (a City lying in the upper Galilee, not far from *Kadsh.*) who sent to *Jobab* King of *Madon*, (i) and to the King of *Shimron*, (k) and to the King of *Ackshaph*, (l) and to the Kings that were towards the North on the Mountains, and those that were in the Plains, that lay on the South-side of the Country of *Cinneroth*, called afterwards *Tiberias* and *Gomel-streth*, and in the Valley or low Grounds, and in the Borders of *Dor*, (m) on the West, and to the *Canaanites* that dwelt both on the East and West, and to the *Amorite*, *Hittite*, *Perizzite*, and *Jebusite* in the Mountains, and to the *Hivite* under *Hermon* (a Hill in the North of *Canaan*) which were another sort of *Hivites* much differing from those of *Gibeon*, who had submitted to *Joshua*. All these upon *Jabin's* Solicitation combined together, and went out against Israel with a mighty Army, (even like the sand that is upon the Sea-shore for multitude; that is, with such a vast number as was not easily to be numbered,) and they had Horses and Chariots very many. They pitched together at the waters of *Merom* to fight against Israel. *Joshua* might possibly be now in some apprehension how the Israelites that were all Foot should be able to encounter so vast an Army as this, which consisted so much of Horses, and had so many Iron-Chariots. But the Lord bad him not be afraid of them, for on the morrow by that time he would deliver them up into his hands, and He should bough their Horses, (that is, cut their hamstrings, and so make them unserviceable, either in War, or for any other use,) and burn their Chariots. Accordingly *Joshua* very early next morning fell upon them with his whole Army, probably before they were in any Order, and made a vast Slaughter among them, and chased them to *Zidon* * the Great, and to *Misephoth-maim*, a place near *Zidon*, and to the Valley of *Mizpeh* near *Mount Hermon*, and they smote them till they left none of them remaining in the Field. And *Joshua* did unto them as the Lord commanded him, both as to boughing their Horses, and burning their Chariots. (n) Then *Joshua* turned back with his Army and took *Hazor* the Head of all those Kingdoms, and slew the King thereof, and the Inhabitants thereof, and burned the City. (o) And the rest of the Cities of those Kings that combined against him *Joshua* took them, and utterly destroyed them, as *Moses* the Servant of the Lord had commanded, *Numb.* 33. 52. 53. *Deut.* 7. 2. & 20. 16. 17. But as for those Cities that yielded themselves, or were not beaten down and ruined by the violence of War, in the taking of them the Israelites burned not, but reserved for their own use. So *Joshua* in the compass of about six years took all the places of *Canaan* before-mentioned, and the Hills, and all the South-Country, and the Land of *Geshen*, (situate in the mountainous parts of *Judah*, famous for the Land about it,) and the Valley and the Plain, and the Mountain of *Israel*, and the Valley of the *Jarmuk*, that is the Mountain where *old Jacob* once lived (and so called from him) and the Valley thereunto belonging. He took all the Land from the Mountain *Halak*, that goeth up to *Seir* (which is the Frontier of *Edom*) unto *Baal-Gad* in the Valley of *Lebanon*, which lieth under the Hill *Hermon*.

Joshua, Ch. 11. from 1. to 21.

SECT. CVII.

Joshua having now so far subdued the Land, that none of the Inhabitants durst any more take up Arms against them, though there were some Places that the *Canaanites* had still in their possession, (as is shewn, Ch. 13.) yet they durst not stir against the Israelites. So that now the Land had rest from open Wars, therefore in the Twelfth Chapter there is presented briefly as in a Table or Map the several Countries and Kings vanquished by *Moses*, *Joshua*, and the Israelites, that so beholding them all together, Gods goodness and faithfulness to his people might the more eminently appear. In that Chapter 'tis said, That *Moses* took two Kings on the East-side of *Jordan*, viz. *Sihon* and *Og*, and disposed of their Countries to the *Reubenites*, *Gadites*, and half the Tribe of *Manasseh*; and that *Joshua* took 31 Kings on the West-side. Of these some were not mentioned in the *Victories* before related, which sheweth that not every particular, but only

only the general Heads of things were touched before. Now whereas here are mentioned 31 Kings subdued by *Joshua*, many of which reigned over divers Towns, besides their chief Cities; this may shew us the wonderful fertility and fruitfulness of this Soil, that in so small a compass of Land, which was but an 160 miles in length from *Dan* to *Beerseba*, and only 60 in breadth from *Joppa* to *Jordan*, there should such a vast multitude of people so plentifully be provided for.

Josh. Ch. 12. whole Chapter.

SECT. CVIII.

Joshua having so far conquered the Land, as we have shewed, and being now well in years, God calls him to divide the Land by lot among the nine Tribes and an half, for he had promised he should do it, Ch. 1. 6. And therefore he commands him to go about it now, and not to defer it till they were possessed of all, as possibly *Joshua* thought he must have done. He commands him to divide those parts that were not subdued, nor should be in his life time, as if they were already conquered. He tells him, He had not promised him that he should Conquer the whole Land which he had given to his people, but only that he should bring them into it, [*Deut.* 31. 23.] and divide it for an Inheritance among them. He tells him how much of the Land remained yet unconquered, which notwithstanding he intended should be divided among them, and they should have it in their Charter, and it should be given them in the division; and this might be a spur to them to endeavour the gaining of it, and to drive out the old Inhabitants. Now the Land yet unconquered He tells him was this, first the Land of the *Philistines* that lay a long the Coasts of the *Midland-Sea* from *Sihor*, which divides *Palestine* from *Egypt*, and the Land of *Geshuri* in *Syria*, and bordering on the Northern part of *Canaan*. This Land of the *Philistines* He shews him belongs to *Canaan*, and consequently to the Israelites, though as yet they have not taken it. For the *Philistines* (called *Caphthorim*, because they came from *Caphthor*, *Amos* 9. 7.) entered upon this part of *Canaan*, drove out the old Inhabitants, and dwelt in it themselves, *Deut.* 2. 23. and now this Land was under five Lords of the *Philistines* yet unsubdued. There were also the *Avites*, who being expelled out of their Land by the *Philistines*, did yet (it seems) continue in some portion of their Land, adjoining to the *Philistines*. All this Land lying along the Sea-Coasts from the South unto *Macarab*, or the Cave which is by the *Sidonians* and *Aphek* (a Town not far from *Sidon*) and so to the Borders of the *Amorites*; for there were *Amorites* on both sides of *Jordan*. And the Land of the *Giblites*, a people that inhabited *Geba*, *Pfal.* 83. 7. a Promontory near *Sidon*, and all *Lebanon* towards the East was not conquered, and so easterly as far as *Hamath*, where even in *David's* time there was a *Canaanitish* King, 2 *Sam.* 8. 9. All these God promises to drive out before the Children of *Israel*, provided they continued faithful in keeping Covenant with Him. But they failing herein, never came to possess the Lands of all these Nations, though in *David's* and *Solomon's* time they brought them to be Tributary to them. However God enjoyns *Joshua* to divide that Land before spoken of (though not yet conquered) among the nine Tribes, and the half Tribe of *Manasseh* on the West-side of *Jordan*; for the *Reubenites* and *Gadites* with the other half Tribe of *Manasseh* had already received their Inheritance on the other side, which *Moses* had given them. And having mentioned their Inheritance, he first describes the whole Land without *Jordan* from *Arnon* to *Lebanon*, and then shews what each of them severally had. The border of the *Geshurites* and *Maachabites* are here mentioned as a part of the Land without *Jordan*, belonging to the two Tribes and half planted there, because given to them by *Moses* with the rest, but they did not drive them out. For these *Geshurites* and *Maachabites* dwelling in the out-skirts of their Country, and they having Land enough for their present use, out of an act of base sloth suffered them to roost among them, and did not endeavour to drive them out. *Moses* in the division of that Land without *Jordan* gave no part to the Tribe of *Levi*; that is, no Regions or Parts of the Country as he did to the other Tribes upon which they might live by Tillage and

and Husbandry, but only *some Cities to dwell in*, and the *Suburbs* belonging to them with some circuit of Ground for the feeding of their Cattel, because God himself was to be their *Portion*, and the *Sacrificer*, and other *Oblations* due unto God, were to be for their *Maintenance*. Now the bounds of the Lands given to each Tribe beyond *Jordan* by *Moses*, are particularly set down to prevent all strife and division among them for the future.

Joshua 13. whole Chapter.

SECT. CIX.

Joshua now with *Eleazar* the High Spirit, and the *Elders* of the Tribes (who were expressly chosen and named by the Lord for this purpose, *Numb. 34. 17. &c.*) at *Gilgal* set upon this great Work of dividing the Land on this side *Jordan* among the nine Tribes and an half. And accordingly first they cast the Land into so many several Portions or Provinces as were the number of the Tribes that were to inhabit it, yet so as the certain bounds of each Portion or Province were not certainly limited, and appointed till they knew which Tribes the Lord would by the designation of the lot settle in each of them; and then they were to enlarge or lessen the Portion, according as the number of the Tribe that was there to be settled was greater or less, so that the lots were only to determine in what part of the Country each Tribe should be planted, and afterwards the quantity of the Land which each Tribe was to enjoy, was to be set out by *Joshua*, *Eleazar*, and the Heads of the Tribes as was appointed, *Numb. 26. 55. 56.* What manner of Lottery they used in this business is no where expressed. The common Opinion of the Hebrew Writers is, That there were two Pots or Urnes set before the Tabernacle, the one having the Names of the Tribes in it, that were to have their portion of Land assigned to them; the other had just so many lots, in each of which such and such a part of the Land was described, and that some man appointed to that Service (probably *Eleazar* the High Priest) drew out first out of one Pot, one of the Tribes, then out of the other Pot, one of the lots there, and so that Tribe had their portion assigned them in that part of the Land, described and set forth in that lot, and accordingly they did by the rest. And though this way and method be not any where particularly expressed in this Book, yet the phrase that is often used in the following Chapters, that such a lot came out, and such a lot came up, may seem covertly to imply it, see *Ch. 19. 1. 10, 17.* And herein the Hand of God in ordering the lots was the more wonderful, and the Prophecies of *Jacob* and *Moses* concerning the several Inheritances of the Tribes were more evidenced to be of God. *Joshua* therefore and the *Elders* now setting upon this Work, the first lot came out for the Tribe of *Judah*, and his lot fell out in the richest and best part of the Kingdom, whereby the purpose of God in exalting this Tribe above the rest was made very apparent. The largeness of *Judah's* lot, and the bounds of it, and the Cities thereof are set forth, *Chap. 15.* The next two lots that were drawn were for *Ephraim* and *Manasseh*, the Sons of *Joseph*, immediately one after the other, upon whom God transferred a part of *Reuben's* Birth-right, as is expressed, *1 Chron. 5. 1, 2.* The Writer of this Book first shews jointly where the Inheritance of those two Tribes lay, and then afterwards shews severally what each of them had for their portion, *Chap. 16. at vers. 5.* He begins the Description of *Ephraim's* lot, which came out before the other. For though he was younger than *Manasseh*, yet he was preferred before him by *Jacob's* appointment, *Gen. 48. 19.* and besides the Cities that stood within his own lot, he had many Cities allotted him within the portion of *Manasseh*, *vers. 9.* The lot that fell to *Manasseh* is described *Ch. 17.* and 'tis said to be for *Machir*, the only Son of *Manasseh*, whence the whole Tribe beareth the Name of *Machir*, *Judg. 5. 14.* and because *Machir*, that is the *Machirites* his Posterity, were a Warlike people, they had *Gilead* and *Basan* allotted to them; that is, half of it, which they did win by dispossessing the Enemy of it, see *Numb. 32. 39, 40.* Therefore half of the Posterity of *Machir* being settled on the East-side of *Jordan*, the other half were according to Gods appointment to have their portion of lot on the West-side. And there fell ten portions to *Manasseh*; that is, their Land was

Chap. 4. the Old Testament Methodiz'd.

was divided into six parts, according to the number of the Sons of *Gilead*, mentioned *vers. 2.* And *Hepher's* part (who was one of them) was divided into five parts or portions, and given to his Son *Zelophehad's* five Daughters, and so they were ten portions in all, see *Numb. 26. 33.* The Cities and Country of *Ephraim* and *Manasseh* were much intermixed one with the other. These two Tribes complained to *Joshua*, that the quantity of Land assign'd to them for their portion was not sufficient for them; They alleged that it was no more than might have been well assigned to one Tribe; Why hast thou (say they) given us but one lot, and one portion to inherit, seeing we are a great people? But *Joshua* and the rest of the Commissioners had not given them too little circuit of Land to inhabit, but indeed part of it was over-grown with Woods, and a great part of it was yet in the possession of the Canaanites, who had the advantage of Iron-Chariots to fight with; Also in their portion there were the *Perizzites* (a wild and savage people much given to Spoil and Prey) and the *Rephaims* or *Giants* with whom they were not very willing to encounter: These things considered, these two Tribes thought they had reason to alledge, That they had no more given them than would well serve for one populous Tribe. *Joshua* recorts the strength of their argument upon themselves. If (says he) ye be so great a people as you alledge, then you are the more able to drive out the Canaanites out of those places allotted to you for your portion, and the greater will be your shame if you let them alone, and yet complain of the narrowness of your lot; If you are so great a people, get you up to the Wood-Country and cut down the Woods, and make the ground fit for Tillage, and build Houses and Cities upon it, and drive out and destroy the Canaanites that lurk there; and so you may have Land enough to dwell in, and need not complain that your portion is too straight for you. The Children of *Joseph* reply, That if those woody Hills and Mountains were made fit to inhabit, and were added to their portion, yet there would not be Land enough for them. And as for the Canaanites that dwell in the Valleys and Champion-Countries, they were not so easily to be conquered, for they were a formidable people, and used Iron-Chariots in their Wars, which having Hooks and Sythes fastened to them, did usually do great Execution in their Fight, and mowed down all before them. *Joshua* tells them, He could give them no other Answer than he had done. They were a great people, and had great Power, they excelled in number and strength, and had no cause to complain that they had but only one lot, or that their portion was too straight for them; for if their own Sloth, Cowardize and Diffidence of Gods Power and Providence did not hinder them, they would find the portion allotted to them was more than one lot; for if they took the course he prescribed them, the mountainous Country would be theirs, they might plant it and possess it from one end to the other, and all the adjacent Valleys and Champion-Country would be theirs also, seeing if they did with Courage and Faith in God attempt to gain it, God would surely enable them to drive out the Canaanites, notwithstanding all their strength, and the advantage they had by their Iron-Chariots. Thus we see how uprightly *Joshua* carried himself in this matter, being no ways partial to his own Tribe, (the Tribe of *Ephraim*) nor to that of *Manasseh*, so nearly allied to him.

Joshua 14. 1. to 6. Ch. 15. from 1. to 13. and from 20. to 63. Ch. 16. from 1. to 10. Ch. 17. from 1. to 12. from vers. 14. to the end.

SECT. CX.

WE return now to the Tribe of *Judah*, whose lot (as we have shewn) falling to them in the richest and best part of *Canaan*, an eminent Person of this Tribe, namely, *Caleb* (descended of *Kenaz*, *1 Chron. 4. 13, 15.*) attended with the chief Men and Elders of *Judah*, made his Address to *Joshua*, and spake to him after this manner; Thou must remember the thing that the Lord spake to *Moses*, the Man of God, at *Kadesh-Barnea* concerning thee and me, when we returned thither from searching the Land; namely, that we only of all those that were about twenty

(p) The first-
lings after this
wandering 38
years in the
Wilderness,
this multi-
tude needs be
the seventh
year since they
came into Ca-
naaan.

Q) And this place of the Land was given him rather than any other, because when the other Spies had feared these *Giantes*, *the Anakims*; *Numb. 13. 23*, near *Hebron*, and had thereupon discouraged the people, *Caleb* resolutely opposed these his brethren, and said, *the inhabitants of the land are weak, and when they objected the invincible strength of the place and people, He encouraged them. He encouraged some of his own Tribe, to go up and assault it, but he himself went with his Army and took it, and he utterly destroyed the Anakims, and their Fortresses, and cleared the Country of them, saving only that there remained some of them in Gath, Gath and Ashdod, Cities of the Philistines. There these Giants remained many years after. For Goliath was of Gath, [1 Sam. 17. 14.] and those four huge Giants mentioned 2 Sam. 21. 16, &c. were all of the Philistines. Joshua having taken Hebron, gave it to Caleb, namely the Land and Villages thereunto adjoining, reserving the City it self and the Suburbs thereof for the Priests, and to be a City of Refuge, *Josh. 21. 11, 12.* Hebron being thus retaken, 'tis probable Joshua sent a great Brigade of his Army under the Command of Caleb (who had been very active with the assistance of those of his own Tribe, as it seems before in slaying the three Sons of Anak, *Shebair, Ahman and Talmai*, and driving their Adherents out of the Coasts of Hebron,) to take in *Debir*, where He, to excite the valour of his Soldiers, promised to give his conquest. * that he that goes, it should be his Daughter*

See *Judges* 1.12. We cannot hence infer that he might lawfully force upon his daughter what his Husband he pleased. But this He speaks as taking it for granted that his Daughter would be guided by *him*.

non. But when she perceived that he was loth to do it, or persuaded her father to do

Chap. 4. *the Old Testament Methodiz'd.*

do it her self, she went back, and alighting off from her Ass, addressed her self to make that Request to her Father, who ask'd her, *What she would have*. She answered, Give me, I pray thee, a Blessing; that is, another Gift or Boon with thy fatherly blessing upon it, Gen. 33. 11. Thou hast given me a Southland, give me also I pray thee Springs of Water, intimating that the portion he had given her was dry, and not well watered; the Southern-parts of Judah's portion being dry and barren, or at least the Southern parts of Caleb's portion were such. And therefore he desires him to give her Springs of Water; that is, some portion of Land that was well watered. Hereupon out of his great love to her, He gave her some Springs, or watered Grounds on each side of the Land he had before given her, both above it and below it.

But though *Caleb* thus cleared his particular portion, yet the Children of *Judah* though they took some part * of the City of *Jerusalem* and burnt it, *Judg. 1. 8.* * The *Nor-* yet the *Fort* of *Sion* (which was the chief strength of the City) was not then taken. *1. 18.* *thern* and *greatest part* by them; but the *Jebusites* forced the *Israelites* to let them there dwell with them, *1. 21.* *of the City of* not call it till *David's* time, *2 Sam. 5. 6, 7.* Had the Children of *Judah* done as *Jerusalem* was in *benjamin's* their endeavour, and not been wanting to themselves, they might have cast them *lot, but the* out sooner; but failing in their duty, and growing *stoutish and faint-hearted* from *Southern* these and their other sins they provoked God to withdraw his gracious assistance; *(wherein was* *the Fort Sion)* and so then indeed they could not drive them out, according to that, *Judg. 2. 21.* *was in Judah's* *law, 1. 21.* *Whereby* *it appears that* *this story* *was* *not* *written* *by* *Esay,* *seeing* *he* *lived* *many* *years* *after* *Da-* *vid.* *20. 1.* *because* *this* *people* *has* *transgressed* *my* *Covenant,* *therefore* *I* *will* *not* *benefit* *them* *any* *more* *from* *them* *before* *them* *of* *the* *Nations* *which* *Joshua* *left* *when* *he* *died.* *And* *it* *is* *written* *that* *the* *City* *of* *Jerusalem* *was* *not* *only* *thus* *with* *the* *Children* *of* *Judah,* *but* *the* *Ephraimites* *also* *did* *not* *drive* *out* *any* *from* *them* *of* *the* *Canaanites* *out* *of* *Gazer,* *a* *City* *in* *their* *Tribes,* *[* *Joh. 16. 10.* *]* *but* *they* *suffered* *them* *to* *live* *there,* *only* *paying* *them* *some* *Tribute* *(expressly* *against* *God's* *Command,* *Deut. 7. 2.)* *and* *there* *they* *continued* *til* *Solomon's* *time,* *when* *Pharaoh* *King* *of* *Egypt* *expelled* *them* *out,* *and* *gave* *the* *City* *for* *a* *Present* *to* *his* *Daughter,* *Solomon's* *wife,* *1 King 9. 16.* *And* *thus* *it* *was* *also* *with* *the* *Manassites,* *Ch. 17. 12, 13.* *who* *could* *not* *for* *the* *same* *Reasons* *drive* *out* *the* *Canaanites* *out* *of* *their* *lot,* *but* *they* *would* *dwell* *with* *them;* *yet* *they* *afterwards* *made* *them* *Tributary,* *and* *with* *that* *they* *contented* *themselves* *through* *Sloth,* *Cowardice,* *and* *Covetousness,* *as* *their* *Brethren* *the* *Ephraimites* *had* *done.*

Josh. Ch. 14. from 6. to the end.

Josh. Ch. 10. vers. 21, 22.

Josh. Ch. 15, from vers. 13, to 20.

Josh. Ch. 1. from vers. 9, to 16.

SECT. EXI.

THe *Israelites* having drawn these *three lots* before-mentioned, which fell upon *Judab, Ephraim, and half the Tribe of Manasseh,* they drew no more at this time. It seems the *other seven Tribes,* that were yet to have their lots, perceiving what a *large circuit of Land* was given to *Judab,* they began to apprehend that there would not be left an *equal share* for them; and therefore pretending there could not be any *equal division* made till the *remote parts* of the *Land* which were yet in the *Enemies possession* were better known to them, they desired *some stay* of the *Work* till they had further *prevailed,* and might know the *Land* they were to divide *better*, then yet they could do.

SECT. CXII.

THis Year being the *seventh* from the *first*, wherein they began to till the Ground in *Canaan*, was the *first Sabbatical year* which was kept among them, they being by *Joshua* [who was a *Type of Christ*] now brought into this place of

of Rest, which was a Type and Figure of that eternal Sabbath and Rest which the true Jesus was to bring the people of God into, Heb. 4. 9. And from hence also the Year of Jubilee, which happened every fiftieth year, is to be reckoned, see Levit. 25. from 8. to 14.

SECT. CXIII.

UPON the fifteenth day of the seventh month the Israelites kept the Feast of Tabernacles in Booths made of boughs of Trees, according to the Law, Levit. 23. 39, 40. and much more solemnly than was afterwards used in the times of the Judges or Kings, see Neh. 8. 17.

SECT. CXIV.

HERETO both Camp and Tabernacle had remained at Gilgal; Now by God's appointment they remove to Shiloh, a City in the South of Ephraim's lot. This was the Place that God chose to place his Name there, [Deut. 12. 5. and from 8. to 12. Jer. 7. 12.] that is, his Tabernacle where he would be worshipped, and have his Name solemnly called upon. And therefore marching to Shiloh, there they fixed the Tabernacle of the Congregation after the Land thereabout was wholly subdued to them, and the Canaanites that dwelt further off were so stricken with terror from the Lord, that they durst not molest them. At Shiloh the Tabernacle and Ark of the Covenant continued 328 years, till the death of Eli, 1 Sam. 1. 3, 9, 24.

Joshua, Ch. 18. vers. 1.

SECT. CXV.

HERE remained now among the Israelites seven Tribes which had not yet received their Inheritance; and (as it seems) being weary of the War [which had lasted long] and being full of Spoil, and wanting nothing, they did not press to have their Inheritances allotted to them; which negligence Joshua reproves them for, shewing them there was no lot on God's part, but they might enter into their Inheritances; and those persons whom he had appointed to divide their Inheritances to them by lot were ready to do their duty therein. He therefore requires them to choose out from among them three men of every Tribe [that the matter might be carried on impartially] and he would send them to go through the Land, and to take a Survey not only of the parts of the Country already subdued, but of those that remained yet in the Enemies hands, that they might describe the largeness of every Region and Province, and set down how many Cities and Villages were in each of them. That so having as it were a Map of the Land that remained to be divided before them, they might justly divide it into seven parts, and so give proportionable Shares and Inheritances to every Tribe, according as they were in number fewer or more. He tells them, That the Tribe of Judah and the Sons of Joseph Ephraim and Manasse should continue seated, the one in the South, the other in the North, according as their lots fell to them at Gilgal; but yet he seems to intimate that if their Shares were found to be too large, then some other Tribes might have a share with them, as it afterwards happened; for the Tribe of Simeon had their portion assigned to them out of that which was at first the lot of Judah, Ch. 19. 9. When these Surveyors had gone through the Land, and divided it into seven parts, (for the Levites were to have no part among them, the Priesthood of the Lord being their Inheritance, and the other Tribes had had their lots before,) then He orders that the Description of it should be brought to him, and he would cast lots for them

them before the Lord at the door of the Tabernacle. The men thus appointed, went out accordingly, being secure and confident of Gods Protection, and dividing themselves (as 'tis probable) and going under pretence (possibly) of Negotiation or Traffick, they spent seven months in this Survey, as Josephus tells us, Antiq. lib. 5. and so made a Description of it in a Volume or Map, with all the Cities and Towns belonging to each Province, and divided it into seven parts, and so presented it to Joshua, and the Elders at Shiloh. Then Joshua cast lots for them, according to the divisions of their Tribes. And the first lot came up for the Children of Benjamin, whose lot fell between the Children of Judah and Joseph, and the bounds of their lot, with the Cities belonging thereunto, are described Ch. 18. from vers. 11. to the end. Thus Benjamin had the honour to have the first lot among the seven Tribes, and was by providence seated the very next to his Brethren, Ephraim and Manasse, and had also part of the Royal City of Jerusalem within his Borders, whereby was fulfilled what Moses prophesied of this Tribe, Deut. 33. 12. And of Benjamin he said, the beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell between his Shoulders. The next lot came forth for Simeon, and their Inheritance was within the lot of the Tribe of Judah. It seems they that were sent to search the Land not yet divided (that they might part it into seven lots for the seven Tribes remaining) found that the portion which Joshua and Eleazar, and the other Commissioners, for dividing the Land, had formerly assigned to Judah, was too large, considering what was left for the other Tribes; and therefore they agreed unanimously, that a whole portion for one of the Tribes (which had not yet their Inheritance assigned to them) should be taken out of that which was formerly given to Judah, and some Cities also they took from Judah to be as part of another lot, see Josh. 19. 40, 41. And thus by the Providence of God there being one Tribe to be provided for within the portion of the Children of Judah, the lot fell upon this Tribe of Simeon, that was fewest in number of all the Tribes, see Numb. 26. 14. And by this Tribes being intermingled with Judah, and not having a portion by themselves apart, that Prophetic of Jacob was fulfilled, Gen. 49. I will divide them in Jacob, and scatter them in Israel. The bounds of this Tribes portion are not described, only the chief Cities and Towns are named that were in their lot, and that because their Inheritance was within that of Judah.

The third lot came up for the Children of Zebulun. Their Borders are described Ch. 19. from vers. 10. to 17.

The fourth lot came out to Issachar. Their Borders are described from vers. 17: to 24.

The fifth lot for the Tribe of Asher. Their Borders are described from vers. 24. to 32.

The sixth lot came out for the Children of Naphthali. Their Borders are described from vers. 32. to vers. 40.

The seventh lot came out for the Children of Dan. Their Borders are described from vers. 40. to 47. Their lot fell to them in the Southern parts close by Judah's portion, and they being not able to drive out the Philistines out of their Land, in after-times, viz. after Joshua's death, they were freightened, and so went out, and took Laish a City in the North parts, * in Naphthali's lot (see Judg. 18.) though then in the Zidonians possession, and transplanted a Colony thither, calling it Dan, from Dan their Ancestor, Son of Jacob.

Ch. 18. from 2. to the end.

Ch. 19. from 1. to 49.

SECT. CXVI.

WHEN they had made an end of dividing the Land among all the Tribes, and the distribution thereof was fully finished, then the Children of Israel gave Joshua an Inheritance in Timnah-herab in Mount Ephraim. And herein was the modesty of this great General remarkable, that he was content to stay till all the other Tribes had their portion,

Hence it appears, that this Book was not written by Joshua, except we shall say that some particulars in it were afterwards inserted by some other holy men. * Judg. 20. 1.

portion, ere he made any motion for that which by special Privilege was to be conferred on him, according to the Word of the Lord spoken to Moses not only concerning Caleb, but also Joshua. Ch. 14. 9. 2ly, He was content to receive what the Lord had promised him as by way of Gift from the people. 3ly, Whereas he might have chosen the fairest and goodliest City in all their Tribes; He chose his Seat in a mountainous Country, and it seems a City that was ruined, so that he was fain to build it, ere he could dwell in it.

Josh. Ch. 19. from vers. 49. to the end.

SECT. CXVII.

THE Levites now come to Joshua and Eleazar, and the rest of the Commissioners, for dividing the Land, to receive from them the Cities which God appointed to be set apart for their dwellings. And they accordingly set apart forty eight Cities for them, as God had commanded, Numb. 35. 7. The Commissioners 'tis like chose these Cities out of each Tribe some, according as their number was greater or lesser, and chose such Cities as they in their Wisdom thought most convenient for the Levites and the people. And then dividing the Cities they had chosen into four parts, one for the Priests, a second for the Levites of the Family of Cohab, a third for the Gershonites, a fourth for the Merarites; it was decided by lot in which of these the Priests should be placed, and in which the three Families of the Levites. The Priests who were of the Family of Cohab, by the special Providence of God, were seated partly in the Tribe of Judah, and partly in the two neighbouring Tribes of Simon and Benjamin, that so they might be near the Temple: Thirteen Cities fell to their lot, and herein respect was had to future times, when the Posterity of Aaron should be increased, for all present there were but a few Priests, not enough to inhabit the half part of one City. The Levites that were of the Family of Cohab had by lot their Cities in the Tribe of Ephraim and Dan, and the half-Tribe of Manasseh, viz. ten Cities. * The Gershonites had by lot their Cities in the Tribe of Issachar, Asher and Naphtali, and out of the half-Tribe of Manasseh beyond Jordan, viz. thirteen Cities.

* Others no doubt besides the Levites did inhabit these Cities, and dwell with them.

The Merarites had by lot their Cities in the Tribe of Reuben, Gad and Zebulun, viz. twelve Cities. These Cities within the Suburbs the Children of Israel gave unto the Sons of Levi, as God had commanded. In all 48 Cities. The particular Cities that fell to each division are set down, Josh. Ch. 21. from vers. 9. to 43. Of these six were appointed for Cities of Refuge, and Sanctuaries for such as had killed a man unwittingly, and not of malice prepose.

The Cities of Refuge on this side Jordan were Kadesh in Galilee in Mount Naphtali, Sechem in Mount Ephraim, and Hebron in Mount Judah. On the other side Jordan Bezer in the Tribe of Reuben, Ramath-Gilead in the Tribe of Gad and Golan in Basban, in the Tribe of Manasseh, see Numb. 35. Deut. 19. 2. &c.

Joshua Ch. 20. whole Chapter.

Joshua 21. from 1. to 43.

SECT. CXVIII.

THUS God gave unto the Children of Israel all the Land which he had promised to their Fathers to give them. For though there remained some part of the Land out of which the Canaanites were not yet expelled, yet he had given it them all, and by lot had divided it among them, which was a kind of actual ingesting them in it. 2. He had put them into the possession of the greatest part of it, neither had he promised them otherwise that they should possess it than by degrees, see Exod. 23. 29. He had actually given them the whole Land, and they possessed it, and dwelt therein,

therein, that is, in as much of it as they had subdued, and was needful for their present use, and by degrees they came to possess the rest; and they might have enjoyed it sooner than they did, had it not been for their sins. And the Lord now gave them rest round about, and there stood not a man of all their Enemies before them; that is, they were Victorious in all their Wars, and none of their Enemies, whom they encountered, whilst Joshua was their General, were able to stand before them. Not any good thing that God had promised them, and which he knew to be good for them, failed of coming to pass.

Josh. 21. from 43. to the end.

SECT. CXIX.

THE Land being thus conquered, and the Children of Israel settled in a peaceful possession of it, Joshua now calls the Companies of the Reubenites, Gadites, and half-Tribe of Manasseh (who came over Jordan to help their Brethren in this Achievement, and had left their Wives and Children so long, and had stuck to their Brethren till they had seen them peaceably settled in their Inheritances,) and commended them for their great faithfulness, and obeying of the Lord therein. He therefore now permits them to return to their own possessions, but first gravely and religiously exhorts them to love the Lord their God, and to walk in his Ways and Commandments, and to cleave to Him, and to serve Him with all their Hearts and Souls, and that they be very careful and watchful over themselves, that they be not drawn away from doing what he had enjoined them. Then He tells them, They had got very much Spoil in the War, and would return to their Tents laden with Riches, with Silver, and Gold, and Brass, with Iron, and very much Rayment, and with much Cattel; Therefore when they came home they should divide the Spoil they had gotten with their Brethren; that is, that they that had been engaged in the War should have one half, and the rest of their Brethren that stayed behind should have the other, as Moses had before ordered it in that War, when they went out against the Midianites, Numb. 31. 27. and 'tis probable Joshua followed the example of Moses in this direction. Then earnestly praying to the Lord to bless them, he kindly dismisses them. They having taken their leave of Joshua and their Brethren, began their March home-ward, and when they came to the Fords of Jordan, they thought fit, before they passed the River, to build a great Altar there, after the pattern of that in the Tabernacle, not with any intent to offer Sacrifices thereon, but only that it might be in future times a Memorial that those Tribes that dwelt without Jordan were of the stock of Israel, as well as those that dwelt within, and had a right to come to the Tabernacle, and to offer their Sacrifices on Gods Altar there, as well as they, and that in succeeding Generations it might be known that that Altar was built by the Tribes without Jordan, when they returned that way home, from helping their Brethren against the Canaanites at the first conquering of the Land. The Children of Israel within Jordan hearing of this Altar which their Brethren had built on the banks of Jordan, and supposing they had done it with a purpose to offer Sacrifices thereon (which would have been a manifest Rebellion against Gods Law, whereby all the Tribes of Israel were enjoined to bring all their Sacrifices to that one Altar that was in the Tabernacle, Deut. 12. 5, 6.) And considering that God had enjoined them, that in case any of their Brethren, of any City in Israel, should fall off from the true Worship of God, to the Worship of false gods, (and consequently to any Idolatrous Worship whatsoever) they should then gather themselves together, and utterly destroy the Inhabitants of that City, Deut. 13. 13, &c. In pursuance of this Command the Israelites within Jordan unanimously gather themselves together at Shiloh, with an intent (if they found the matter as they supposed) to make War immediately against those Tribes that had built this Altar. But they thought it requisite first to send Messengers to enquire concerning what had been done, and the reason of it. And accordingly they sent Phineas, the Son of Eleazar, and ten Princes, of each chief House a Prince unto them. When they came to them, Phineas, in the name of the rest, spake to them after this manner; What Trespas is this (Brethren) that you have committed against the God of Israel,

Israel, in building you an Altar that you might rebel this day against the Lord? Is it not enough, and too much, that we did many years since highly provoke God to Displeasure against us, by suffering our selves to be drawn by the Daughters of Moab, to the Worship of Baal-Peor? and shall we now afresh provoke Him against us by a new Rebellion against his Law, and by a new way of Idolatry? The stain and infamy of that sin of Peor still lies upon us, and we have all cause to blush at the remembrance of it even now at this day. And I am afraid the Infection of that Idolatry does still cleave to some particular persons among us. And seeing ye have now rebelled against the Lord, this I tell you before-hand will be the fruit and effect of it, He will immediately and withal be angry with the whole Congregation of Israel, and we must expect a dreadful punishment to fall upon us all for this your Transgression, as you may remember when Achan transgressed in taking the accursed thing, [Ch. 7. 1.] wrath fell on the whole people for it, and that Man perished not alone for that Sin, but several others with him. If you think the Land without Jordan unclean, because you have not Gods Tabernacle and Altar with you, as we have, then pass over to us; We had rather diminish our own Inheritances to give you a share of them, than that you should fall off from the true Worship of God; Gods Glory and your Salvation obliges us to make this kind motion to you. The Children of Reuben, Gad, and the half-Tribe of Manassah having heard these words, made this reply, First, They appeal to the great God, the Searcher of all Hearts, that they had not built this Altar with any such intent as their Brethren suspected. The Lord God of Gods (say they) the Lord God of Gods, he knows how hateful the very thought of any such thing is unto us, and you our Brethren shall know by our constancy in the Worship of God, how far we were from building that Altar with any intent to Sacrifice thereon. If we did it in rebellion against the Law of God, we desire the Lord should not spare us, but punish us according to the hainousness of so great a Sin. Alas! (say they) our true and only intent in doing it was this, for fear lest in time to come your Children might say to our Children, What have you to do with the Lord God of Israel? The Lord hath made Jordan a border between you and us. You have no part in the Lord. And thus in Generations to come, your Children may come not to suffer our Children to offer their Sacrifices on God's Altar, alledging, They were not of the Church and People of God, nor of Abraham's Seed, and so shall your Children make our Children cease from fearing and serving the Lord. Therefore we agreed to build this Altar not to offer any Sacrifice thereon, but only to be a Memorial and Witness between you and us, and our Generations after us, That we were the people of God as well as you, and had liberty to come and offer our Sacrifices on the Altar that is before the Tabernacle equally with you, and that your Children might not in after Ages bar our Children from this Privilege. Phineas and the Princes that were sent with him hearing this, were very glad, and much pleased therewith, and Phineas replied, This day we perceive the Lord is indeed among us, in that He hath kept you from falling into that scandalous Sin, which we feared you had committed. Now we perceive that you have delivered the Children of Israel out of the Hand of the Lord, by having kept your selves from that Sin which might have drawn some heavy Judgment not only upon your selves, but upon the whole body of the people, had you fallen into it. Then Phineas and the Princes took their leave of them, and returning to Shiloh, made their Report hereof to the Elders of Israel there met, who were exceedingly well satisfied therewith, and blessed God, who had hereby prevented them from going against their Brethren. And so the Altar was called Ed, that is a Witness or Token that they did all on both sides Jordan acknowledge and own Jehovah for the true God, and their God, whom they would Worship in no other way than that which He Himself had prescribed.

Josh. Ch. 22. whole Chapter.

SECT.

SECT. CXX.

Josua rebuilt the City of Timnath-serah in Mount Ephraim, in which he dwelt several years, after God had given rest to the Israelites. And having lived 110 years [which was the age of Joseph] and finding his death to approach, He called for all Israel; that is, the representative body of the people, viz. the Elders of each Tribe, with their Magistrates, Judges, and Officers to come to him. He tells them, He was now old and stricken in years: They had seen the great things the Lord had done for them, and how he had fought for them, and vanquished the Canaanites. 'Tis true, they were not all yet subdued, but yet He had divided the Inheritances of those that remained unto them by lot; and though he died and left the Work unfinished, yet they might assure themselves if they continued stedfast to the Lord, He would in due time perfect the Work He had begun, and perform all that He had promised, and drive out the Nations that were not yet driven out. He bids them therefore to be of good courage, and carefully to observe the Commandments of the Lord, not turning aside from them to the right hand or to the left. He exhorts them to take heed of any familiar Converse with those Nations that remain'd among them, or to make Marriages with them, or to have any thing to do with their gods; He would not have them to do much as to take the Name of their false gods into their Lips with any liking of them, [see Psal. 16. 4.] nor cause the men of these Nations to swear by their Idols, to justify their Sayings, or confirm their Promises. Neither should the Judges admit of an Oath by their Idols in the trial of any Cause, much less should they bow down to them and serve them; but they should cleave to the Lord their God, as they had done since they came under his Government. * The Lord [says He] has driven out for you great and potent Nations. None of them that you encountered were able to stand before you; And He will still be with you, if you will be faithful unto Him. He will so Arm you with Courage and Strength, and will so dispirit and weaken your Enemies with fear, that one of you shall chase a thousand of them; that is, a few of you shall vanquish great numbers of them, see Dent. 32. 30. Levit. 26. 8. Judges 15. 15. 2 Sam. 23. 8. But know ye for certain, That if ye Revolt from the good way of your Obedience to God, wherein you have formerly walked, and cleave to the remnant of these Nations, and joyn your selves with them in Leagues or Marriages, then the Lord will not drive them out before you, but they shall be Snares and Traps unto you, and Scourges in your Sides, and Thorns in your Eyes; that is, they will be continually by their allurements drawing you into Idolatry and other Sins, and so will catch you with their Wiles, and by their Baits draw you to commit spiritual and corporal Whoredom with them; and then by their Injuries will vex and disquiet you, until you be cast out (for your sin) from this good Land which the Lord has given you. And now behold I am going the way of all the Earth. I must die as all other men that live upon the Earth must do. And seeing my death approacheth, I thought good to tell you before-hand what will become of you, if ye transgress the Covenant of the Lord your God. You know there hath not any of the good things failed of coming to pass, which the Lord promised you, see Ch. 21. 45. And as the Lord hath hitherto been very good to you in performing all that He had promised you; so if ye transgress his Covenant, He will bring upon you all the Evils which He hath threatned against the Transgressors of it, and even at last will cause you to be carried Captive out of this good Land.

Josh. Ch. 23. whole Chapter.

SECT. CXXI.

Josua now calls an Assembly of the Representatives of the Nation to Sechem, intending (as it seems) there solemnly to inter Joseph's bones, see vers. 32. of this Chapter. And upon this occasion he removes the Tabernacle and Altar thither, as upon extraordinary Occasions they sometimes did, see 1 Sam. 4. 4. And there the

P p 2

Elders

* Since that time we read not of any notable Rebellion of this people against God, see Judge 2. 7.

Elders and Heads of the Tribes, their Judges and Officers presented themselves before the Lord; that is, before the Tabernacle where God was pleased to manifest his gracious Presence among them; *Joshua* now speaks unto them, and gives them his solemn farewell Exhortations, pressing them to continue constant in their Obedience unto God after his death. He sets before them God's free Goodness in rescuing their Father Abraham out of that way of Idolatry, wherein he had been bred in his Father Terah's House, when they lived beyond Euphrates, and chusing him [of his free Grace] to be the Father of his peculiar people, when there was nothing in him to move the Lord to shew him such special favour. He tells them how God led Abraham through the several quarters of Canaan, and preserved him in a strange Land among so many barbarous people, and blessed and prospered him, and caused him to be highly esteemed among them; And multiplied his Seed, giving him *Ishmael*, and six Sons by *Keturah*, but He especially blessed him, in giving him *Isaac*, whom He made the Heir of Promise: And though *Isaac* had two Sons, *Esau* and *Jacob*, yet he passed by *Esau* (though He made his Posterity great, and gave them *Mount Seir* to inhabit,) and established his Covenant with their Father *Jacob*, his younger Brother. And *Jacob* and his Children went down into Egypt, and in process of time being grievously there oppressed, He delivered them miraculously by the Hand of *Moses* and *Aaron*. Then He led them through the Red-Sea, putting Darkness between them and the Egyptians that pursued after them with Chariots and Horse-men, and drowned the Egyptians who ventured to follow them, bringing the Sea upon them. He tells them, That many of them that were under twenty years old when they came out of Egypt, might remember the Wonders He did for them in Egypt, and the Plagues He brought upon the Egyptians till they did let them go. They might also remember how He fed them and preserved them during their long Travels through the Wilderness; They might remember how He at last brought them to the Borders of Canaan, and destroyed *Sihon* and *Og*, the Kings of the Amorites, on the other side Jordan, and gave them their Lands for an Inheritance. When they were come thither, they might remember how *Balak* King of *Moab* prepared to make War against them, intending to have set upon them, if he could have got *Balaam* to curse them; but the Lord would not permit him to do it, but forced him contrarily to bless them, and so they were delivered out of his hands. They might remember how from hence they passed over Jordan, and laid siege to *Jericho*, and how the men of *Jericho* prepared to resist them, shutting up their Gates against them, though afterwards they had not (as it seems) an heart to lift up a Weapon in their own Defence, when they saw their Walls so miraculously to fall down. They might remember how in the succeeding War the Lord delivered the Amorites, *Perizzites*, *Canaanites*, *Hittites*, *Girgashites*, *Hivites* and *Jebusites* into their Hands; And they prevailed not against them by their own Sword or Bow, but by the Power of God who sent the Hornets * among them, great Venomous Flies that stung many of them to death, as He had by them before annoyed the Subjects of *Sihon* and *Og*, upon which Judgment many of them ('tis like) fled out of the Country. He tells them, The Lord had given them a fruitful Land, whose fruitfulness they had not procured by their own Labour: He had given them Cities † to dwell in which they built not; He had given them Vineyards and Oliveyards which they planted not. By all which great and signal Mercies they were strongly engaged to fear the Lord, and to serve Him in sincerity and truth all their days. He advises them to forsake and abominate all the Idols which *Terah*, *Nabors*, and even *Abraham* himself (before his Calling and Conversion) worshipped, whilst they lived beyond Euphrates, in Ur of the Chaldees; as also the Idols which some of their Fathers had worshipped in Egypt. (s) * 'Tis like he feared there were still some such secret worshippers of Idols among them, as it is manifest in the Wilderness there were, [see *Amos* 5. 25, 26. *Acts* 7. 42, 43.] He shews them there was so vast a difference between the true God (that brought them out of Egypt, and had done so many and great Wonders for them,) and Idols, that were mere vanity and nothing, that one would scarce think it possible that they should forsake the Lord to follow them, though it were left to their own choice. He intimates to them, that except they

* See Exod. 23. 28. Deut. 7. 20. *Isid.* 12. 8.

† They destroyed only *Jericho*, *AI*, and *Hebron*, see *Josh.* 11. 14. and reserved the rest for themselves to dwell in.

(s) *Hinc liquet* (quod alibi nupiam prodium) etiam Israelitis non paucos in Aegyptio Idola coluisse. indicat tamis hoc signum non ob-

scure, *Ezek.* 23. 3, 8, 19, 21, 27. *Amos* 5. 25. & *Act.* 7. 42.

chose

chose the Lord for their God, and served Him out of judgment and their own choice, *Y. 15. Eligible*] and willingly and freely, without any constraint, God would not regard their outward compliance. Well (says he) whatever you shall determine for your selves, and distill, ut *Tota vita* your own practise, I do declare to you, That this is my firm Resolution, That as for me *Ruth* 1. 15. and my house we will serve the Lord. The Elders of the people hearing these things, said, God forbid that ever we should forsake the Lord that brought us and our Fathers out of Egypt, and has done such great things in our fight, and has hitherto preserved us, and driven out the Amorites and Canaanites for us; God forbid that ever we should be so wicked as to forsake Him, and serve Idols. No, the Lord is our God, and Him we are resolved to serve.

Joshua advises them then to consider well what they said; He tells them, They cannot serve the Lord, if they retained Idols in their Houses, or in their Hearts, and mingled false Worship with the true. For God (says he) is an holy and jealous God, and will no more admit of mixture of true and false Worship, than a jealous Husband will of a Corruival in his love, or that his Wife should divide her self between him and a stranger; I tell you plainly, God will not forgive your Transgressions, nor your Sins, if you continue in them; and if you turn from Him, and serve other gods, He will turn from doing you good, and will severely punish and chastise you. The people answered, Nay, but we are firmly resolved to serve the Lord, and Him only; Then *Joshua* said, You are Witnesses against your selves this day, if you do otherwise; For ye have freely chosen the Lord to be your God, and have faithfully promised to serve Him. They said, We do acknowledge it, and if we do otherwise, we are Witnesses against our selves, and our own Consciences will convince and condemn us. Well (says he) if ye be willing to renew your Covenant with God this day, then let me in the first place strictly charge you, if there be any Idols secretly kept, and worshipped among you, that they be put away presently, and let them have no place in your hearts and affections, but incline your hearts faithfully to serve the Lord God of Israel. The people answered, The Lord God will we serve, and his Voice alone will we obey. Then *Joshua*, as God's Sermon and Minister, caused the people to renew their Covenant with God (and probably it was done in a very solemn manner, being accompanied with Sacrifices, and the usual Rites of that sacred Service,) and He established and confirmed it as a standing and perpetual Law for them and their Posterity, that they should constantly continue in the Service of the Lord God alone, as became his peculiar people, and utterly renounce all Idols, and all Idolatry whatsoever. And *Joshua* either wrote himself, or caused some of the Priests to write in the Book of the Law (which was written by *Moses*, and put on the side of the Ark,) these Promises of the people, and the whole carriage of this business, and how solemnly they renewed their Covenant with God, that the people knowing there was such a Record kept of this matter, and the circumstances thereof in God's Tabernacle, might be the more careful to keep their Covenant. Then *Joshua* took a great stone, and set it up there under an Oak, that was by the Sanctuary of the Lord, as a Memorial of this Covenant now thus solemnly renewed between God and this people. Some think this was the very Oak under which *Jacob* had many years since buried all the Idolatrous trash, which he found among those of his Family, *Gen.* 35. 4. and that *Joshua* did purposely for that cause set up this Stone under that Oak; * In future times this place, where this Stone was set up, was from hence * *Hic Abrahamo Deus* called the Oak of the Pillar, *Judg.* 9. 6. And *Joshua* said, This stone shall be a witness unto you, for it hath heard (s) all the words of the Lord; that is, of the Covenant between the Lord and you, and it shall serve as a Witness to convince you of your Sin, if you do not keep your Covenant, seeing all men in future Ages will take notice that it was purposely erected to be a Monument and Memorial thereof, and this stone, when you see it, shall represent to your Minds and Consciences the Covenant which ye have now made, as if it could both bear and speak; so that if in after-times you deny your God, and fall into Idolatry, this very Stone will witness against you. See a like expression to this, *Jer.* 2. 12. These things being done, they now solemnly interred the bones of *Joseph* (which they had brought with them out of Egypt) (u) in that parcel of ground here at *Shechem*, that *Jacob* * bought of the

(u) See *Stiff.* 48. of Chap. 3. * Whereas which one of the Posterity of Abraham, viz. *Jacob* bought of the Sons of *Hamor*. See *Appl. Hist.* on the place.

Sons

Sons of *Hamor*, [see *Gen. 33. 19.*] and which *He* upon his death-bed gave to *Joseph* as a special Legacy, [*Gen. 48. 22.*] and was now within the lot of the Sons of *Joseph*. And it seems from *Acts 7. 15, 16.* That the bodies of all the rest of the Patriarchs, the Sons of *Jacob*, were brought up also out of *Egypt*, and here likewise buried. When these things were done, *Joshua* dismiss the people to their own Inheritances.

Shortly after this, the great *Joshua* dies, aged an 110, about ten years (as is conceived) after the Conquest of the Land. He had approved himself a faithful Servant of God all his days, living in his Fear, and dying in his Favour, and was buried in his own Inheritance in *Timmath-erah* (x) in *Mount Ephraim*. Some say the *Israelites* placed upon his Monument the Figure of the Sun, as a Memorial of the great Miracles of the *Suns* standing still at his prayer; And *Israel* served the Lord all the days of *Joshua*, * and of the Elders that out-lived *Joshua*, who had known all the Works of the Lord which he had done for them.

Not long after *Eleazar* the High Priest died also, and they buried him in an Hill in *Mount Ephraim*, which by special and extraordinary Gift was given to *Phineas* his Son, with whom 'tis probable his Father lived: For though the Priests had their City by lot in other Tribes; namely, *Judah*, *Simeon* and *Benjamin*, [see *Ch. 21. 4.*] yet that the High Priest might be near to *Joshua* the Governour, (who dwelt in *Mount Ephraim*) and that he might enquire of the Lord for him upon any special occasion, and that he might be near to the Tabernacle, which at this time was in *Shiloh*; 'tis like *Eleazar* (y) here lived, and was now here buried.

Josh. Ch. 24. whole Chapter.

(x) Timmath-
erah vox ima-
ginem solis
denotat, quæ
Joshua Sepul-
chro erat im-
posita, ob cele-
berrimum
illum solis
stadium,
Josh. 10. 13.

* Non autem
multo diutius
ut patet ex
Jud. 2. 8, 9, 10.
hic patet
quantum sit in
unius hominis
probitate pos-
sum quæ in re-
publica dominatur. Masius. (y) Donavit Josan hanc locum honorarium Eleazaro, ut Joshua contiguus habitaret,
qui tamen est a Filio cognominatus in posterum, Anonym. in loc.

SECT. CXXII.

The Book of
Judges.

WE are now come to the Book of *Judges*, which comprehends an History of the Common-wealth of *Israel*, from the death of *Joshua* to the days of *Eli*, containing the space of 299 years, during which time they lived under the Government of certain *Judges*, whom God successively and extraordinarily raised up, and endowed with a Spirit of *Wisdom* and *Courage* to Rule over them as His *Deputies* and *Viceregents*. There are twelve of these mentioned in this Book, viz.

1. Othniel, whose Government from the death of *Joshua* is reckoned to be _____ 40 years.
2. Ehud _____ 80
3. Deborah _____ 40
4. Gideon _____ 40
5. Abimelech _____ 3
6. Tola _____ 23
7. Jair _____ 22
8. Jephtha _____ 6
9. Ibzan _____ 7
10. Elon _____ 10
11. Abdon _____ 8
12. Sampson _____ 20

299

Within which space of time we are to comprehend the Six Oppressors of the *Israelites*, mentioned in this Book, and not to reckon them apart, but as included within the years of the *Judges*, and the Rest of the Land, viz.

Under

Under Cushan _____	8 years.
Eglon _____	18
Jabin _____	20
Midian _____	7
Ammonites _____	18
Philistines _____	20

To the twelve *Judges* before-mentioned, *Eli* and *Samuel* succeeded, whose Ages are not here set down, but in the First Book of *Samuel*. Now there being 480 to be reckoned from the coming of the *Israelites* out of *Egypt* to the building of *Solomon's Temple*, 1 Kings 6. 1. we may compute them thus;

40 years spent in the Wilderness.

17 in *Joshua's* Government.

299 in the times of the twelve *Judges*.

40 in *Eli's* time.

40 in *Samuel* and *Saul's*.

40 in *David's*.

4 in *Solomon's*; in the Fourth Year of whose Reign the Foundation of the Temple was laid.

480

As to the *Pen-man* of this Book of *Judges*, 'tis very uncertain who it was. But it seems to be gathered by some Prophet of God out of the Publick Records and Registers that were kept of their Affairs. Some think *Samuel* was the Compiler of it.

SECT. CXXIII.

Joshua being now dead, and having a little before his death encouraged the people to expel the *Canaanites* that remained out of the Land, though they had no man at present chosen of God, and set over them to Command them in chief, as *Moses* and *Joshua* did; and finding that it was fit for them to go on with the War, they assembled together [as it seems] at *Shiloh* to consult about this matter. And because the success of their first Attempts would be of great consequence, either to encourage or dishearten their Enemies, they thought fit that *Phineas* the High Priest should enquire of the Lord for them by *Urim* and *Thummim*, which of their Tribes should first begin and set upon the *Canaanites* that still remained among them; and the Lord appointed that the Tribe of *Judah* [the Royal Tribe, and the strongest and most populous of them all,] should begin the War, and first clear his portion of the Enemy: Caleb the Son of *Jephunneh* is chosen General for the Tribe, and the *Simoonites* [who had their lot within theirs] being invited to join with them, they readily agreed to it, the Tribe of *Judah* promising to assist them afterwards in clearing their lot. In this Expedition, they took the City of *Bezek*, * and after they had taken it, in the pursuit [when the King thereof, with many of his people, fled to save his life,] they killed ten thousand men. They also took their King *Adonibezek*, and cut off his Thumbs and his great Toes, having [as it seems] when they took the City found some of those poor Captive Kings that had been thus inhumanely used by him, or else had heard of the Tyranny he had exercised upon them in that kind, and therefore thought fit (according to the Law of Retaliation, *Exod. 21. 24.*) to serve him after the same manner. *Adonibezek* could not but acknowledge the justice of God upon him herein. For [says He] threescore and ten Kings (x) (having their Thumbs and great Toes severed from them) were slain by me.

(x) Reguli di-
versarum tri-
bus.

(y) Reguli di-
versarum tri-
bus.

cut

cut off) gathered their meat under my Table; as I have done to them, so God hath requited me. Then the men of Judah carried this great Tyrant, and shewed him before Jerusalem, to strike the greater terror into the Jebusites, and there they killed him, and then sacked and burnt that City, viz. that part of it which was in their Tribe: For though the former King of it had been slain in the Field, Josh. 10. yet was not the City taken, nor it, nor any other City fired in Joshua's time, but only Jericho, Ai and Hazor, and therefore the eighth verse should be read, And the Children of Judah warred against Jerusalem, and took it, and smote it, &c. not as if it had been taken before.

Judges 1. from 1. to 9. *

SECT. CXXIV.

* For these Verses from 9. to 16. see Stiff. 108. because the Author of this History was here to relate the memorable Exploits that were done by the men of Judah, therefore together with those noble Acts which they did after the death of Joshua; He repeats also those which were done by them whilst Joshua lived, under the command of Gath, both against Hebron and Debir, that He might set forth the glory of this Tribe more fully.

Joshua's Family call'd Kenites, that had come up with Joshua and Israel into the Land of Canaan, and dwelt in their Tents (which was ever their way of living) about Jericho, the City of Palm-Trees, among the people of the Tribe of Judah; and Judah having now cleared his portion in so good a measure that they began to spread into new Plantations; These Kenites went along with them, and settled themselves with them in the South, upon the Coasts of the Amalekites, and so in Saul's time were mingled among them, see 1 Sam. 15. 6. These Kenites were the root of the Rechabites, of whom more is spoken, Jer. Ch. 35. Judg. Ch. 1. vers. 16.

SECT. CXXV.

AS Simeon had before assisted Judah in clearing his lot, so now Judah assists Simeon in clearing his. And joining together, they first Conquer Hormah, and utterly destroy it, and the reason hereof seems to be because of the Vow which the Israelites had made long since, when Arad a King of the Canaanites had made War against them, see Numb. 21. 3. They took also Gaza, and Askelon, and Ekron, with their Coasts, though it seems the Philistines soon recovered these three Cities again, and drove out the Israelites before they had well settled themselves in them, [see Ch. 3. 1, 2, 3. 1 Sam. 6. 17.] and the reason hereof was, because the Israelites soon provoked the Lord by their Sins. As for Ekron it was in Dan's lot, Josh. 19. 43. Therefore it seems the Tribe of Judah joyned with those of Dan as well as with those of Simeon, to help them to clear their Coasts. The Lord being thus with Judah, they drive out the Canaanites that dwelt in the mountainous Country, but their own fears disabling them, and God for their sins withdrawing his help from them, they could not drive them out of the Valleys and Plains, not daring (it seems) to set upon them because of their Iron-Chariots, of which see Josh. 17. 16. Whereas this was no just cause to deter them, seeing they had God's Promise of Victory. It was therefore their own sinful fear and want of Faith in Gods Promises that hindered them from driving them out.

Judges 1. 17, 18, 19.

SECT. CXXVI.

THE several Tribes are now working themselves into a settlement in their several lots, but are not careful to root out the Canaanites, but suffer'd them to live among them, notwithstanding Gods Command which enjoyned them utterly to destroy them, and root them out. And particularly the Children of Benjamin did not drive out the Jebusites that inhabited that part of Jerusalem which was in their lot,

lot, viz. The Castle and Fort, [Josh. 15. 63.] so that the Jebusites dwelt there unconquered till David's time, 2 Sam. 5. 6, 7. And the Tribes of Ephraim and Manasseh went up against Bethel to take it, because it belonged to their lot, Josh. 16. 2. And their Spies catch'd a man that came out of the City, and they told him, if he would shew them how they might enter the City, that is, some weak place thereof where they might make their Entry [the Gates being lock'd and bar'd] they would shew him mercy, and not only spare his life, but the lives of those that belonged to him. The man hereupon did shew them where they might enter the City, and they entering accordingly, smote it with the edge of the Sword, but let the man * and all his Family go; so the man and his Company went among the Hittites, [who inhabited on the North-side of Mount Ephraim] and there (being as it seems a rich man) with his Family, Friends and Allies, (who were spared for his sake) built a City and call'd it Luz, after the name of the City in which probably he was born and bred, that the memory of it might not perish, but be preserved to Posterity. Further, that half-Tribe of Manasseh that dwelt in Canaan having disabled themselves by their Sins, and so deprived themselves of God's Assistance, drove not out the Canaanites out of Bethshean, Taanach, Dor, Ibleam, and Migiddo, but they would dwell there, either by Force or by Composition, see Josh. 17. 11, 12. And when the Israelites were grown strong, and so by God's assistance might easily have driven them out, (if they had had an heart to set about it) they out of Sloth, Cowardiness or Covetousness let them alone, on condition they would pay them Tribute. Neither did the Children of Ephraim drive out the Canaanites that dwelt in Gezer, viz. out of the City, but they possessed it till Pharaoh took it, and burnt it, 1 Kings 9. 16. Neither did Zebulun drive out the Canaanites out of his lot, but only made them Tributary, which shews that they might have subdued them, seeing they could force them to pay them Tribute; Neither did Asher drive out the old Inhabitants out of his lot, but they were forc'd to live intermixed with them. Neither did Naphtali drive the Canaanites out of his portion, but only made them Tributary. And though the Children of Dan had at first prevailed against the Amorites, and possessed themselves of their Country, yet afterwards the Amorites getting more strength, recovered the best part of it; namely, the Valleys, and forced the Danites into the Mountains, (where being much straitened, they took occasion to enlarge their possessions, by making that Expedition unto Laish, mentioned Ch. 18.) but the more fruitful Mountains of Heres they would not be driven out of, till the House of Joseph assisting the Danites, they so far prevailed, that they made them Tributary. And thus the Israelites, by their own sloth, suffered themselves to be hemmed in with those accursed Canaanites, contenting themselves if they would pay them some small Tribute. And this was the first step of their defection from God, which did afterwards lead them into greater and grosser Enormities.

Judg. 1. from 21. to the end.

SECT. CXXVII.

THE people of Israel now finding themselves sorely annoyed by the Canaanites in several parts of the Land, there was [it seems] an Assembly called of the Heads of all the Tribes to Shiloh, that they might Consult what was fit for them to do in this case. The Lord was pleas'd to send the Angel of the Covenant to them in an Humane shape, (the same Angel that appeared to Joshua at Gilgal, Josh. 5. 14. and therefore is here said to come up from Gilgal) who sharply reproves them for their remissness and carelessness in executing the Commands of God. He tells them He brought them up out of Egypt into that good Land, and He would never break his Covenant with them, if they did not first break their Covenant with Him. He had commanded them, That they should make no League with the Canaanites, Dent. 7. 2. but should throw down their Altars, Dent. 11. 3. but they had not obeyed his Voice therein. Therefore (says he) I said I will not drive out the Inhabitants of the Land before you, but they shall be as Thorns in your Sides, and

* Non ut Rahab se ex fide Hebraeis adjungit, sed avaritia ductus, et patriam, & civitatem, cuius tamen excusat memoriam; sic Salamina possit Teucer in Cypro. Nov.

their gods shall be a Snare unto you, to intangle you in their Idolatry to your perdition, *Exod.* 23. 33. & 34. 12. The people being convinc'd by the Angel's words of their great Sin, they lifted up their Voice and wept, and they called the place upon that occasion *Beckim*, * viz. the place of Weepers. And here they offered Sacrifices to the Lord, to make Attonement for their sins.

Judg. 2. from 1. to 6.

SECT. CXXVIII.

Josua being now dead, and all that Generation who with *Josua* had seen the Wonders God had wrought for them; there arose a new Generation who knew not the Lord; that is, had not such effectual and experimental knowledge of God upon their hearts as the former Generation had; Neither had they seen his miraculous Works with their Eyes as their Fathers had done; so that now things began to run into Anarchy and Confusion, every one doing what seemed good in his own Eyes. And then all sorts of Disorders seem to have been committed, which are set down in the five last Chapters of this Book.

As full the Idolatry of *Micab* (a man of *Mount Ephraim*) who made an Idol, and set it up in his own House for his own use, and possibly for the use of the Neighbourhood. It seems *Micab's* Mother had eleven hundred *Shekels* of Silver stolen from her, and the cursed those who had stolen it, and did not restore it. *Micab* having taken it, and being touched in conscience for it, came to her, and said, Wretch that I am, I had thy Silver, and have hitherto detained it, but dare no longer lie under a Mothers Curse, and therefore am I now come to confess my Sin, and restore again the money to thee. His Mother answered, Blessed be thou of the Lord (my Son) that is, free be thou from my Curse, and mayst thou be blessed of the Lord, because thou hast repented of this Fact, and dost so ingeniously offer to restore what thou unadvisedly tookst from me. She tells him, She had wholly dedicated this Silver to the Lord, to make a graven Image (a) and a molten Image for Him; namely, to be Representations of Him. So that the pretended, and possibly intended the Worship of the true God by these Idols. She accordingly took two hundred *Shekels* of the silver and gave them to the Founder, who made thereof a graven Image, * and a molten Image. The other nine hundred *Shekels* 'tis like were laid out in providing an Ephod, rich and glorious, like *Aaron's*, [*Exod.* 28. 6;] and other Ornaments for the Priest, and providing their Teraphim, † and adorning the Chappel which her Son had built for these Superstitious Uses. And *Micab* consecrated one of his own Sons (though of the Tribe of *Ephraim*, and not of *Aaron's* Lineage,) to be his Priest; all which he did as a gross Idolater, contrary to the express Command of God. And 'tis no wonder that Idolatry began thus to creep in among them, seeing at this time there was no Ruler, Governor or Judge, no Supreme Magistrate * among them (such as *Moses* or *Josua* were) to restrain them, to punish Offenders, and keep them in Order.

(a) *Exat bac mulier cultus veri Dei simul & Idolorum quales Cuthim, 2 Reg. 17. In honorem veri Dei fabricavit Idolum velut per cultum Demonis honorare Deum. Sic verus Deus solutus non to cultum quoniam isti preceptis.*
* Duplex idolum fuit, alterum ex metallo sculptum alterum ex argento arte fulgentis. Menoch. † Teraphim were certain Images representing Men, *Hos* 3. 4. 5. which they made use of as Oracles, and received Answers from them in doubtful Cases, *Esth* 21. 21. *Lev* 10. 2. Erant Teraphim idola domestica, que domi collocantur, & quasi Oracula consultantur de rebus arcanis, & futuris, quasi Penates & Lares. * King is not to be taken here properly; for such there were none till *Saul's* Reign.

There was a young Levite that sojourned in *Bethlehem*, in the Tribe of *Judah*, but in those corrupt times (a great part of the Maintenance of the Levites being as it seems detained from them) He was forced to seek out for a Livelihood: where he could get it. And coming to *Micab's* house, *Micab* agrees with him to be his Priest; for though he had consecrated one of his own Sons to be his Priest in his Idolatrous Chappel before, yet (it seems) he thought it would be a greater honour to his Idol-Worship to have one of the Tribe of *Levi* to be his Priest. *Micab* promises to reverence him (though young in years) as a Father, but yet he gives him but a very poor Salary, viz. ten *Shekels* of Silver by the year, a Suit of Apparel, and his Victuals, whereas

whereas eleven hundred *Shekels* were set apart by his Mother, as we have seen before, to make their Idols and their appurtenances. However this poor Levite prostitutes himself to this base Service, to be a Priest to their Idol-dung-hill-gods, and that upon these mean terms: But *Micab* loved him, and used him very well, and as if he had been one of his own Children, and promised himself that the Lord would bless him, seeing he had now gotten a Levite for his Priest. But he was herein much deceived, as we shall shew presently.

Ch. 17. whole Chapter.

SECT. CXXIX.

IN the next place we are to shew how the Danites took *Micab's* Idol from him, and set it up publicly in their own Tribe, and so the first publick Idolatry was begun among them, and therefore that Tribe is not named among the sealed of the Lord, *Rev.* 7. The History of this matter was thus; The Danites by reason of the Amorites (who had cooped them up in the Mountains, see *Ch.* 1. 24.) were not got into the possession of a good part of the Inheritance that fell to them by lot. And to their present possessions being too scant and strait for them, they began to think of enlarging their Borders. And accordingly sent out five men of their Family as Spies to search the Land possessed by their Enemies, that they might (where they could conveniently) drive them out, and so settle part of their Tribe in their room. These Spies coming to *Mount Ephraim*, and near to *Micab's* house, they meet with this Levite, whom (it seems) some of them knew, and possibly upon His invitation they turned in thither to lodge. They ask him, What he did there? He tells them, *Micab* had hired him to be his Priest. They understanding that *Micab* had a Chappel, or House of gods there, and an Ephod and Teraphim, (which used by Idolaters to be consulted, as Oracles and Answers sometimes were given by the subtilty of the Devil or the Priests,) they being (as it seems) addicted to Idolatry, desired him to inquire of God concerning the Success of the business they were going about: He does so, or pretends to do so, and encouragingly bids them go in peace, for the way wherein they went was before the Lord; that is, his Eyes were upon their way, He saw what they were going about, and would favour, direct, and prosper them in their way. The Spies much encouraged hereby departed, and came to Laish or Leshem [*Josh.* 19. 47.] in the utmost Northern Border of the Land, far remote from the body of their own Tribe. Here they observed several things: First, That the people of this place dwelt careless and secure after the manner of the Sidonians, (who by reason of the great strength of their City, and their great Wealth, lived voluptuously without fear of any Enemy,) and after the same manner lived the Inhabitants of Laish. 2ly, They observed they had no Magistrate in the Land that might put them to shame in any thing, and so restrain them from Vice; for shame doth oftentimes more restrain men from sin, than shame or corporal punishment. 3ly, They observed they were far from the Sidonians (with whom possibly they had a League, or had some dependance on them,) and therefore they could not suddenly come to aid them. 4ly, They observed they had neither League nor Commerce with their Neighbours; either of which might have obliged them to afford them help in their need. Having taken notice of these things, they return to their Brethren who sent them out, and tell them what they had observed concerning this people. They tell them the Land was a very good Land, a place where there was no want of any thing that is in the Earth, and if they would go up they need not doubt of obtaining it; for (say they) God hath given it into your hands. This confidence of theirs possibly was grounded partly on what they observed when they were among the people; and partly from the encouragement that *Micab's* Priest had given them. Whereupon 600 men of them well armed went up from thence upon this Expedition.

In their march they first pitched at *Kirjath-jearim*, in the Confines of *Judah*, *Dan*, and *Benjamin*. Thence they passed to *Mount Ephraim*, and came near the house of *Micab*. When they came thither, the five Spies told them there was in one of those houses of *Micab* an Ephod and Teraphim, a graven and a molten Image. Now

therefore consider (say they) *what ye have to do*, consider whether this will not be a good Body for us, and whither we should not take *all these* along with us, to use them in the Places where we shall come, as in our former Journey we asked Counsel by them of God, and received an *Answer*, that our Journey should be *Prosperous*. The Souldiers hearing these things, went presently to Micah's house, and the 600 Men placing themselves at the Gate, the *five Spies* went in, and saluted Micah, and probably acquainted him with their design, and then brought out his *Priest* to their Brethren, whom He kindly saluted, and (as 'tis probable) wished them good success in their Enterprize, and discoursed with them. In the mean time the *five Spies* went back into the house, and took away the *Ephod* and *Teraphim*, and the *Images* graven and molten. The *Priest* seeing this, asked them *what they did*? They bid him hold his peace, and go along with them, and be to them a *Father* and a *Priest*. They tell him, It was much better for him to be a *Priest* to a whole Tribe than to one man. The *Priest*, notwithstanding the kindness and respect Micah had shewn him, hoping to have more advantage by these *Danites*, than He had by Him, away he goes with them, and immediately placed himself with this *Idolatrous Troop* in the midst of their Army, either for the better defence of his Person and these *Trinkets*, or else in a kind of Apish imitation of the *Israelites*, who carried the Ark in the midst of their Host. When they departed from Micah's house, they ordered that their *Wives*, * *little Ones*, and *Cattel*, and their Carriages should march before their Army. For they feared not any Enemy before them, but supposed that Micah, with all the strength he could make, would pursue after them. Micah accordingly, with what Company of his Neighbours he could get together, pursued after them, and when He came up to them, the *Danites* asked Him, *What ailed him*? and why He came after them with such a great Company? He cries out, Ye have taken away my gods, and my *Priest*, and do you now ask me, *What aileth me*? Alas! I esteem all that ye have left me as nothing, now my gods and my *Priest* are gone. The *Danites* answered, Let not thy Cry be heard among us, lest some angry Fellows of our Company run upon thee and destroy thee and thy Household. When Micah saw they were too strong for him, he turned back; and so the *Danites* carried away the *Priest* and the *Images* with them to *Laiish*. When they came thither, they easily took the City, and smote the *Inhabitants* thereof with the edge of the Sword, there being none to deliver them out of their hands. And though in taking of it, they burnt it, yet afterwards they built it again, and called it *Dan*, in honour of *Dan*, from whom they were descended. And then they set up the graven Image there which they had taken from Micah, and established this *Idolatrous Worship* of their false gods among them, and so this *Levite* (whose Name was *Jonathan*, the Son of *Gershom*) and his Posterity were *Priests* unto these *Idolatrous Danites* all the time the *Tabernacle* remained at *Shiloh*, till the Captivity of the Land; that is, till the Ark was taken and carried away by the *Philistines*, 1 Sam. 4. 10, 11. which was at the death of *El*; at which time there was a great slaughter of the *Israelites*, and no doubt many of them were carried away Captive, together with the *Ark*; and all this befel them, because of the *Idolatry* that was then practised in the Land, *Psal.* 78. 58, 59. But though this *Idol* was pulled down (as 'tis probable) in *Samuel's* time, or *Saul's*, when the *Tabernacle* was at *Nob*, [1 Sam. 21.] yet these *Idolatrous Priests* might (in secret especially) continue to do this impious Service for the *Danites* unto the times of *Jeroboam*, and then might be employed as *Priests* for his golden *Calf*, which he here erected, 1 Kings 12. 29. and so they might continue till the general Captivity of the ten Tribes.

Judg. Ch. 18. whole Chapter.

SECT. CXXX.]

THE *Israelites* tolerating this *Idolatry* of Micah and the *Danites*, and never stirring against it, this Toleracion breedeth all Iniquity, in so much that *Gibeah*, a City in Benjamin, becometh as abominable as *Sodom*, as appears by the story following. It happened in those days, when there was no Supreme Magistrate to curb and

* The bringing of their wives, little Ones, and Cattel with them, shews with what assurance of success they went up against *Laiish*.

and restrain the Disorders and evil Manners of the people, that a certain *Levite* that sojourned in Mount Ephraim had taken to himself a Concubine from *Bethlehem-Judah*. Some Concubines there were among the Hebrews: that were esteemed lawful Wives as to the right of the Bed, and their Children were accounted Legitimate, though they were not esteemed in the rank of other Wives principally and most properly so called; For they had not the honour of being accounted the Mothers of the Family, neither had they the Rule in the Family, nor their Children any Inheritance, but only Gifts or Portions. The case of Jacob's Sons by *Bilhah* and *Zilpah* was extraordinary. See *Gen.* 15. Other Concubines there were that were plain Whores or Harlots; but this *Levite's* Concubine was of the former sort, viz. a secondary Wife, for the *Levite* is called her Husband, and play'd the Whore; wheteupon a Quarrel arising between them, the left him, and went home again to her Fathers house, who was too ready to entertain her. Though it was usual for all sorts, even the *Levites* themselves at that time to take Concubines, yet the sad effects that followed hereupon shewed that God was not pleased with it; From the beginning it was not so, says our Saviour, *Matth.* 19. 8. The *Levite* follows after her, to see if he could by fair means bring her to repent and amend, and to return to him again. He being willing to be reconciled to her, rather than forsake her, if it were possible. When he came to her Fathers house, He received him, and entertained him very kindly, and he stayed with him three days: On the fourth day in the morning the breach being as it seems made up, and he ready to depart with his Wife, His Father-in-law desired him to comfort his heart with a morsel of bread, and so they sat down, and did eat and drink together, and upon his further importunity he stayed with him that night also. On the next day he entertained him again, and engaged him to stay till the Afternoon, and would have had him lodged there that night also, seeing the Sun was then declining; But he would not, but took his leave of him, and departed with his Wife and Servant. When they came over against *Jebois* or *Jerusalem* (which was now in the possession of the *Jebusites*) (b) his Man advised that they should turn into that City, and lodge there that night; but the *Levite* said, We will not turn into a City inhabited by the accursed Canaanites, strangers from God and his Laws, we will go to *Gibeah*, * not far from hence, and in our way to Mount Ephraim. It was Sun-set by the time they came thither. When they came into the Street of the City, they met with no man that had so much Humanity or Hospitality in him part of the City, coming from his work out of the Fields, and seeing the *Levite*, asked him, Whence he came? and whither he was going? He told him he dwelt in Mount Ephraim, but he meant to go first to *Shiloh* (where the *Tabernacle* then was) to perform his Service there, and then to go on in his Journey home-ward. But (says he) here is no man (for ought I perceive) has so much kindness as to receive us into his house, though we should put him to little or no charge, for we have brought from whence we came a bundle of Straw and Provender for our Asses, and we have Bread and Wine sufficient for our selves. The old man said, Peace be unto thee, let all thy wants lie upon me; that is, take no further care either for Lodging or Provision; I will take the care of all upon my self to provide all Necessaries for thee, and all that belong unto thee. Therefore turn in unto my house; which accordingly they presently did, and there he took care of their Asses, and then washing their Feet (according to the Rites of Hospitality practised in that hot Country) he entertained them, and they sat down to eat and drink with him. Now as they were making their hearts merry, certain Sons of *Belial* (following the example of their good Brethren and Predecessors of *Sodom*, Gen. 19. 4.) beset the house round, requiring the old man to bring forth the *Levite* to them, that they might abuse him by unnatural lust. The old man came out to them, and entreated them not to do so abominable a thing; He tells them, He had in his house a Daughter a Maiden, and there was also the *Levite's* Concubine, He would bring them both out to them, and they might humble them, and do what they would to them; but he desired them to spare his Guest the *Levite*, and not make him the Subject of their base Villany. But though the old man was to be commended for his desire to observe the Laws of Hospitality, yet the means he used are to be condemned as very sinful, seeing we may not

(b) For though the Children of *Judah* had taken from the *Jebusites* that part of the City which was in their side the *Levite* tribe, see *Jud.* 1. 8. yet out of this part here is no man (for ought I perceive) has so much kindness as to receive us into his house, though we should put him to little or no charge, for we have brought from whence we came a bundle of Straw and Provender for our Asses, and we have Bread and Wine sufficient for our selves. The old man said, Peace be unto thee, let all thy wants lie upon me; that is, take no further care either for Lodging or Provision; I will take the care of all upon my self to provide all Necessaries for thee, and all that belong unto thee. Therefore turn in unto my house; which accordingly they presently did, and there he took care of their Asses, and then washing their Feet (according to the Rites of Hospitality practised in that hot Country) he entertained them, and they sat down to eat and drink with him. Now as they were making their hearts merry, certain Sons of *Belial* (following the example of their good Brethren and Predecessors of *Sodom*, Gen. 19. 4.) beset the house round, requiring the old man to bring forth the *Levite* to them, that they might abuse him by unnatural lust. The old man came out to them, and entreated them not to do so abominable a thing; He tells them, He had in his house a Daughter a Maiden, and there was also the *Levite's* Concubine, He would bring them both out to them, and they might humble them, and do what they would to them; but he desired them to spare his Guest the *Levite*, and not make him the Subject of their base Villany. But though the old man was to be commended for his desire to observe the Laws of Hospitality, yet the means he used are to be condemned as very sinful, seeing we may not

not do evil that good may come thereof, Rom. 3. 8. Of the evils of punishment indeed we may chuse the *less*, that we may avoid the *greater*, but of the evils of Sin we must chuse *neither*, seeing the *least sin* is worse than the *greatest punishment*. But these *Sons of Belial* were nothing moved with what He said, therefore the *Levites*, to prevent evil to his *countess* Hophi, brought forth his *own Concubine* (c) to them, and they took her and abused her all night, until the morning, in a most inhuman and detestable manner. Thus the Providence of God rescued the old mans Daughter (who was innocent) from the *rage* and *lust* of these wicked Villains, and the storm fell on the *Levites Concubine*, who though her *Husband* had pardoned, yet God now punished. *Uncleaness* was her sin, and *uncleaness* was now the cause of her death. *Culpa libido fuit, pena libido fuit*. In the morning she came and fell down at the old mans door. The *Levite* seeing her lie all along with her hands on the Threshold, he bad her arise that they might be gone. But she not answering, He perceived she was dead. Then carrying her upon his *Ass*, he went home; and when he was come thither, he took a Knife and cut her body into *twelve pieces*, and sent to each Tribe a piece of her, that so horrible a Spectacle might incense their wrath, and stir up their spirits to take sharper Revenge on the *Authors* of so detestable a Villany, and that they might not suffer those *Pests* to live, and poison the Air with their breath, and so pull down Gods fearful Judgments on the whole Land. The *Messengers* acquainting the Tribes with the cause why the *Levite* had done this, all that heard of it cried out, *That there was never such a horrid Villany done, or seen among them, since they came out of Egypt*. * And therefore stirring up one another not to let it pass unrevenge, they said, Let us consider of it, take advice, and speak our minds, that we may take the best course we can to bring these desperate Offenders to deserved punishment.

Judg. Ch. 19. whole Chapter.

SECT. CXXXI.

Then all the Children of Israel, that is, the chief of them, viz. the Elders, Officers and Captains, from Dan to Beersheba, together with those without Jordan, met together as one man at Mizpeh, (d) (which was a place they usually held their publick Assemblies in, 1 Sam. 7. 5. Judg. 10. 15. as being in the heart of the Land,) excepting only the *Benjamites*, who (it seems) refused to come to this meeting, or to send any Messengers to them, resolving to defend the men of Gibeah against them. The *Israelites* came together to act this weighty business as in Gods presence, and to ask Counsel of Him, and to hear what He would give them in charge about it. No less than four hundred thousand men now met, who expressed their Zeal to punish this abominable Fact of the men of Gibeah. But though they were sensible of the injury done to the *Levite* and his *Concubine*, yet it seems they took no notice of the great and provoking Injury done to God, by tolerating the Idolatry of the Danites, for which we shall see that God now intends to reckon with them. This great Assembly being thus met, the *Levite* came and declared his Case to them; He shews them how barbarously the men of Gibeah had used his *Concubine*, and how they had abused her, even till they had killed her; and they thought to have done the like to him also, which rather than he would have endured, he would have lost his life. And therefore seeing they were all *Israelites* they ought to take to heart that such and so foul an Abomination was committed in Israel, and ought to revenge it accordingly. The people were so inflamed hereat, that they vowed they would not so much as go home to their own houses, till they had executed Judgment upon those that were guilty of so abominable a Villany. Then they sent Messengers to the Tribe of Benjamin, to desire them to deliver up these Sons of Belial in Gibeah to deserved punishment, who were guilty of this Crime, that so wrath might not be poured forth upon the whole Land for it; and hereby they would prevent a Civil War, and great blood-shed, which else was like to ensue. The *Benjamites* (it seems) thinking it a dishonour to them that the other Tribes should intermeddle with punishing any

(c) See Std. 9. of Ch. 3. *Sum Levita producit ut Hophi Consulat. Ita divinitus ordinatum ut scortando scortum intereat.*

* Hosea 9. 9. *They have deeply as-rapted themselves, as in the days of Gibeah.*

(d) In the Tribe of Benjamin, or in the Confines of Judah and Benjamin, and so reckoned among the Cities of both Tribes, Jer. 15. 38. & Ch. 18. 26.

any within their Territories, and being highly conceited of their own strength and ability for Martial Affairs, and presuming possibly that they were able to make good their part against all the other Tribes of Israel, they would not hearken to their Brethren, but prepared to fight it out. The *Israelites* perceiving that the *Benjamites* would not deliver the Malefactors into their hands, but were resolved rather to defend them, they vowed that if they vanquished the *Benjamites* [as they doubted not but they should] they would not give any of their Daughters in marriage to any of them that were left alive, [see Ch. 21. 1.] and likewise that they would destroy every Town throughout the whole Land of Israel, that would not send some of their people to this Assembly, nor help them in this War, Ch. 21. 5. Then they determined to cast lots who among them should go up to fight against Gibeah and who should go forth to fetch in Provisions for the Camp; For they thought that one in ten had need be set apart for this Service, and who they should be, the lot should decide. Then they went to Shiloh to inquire of the Lord by the High Priest (having on the Children of Benjamin. They did not inquire of the Lord, Whither they should go up against the *Benjamites*, or whither they should prevail;) They did not pray to God for his help, nor by Fasting and Humiliation, and true Repentance humble themselves for their manifold Sins, nor by offering up Sacrifices of atonement seek to make their peace with God; but relying on the justness of their Cause, and their great Numbers, and strength like men, presuming on the justness of their Cause, and their great Numbers, and striving for the honour of the day. They desire only to know which of the Tribes should go up first against Benjamin. They concluded that having eleven Tribes against one, and four hundred thousand fighting men on their side they must needs prevail. The Lord tells them, Judah shall go up first. The Children of Benjamin also on the other hand prepared themselves for the Encounter, and numbering their Forces, they found they were twenty six thousand fighting men, besides the Inhabitants of Gibeah, which were seven hundred chosen men; and in this their Army they had seven hundred choice men, left-handed, every one of them could sling a stone at an hairs breadth, (e) and not miss. Matters being thus ordered on both sides, the men of Israel went out to battle against Benjamin, and the *Benjamites* drew out their Forces out of Gibeah against them; and they joining battle, the *Benjamites* prevailed, and cut down to the ground, and destroyed twenty two thousand of the *Israelites* that day. The *Israelites* upon this ill success retired to Shiloh, and wept before the Lord, but it seems it was more for the shame of the defeat, and their loss of men, than for their sins. They inquire of the Lord again whether they shall go up a second time against Benjamin their Brother; but neither crave his Assistance, nor inquire of the Success; whereby they intimate that they supposed the cause of their ill Success before was because God was not pleased with their warring against their Brethren; but they think not of their sins, the true cause, and therefore God answers them accordingly. Go up (says He) against Him; as if He should have said, though Benjamin be your Brother, yet you may fight against him. So the Children of Israel encouraged themselves, and went up against the Children of Benjamin the next day. The *Benjamites* drew out again out of Gibeah, and defeated the *Israelites* a second time, and slew eighteen thousand more of them. Upon this second overthrow, the *Israelites* run to Shiloh again, and there fast, and mourn, and repent of their sins in good earnest. Now they perceived that though God liked their Cause, yet he was displeased with their persons. They saw that God did avenge his Own Cause upon them, because they would not avenge his Cause against Idolaters. Therefore they now afflict their Souls in a most solemn manner, and offer Burnt-Offerings and Peace-Offerings to make atonement for their Sins, that so they might obtain Gods favour. They now inquire again of the Lord by Phineas the High Priest, and by Urim and Thummim, whether they should go up any more against the *Benjamites*. The Lord bids them go up, for to-morrow he would deliver the *Benjamites* into their hands. The *Israelites* having this Promise from God, undoubtedly were much encouraged thereby; however they resolved not to neglect any good means to obtain the Victory, but by Policy and Military Stratagems to get all advantage they could of their Enemies. Accordingly they divided their Army into three parts, the one was laid in Ambush in the Meadows of Gibeah, ver. 33. the second was sent against

(e) An hyperbolical expression signifying they were exceedingly skilful in slinging stones, and could commonly hit a small mark.

against Gibeab with Orders that they should presently fly before the *Benjamites*, that so they might draw them far off from the City, *vers.* 30, 31. and the third (which was the main body) was to stay at *Baal-samar*, and to renew the battle when the *Benjamites* came thither, in pursuit of the *Israelites* that fled before them. Things being thus ordered, that part of the Army that was to make the first On-set upon the *Benjamites* (and then presently to fly and give back) * marched up against the City, and accordingly flying when the *Benjamites* came out against them, the *Benjamites* eagerly pursued them, and killed about thirty men, and thought they should have cut them down as they did before. But being drawn a good way off from the City, the Ambush arose (being ten thousand men) and suddenly took the City, and set it on fire, which when they had done, they put themselves between the City and the Army of the *Benjamites* to hinder their retreat. The *Benjamites* that pursued the *Israelites* little thought of this, or that evil was so near them. For on a sudden the flying *Israelites* turned head, and with the main body of the Army that stayed at *Baal-samar* renewed the battle with great Courage and Violence. The *Benjamites* looking back, saw the smoke of the City ascending, at which being much terrified, they fled before the *Israelites*, who destroyed eighteen thousand † of them in the chase, those that came out of the Cities to assist the *Israelites* hemming them in on every side, *vers.* 42. and *vers.* 44. and five thousand more of them they killed in the Highways as they found them in the pursuit scattered here and there, *vers.* 45. and two thousand more they slew at *Gidom*, *vers.* 45. and the odd hundred, * which is not expressed in particulars, was slain [as it seems] some in one place and some in another; so that of the *Benjamites* there fell that day twenty five thousand and one hundred, six hundred of them only escaping, who fled to *Rimmon*, a City built on a Rock betwixt *Gibeab* and *Bethel*, and abode there four months. The *Israelites* not satisfied with the slaughter of the men of *Gibeab*, and the *Benjamites* that came to fight in their Defence, they fell upon all other Cities in that Tribe, because they had sent Aids, and had assisted their Brethren in this War, and in their Rage slew Men, Woman, and Child, and even the very Beasts, and setting fire on their Cities, spared no living thing that came in their way, being transported with Fury that the *Benjamites* had undertaken the Defence of so horrible a Villany, and that they had slain no less than forty thousand of the *Israelites* in this War. Thus when the Lord had made use of *Benjamin* to execute his Justice upon *Israel* for not punishing Idolatry, and for their other sins; He then uses *Israel* to punish *Benjamin* for not delivering the men of *Gibeab* up to justice.

Judg. 20. whole Chapter.

SECT. CXXXII.

THE *Israelites* having thus destroyed all the Men, Women, and Children of *Benjamin*, excepting only those six hundred that fled to *Rimmon*, they now began to consider into what a Strait they had brought themselves. For having slain all the Women of *Benjamin*, and having made a Vow that none of them should give their Daughters in marriage to the Men of that Tribe, either those six hundred men must take themselves Wives from the Heathens, which was unlawful, (and the holy Seed would be thereby polluted) or else a Tribe must perish from *Israel* (and so their Body Politick, which God had formed, would be dissolved), or themselves must break an Oath which they had solemnly taken in the presence of God. Being exceedingly perplexed about this matter, they thereupon went with their whole Army to the House of God in *Shiloh*, there to bewail their Case, and to inquire of the Lord what they should do in these Difficulties. They rose therefore early the next morning and built there an Altar, and offered thereon Burnt-Offerings and Peace-Offerings, because the Altar in the Tabernacle was not sufficient for the Offering up such a vast multitude of Sacrifices as were now brought in by the people after they had prevailed against the *Benjamites* (see a like thing done 1 Kings 8. 64. and the rearing Altars upon such extraordinary Occasions was not unlawful, see *Exod.* 20. 24.)

Then

Chap. 4. the Old Testament Methodiz'd.

Then they began to consider what City or Town in all their Tribes had sent none to help them against the *Benjamites*; For there had been a solemn Oath sworn by them all at *Mizpeh*, before they engag'd in this War (and it was taken with a severe Excommunication against any that should break it) that whatsoever City or Town did not come in to help and assist them in this Quarrel, should be destroyed. Upon inquiry they found that *Jabesh-Gilead*, on the other side *Jordan*, had sent none to their assistance. Hereupon they sent twelve thousand valiant men to destroy that City, giving them order that they should destroy all the Men and all the Women thereof that had known man, but the Virgins that were marriageable they should spare, not doubting but of those there would be enough found to make Wives for the six hundred *Benjamites*. But it seems there were were only four hundred such found in that City. So that there being not Wives enough for them, the *Israelites* much blamed themselves that they had in their rage destroyed all the *Benjamite*-Women, see *vers.* 22. These four hundred Virgins being brought to *Shiloh*, the *Israelites* sent a kind Message to the *Benjamites* at *Rimmon* to come to them, who accordingly coming, they gave to four hundred of them these four hundred Virgins to make them Wives, wherein they conceived that they broke not their Oath, because they were not their own Daughters. But these being not enough for the remaining *Benjamites*, the *Israelites* much repented their dealing with *Benjamin*, both that they had in the heat of War slain their Brethren with so great a slaughter, and more especially because they had killed the Women, and knew not how, in regard of their Oath, to furnish those that remain'd of them with Wives. This made them bewail, that the Lord, for their sins, had made such a Breach among them. They fell therefore into consideration what they should do for these two hundred *Benjamites* that yet wanted Wives. They said, Those that were escap'd of *Benjamin* must keep the whole Inheritance that was allotted to them; no part of it might be given to any other Tribe, and their portion being so large, and they that were to inherit it so few in number, they ought to be provided of Wives, that the Tribe might continue in being, and that they might people their Inheritance the sooner. They pitch therefore at last upon this way to supply the two hundred remaining *Benjamites* with Wives. It seems it was a Custom at the Feast of Tabernacles for the young Virgins of *Shiloh* to dance among themselves at a place nigh the Town. They advise that these two hundred *Benjamites* should come at that time and hide themselves in the Vineyards thereabouts, and so when the Daughters of *Shiloh* came forth to dance, then they should suddenly rise up and catch every man one of them, and so carry them away. 'Tis strange they should satisfy their Consciences with such a shift as this. For what difference was there between giving their own Daughters to the *Benjamites*, and appointing them (with their consent) to go and take them themselves by force? 'Tis strange they could satisfy their Consciences to permit the *Benjamites* in a way of Rape (without the particular consent either of Parties or Parents) thus to provide themselves Wives. But it was a rash and unlawful Oath they had taken, and therefore could not bind them to that which was evil. How much better had it been to have acknowledged their sin in making this rash Oath, and to have repented of it, and so to have taken the liberty which God gave them to free themselves from it. But men are naturally more inclined to stop the mouth of Conscience with some device of their own, than to see their own folly, or judge themselves for their former Error. However one thing is remarkable in the *Israelites*, that they permitted not these *Benjamites* to take any more than every one one Virgin to wife. Which shews that though Polygamy was practised by some among them, yet it was not publicly approved in those times. And yet there was more than ordinary cause to have allowed it now to these *Benjamites*, to increase and multiply their Tribe (reduced to so small a number) and to replenish their Inheritances which were otherwise like to lie wast and destitute of Inhabitants.

Things being thus contriv'd, the Elders of *Israel* acquaint the *Benjamites* with this their Project, and to encourage them in it, they tell them, That if the Parents or Brethren of any of the young Virgins whom they should seize, came to them to complain thereof, they would say to them, Be favourable to these *Benjamites* for our sakes, that you may free us from that Guilt which otherwise will lie upon us. For we have brought this necessity upon them, by destroying their women, and not reserving a

R sufficient

* See a like Stragem in the taking of *Asi*, *Josh.* 8.

† *V.* 15. The Children of *Benjamin* were twenty six thousand and seven hundred. Of these the *Israelites* slew when they prevailed against them twenty five thousand and one hundred, *v.* 35. six hundred of them only saved themselves in *Rimmon*. It seems therefore that the other thousand was slain in the two first battles where, in the *Benjamites* overcame the *Israelites*, for 'tis not like they could conquer them in two battles without some loss.

* *V.* 46. Here the greater or round number is only expressed, and not the odd 100.

sufficient number for them; and besides, 'tis no breach of your Oath to permit it to be; For you did not give your Daughters to these Benjamites, but they themselves took them by force. The Benjamites readily agreed hereunto, and accordingly took them Wives answerable to their number of the Virgins that danced at Shiloh, and so returned unto their Inheritance, and repaired their Cities and dwelt in them. Indeed these seem to be strange kind of Matches. For what ground could the men have to believe that they should love their Wives, it not being permitted them to chuse the fittest whom they liked, but being necessitated to catch the first they could lay their hands on? Or what ground could they have to believe that they should be beloved by their Wives whom they took by storm and force, and not by a fair Treaty? And the case was much the same on the Womens part. But what ever conditioned Husbands these new Brides met with, yet they had one thing to comfort them, viz. they were all married to rich and great landed-men, seeing the fair, large, and fruitful Inheritance of the Tribe of Benjamin was to be shar'd among six hundred of them, as the sole Survivors, and absolute Heirs of the whole Country.

Ch. 21. whole Chapter.

SECT. CXXXIII.

BY these preceding Disorders we may see how corrupt this new Generation was. For they turned quickly out of the way their Fathers had walked in, and forsook the Lord, and served Baal and Ashtaroth. (f) They ceased not from their own doings, nor from their stubborn way. They went a whoring after other gods, basely and unlawfully joyning themselves to Idols, though they had formerly entered into Covenant with God, and therefore should have kept themselves wholly to Him, as a chaste Wife to her own Husband. And the anger of the Lord was hot against them, and he delivered them into the hands of Spoilers that spoiled them of their goods, and he sold them into the hands of their Enemies round about, see Psal. 44. 12. And his Hand was sore against them (as he had threatened it should be upon such Provocations, Levit. 26. Deut. 28.) and they were greatly distressed. In these their Distresses they cried unto Him, and humbled themselves before Him; and upon their altering their course, and returning unto Him by Repentance, He also altered his course of proceeding against them, and shewed them Mercy. And this was the course they usually held with God, and God with them throughout this whole Book. In the time of their Distresses God sometimes raised them up Judges to avenge them of their Enemies, and to govern them according to his Law, endowing them with the Gifts of his Spirit, and fitting them for those great Employments. And though for a time they hearkened to their Judges, yet they soon returned to their former evil ways, and relapsed to Idolatry. God being highly provoked by their breach of Covenant with Him, would not drive out the Nations out of the Land which Joshua left when he died, but suffered them to continue there to prove Israel by them; that is, to try whether they would be drawn away by their Idolatries or no, and suffering these Canaanites greatly to Vex and Oppress them; He thereby proved them whether by these Afflictions they would be brought to repent and turn unto Him. And further He left these Nations in the Land, that the present Generation might be made careful to train up their Children in War and Martial Discipline, that so they might be the better able in due time to perform what God commanded them, in driving out the Canaanites out of the Land. Now the Canaanites that were left in the Land, and not cast out, were these, viz. five Lords of the Philistines, viz. the Lords of Ashdod, Gaza, Askelon, Gath, and Ekron; and the Canaanites, Sidonians, and Hivites that dwelt about Libanus, and from Mount Baal-hermon on the East of Libanus, to the entering in of Hamath, a City in the North of Canaan, afterwards call'd Antiochia. The Children of Israel dwelling thus among the Canaanites, grew extremely corrupt, so that they served their gods and the Idols which they set up, and worshipped in Groves, and made interchangeable Marriages with them. Upon which great Provocations the Lord gave them up into the hands of Chusban-rishathaim King of Mesopotamia.

(f) Baalim was the common name of the Heathenish gods, and Ashtaroth of their Goddesses, see 1 King. 11. 5.

tania. 'Tis like he first brake in upon the Tribes that lay on the other side of Jordan, and then incroached upon those within Jordan by degrees. And this was their first (g) First Servitude (g) which continued eight years. Then returning unto the Lord, and crying unto Him for Meesy and Forgiveness, He was pleased to raise up for them a Saviour and Deliverer; namely, Othniel the Son of Kenaz, Caleb's Nephew, and Son Othniel first in law, see Ch. 1. 12. so that, to the great Honour of the Children of Judah, the first Judge after Joshua was of their Tribe. Thus that Prophecy was made good, Gen. 49. 8. Judah, thou art He whom thy Brethren shall praise, thy Hand shall be in the Neck of thine Enemies; thy Fathers Children shall bow down before thee. Othniel being thus raised up by God to this high Office, The Spirit of the Lord came upon him; that is, he was furnished with those Gifts and Graces that were requisite to make him a wise and valiant General in War, and a prudent Governour in Peace; and the Lord gave Cushan into his hands, so that he prevailed against him, and delivered the Israelites out of their Bondage under Him. And so the Land had rest forty years; Not as if there were forty years of Peace in the Land uninterrupted from this time, but the Land had Rest till forty years were expired from the first Rest wherein it was settled by Joshua before his death. And then Othniel died.

Judg. 2. from 11. to the end.
Ch. 3. from 1. to 12.

SECT. CXXXIV.

AFTER the death of Othniel the Israelites again did evil in the sight of the Lord, and He stirred up Eglon, King of Moab, and gave him Courage and Resolution to go against Israel, and he joyning with the Ammonites and Amalekites overthrew them, and took Jericho; that is, possessed himself of the Lands and Territories thereabout, where the City of Jericho once stood, and possibly built some great Fortrefs there, that he might have the Command of the Fords of Jordan, that being the passage over to his own Country. And this second Oppression continued eighteen years. The Israelites then crying unto the Lord for help, he raised up for them Ehud, Son of Gera, of the Tribe of Benjamin (which was but a little before almost wholly destroyed) a man left-handed. By Him the Children of Israel sent a Present to Eglon; which Opportunity he readily embraced, having a design to kill Him; And being stirred up as 'tis probable by the Spirit of God to do it, He accordingly provided himself of a Dagger fit for the purpose; Then going with the Present to Eglon, and humbly presenting it to Him, He with those that brought it take their leave and depart. When they were come as far back as the Quarries by Gilgal, He himself returns again to the King (who was in his Summer-Parlour) and addressing himself to him, tells him, He had a secret Message to him. The King bids him forbear delivering his Message till his Servants and Attendants were gone out of the Room. They being gone, Ehud tells him, He had a Message from God to him. Eglon hearing this, rose up, (as if he would give some respect to such a Message) Ehud then drawing out his Dagger, thrust it into his Belly, and gave him such a deadly blow, that he left him (who had so long oppressed the people of God) wallowing in his own blood and dung. Then shutting the door after him, and locking it (having as 'tis probable a Spring-lock) he quietly, and with a composed Countenance passed away. The Servants finding the door shut and locked, they concluded that the King covered his feet in his Summer-Chamber; that is, that He had laid himself down to sleep, because when they did so, they used to cast some covering over their feet; as it is said of Ruth, when she went to lie down by Boaz, as he lay sleeping at the end of his heap of Corn, Ruth 3. 7. That she uncovered his feet, and laid her self down. So when Saul went in to cover his feet, that is, to lie down and sleep there for a while, else how could David cut off the Skirt of his Garment, and not be perceived, if he had not been asleep? The Servants having staid a great while, and finding the King did not open the door, they began to be alarmed they had staid so long, and not looked

Second Oppression under Eglon eighteen years.
Ehud (second Judge).

R r 2 after

after their Master sooner, fearing that some evil had befallen him. Then taking a Key (it being usual in Kings Houses for the Servants to have Keys to their Masters doors) and opening the door, they found their Lord dead. Ebed thus escaping, He came to Mount Ephraim, and there blew a Trumpet, and gathering the Children of Israel together, He tells them what he had done, and that the Lord had delivered the Moabites into their hands. Then bidding them follow him, he went down with them, and took the Fords of Jordan, that neither the Moabites now in Canaan might escape to their own Country, nor those in the Land of Moab pass over Jordan to aid their Brethren in Canaan. Then he fell with his Forces upon the Moabites, and the Israelites slew ten thousand of them at that time, even lusty and stout men. So Moab was subdued that day under the hand of Israel, and the Land had rest fourscore years, to wit, after the former rest, and Deliverance procured to them by Othniel.

In the time of those 80 years, the Philistines making some Inroads into the Lands of the Israelites, Shamgar the Son of Anath (who seems to be some Country-man or Farmer of Note) did on a sudden raise the Country thereabouts, and they (h) with their Ox-goads set upon the Philistines, and slew 600 of them. So that He was a Deliverer though not a Judge.

Judg. Ch. 3. from 12. to the end.

SECT. CXXXV.

(h) Some think that this Victory of Shamgar's was miraculous, and that he himself slew 600, as Sampson slew a Troupe of them with the Jaw-bone of an Ass, Ch. 15. 15, 16.

The Book of Ruth.

Here the History * of Ruth (according to the judgment of learned men) falls in, which serves mainly to declare how Ruth being married to Boaz (Son to Salmon, a Prince of the Tribe of Judah, who married Rahab that entertained the Spies at Jericho), bore unto him Obed, who was the Grandfather of David, of whom, according to the Flesh, Christ came, Matth. 1. 5. As also to shew that Christ deriving his Humanity from the Gentiles as well as the Jews (Ruth being a Moabitess) Salvation by Christ belongs not only to the Jews, but to the Gentiles also.

The History of Ruth is in brief this; God at this time (it seems) for the sins of the people of Israel had sent a Famine among them. Upon this Elimelech of Bethlem-Judah (or Bethlem-Ephrata, so called to distinguish it from another Bethlem in Zebulun, Josh. 19. 15.) with his wife Naomi, and his two Sons Mahlon and Chilion went over into the Land of Moab to Sojourn there during the Famine. Here Elimelech dies, and after his decease his two Sons married to two Daughters of Moab, (i) whose Names were Orpah and Ruth, and having lived there with them about ten years, both these young men died without Children. Thus Naomi lost both her Husband, and her two Sons in this Country; She hearing at last that the Lord had visited his people in mercy, and sent them plenty again, she resolves to return to her own Country. It seems both her Daughters-in-law did intend at first to have gone with her into the Land of Judah, and did both of them accompany her part of the way thither. But she advised them both to return to their own Mothers, for 'twas pity they should leave them, and go with a Mother-in-law into a strange Country. Therefore she said to them, Return back, and the Lord deal kindly with you, as you have dealt with your Husbands (my Sons) that are now dead, and as ye have dealt with me.

My prayer to the Lord is, that He would please to provide you good Husbands, with whom ye may live comfortably, and who may be able to defend you from Injuries, and provide things necessary for you, that so your Husbands houses may be places of rest and true content unto you. Then she kissed them to take her farewell of them, but they lifted up their Voice and wept, and said, They would not leave her, but would go along with her to her people. Naomi pressed them again to return. Alas! (says she) there are no more Sons in my Womb that according to the Law [Deut. 25. 5, 6] might make you Husbands. There is no expectation of any such thing from me, who am old. Besides if it should be supposed that I should be married to an Husband this night, and should have Sons by him, surely you would not stay for them, till they were of age fit to make you Husbands. Therefore return to your

your own Friends; For though the Hand of God is gone out against me, and is heavy upon me, and He hath brought me low; yet it grieves me not so much for my self as for you, that I am not able to yield you any comfort or support at all. Then they lift up their Voice and wept again, being much affected with these tender Speeches of Hers to them. However Orpah (thinking it best for her to return) kissed her Mother-in-law, and took a final Farewell of her, but Ruth clave to her, and told Her, She would not forsake her. Naomi told her, She saw her Sister was gone back to her people, and the Country where the (k) gods of the Moabites were worshipped; Go thou therefore (says she) after her. (l) Ruth desired her not to press her to leave her, For (says she) whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest I will die, and where thou art buried there will I be buried also. The Lord do so to me, (m) and more also, if ought but death part thee and me. Naomi perceiving her steadfastness, left off pressing her further, and to they went on till they came to Bethlem. When they came thither, the Inhabitants of that Town were amazed to see her, who had lived in so good fashion among them, and went out with her Husband and two Sons, to return now in so poor a Condition with only a young Widow hanging on her. And they ask'd with some admiration, Is this Naomi? She answered, Call me not Naomi (which signifies Pleasant) but Mara (which signifies Bitter) for the Lord hath brought many bitter Sorrows and Afflictions upon me. I went out full, but the Lord hath brought me home empty. The Lord hath testified his Displeasure against me, and convinc'd me of my Sins, by laying these sharp Afflictions on me, Ruth 1.

'Twas about the beginning of Barley-Harvest, in the Month Nisan (answering to part of our March, and part of our April) when they came to Bethlem, and there lived (as it seems) in a very poor Condition. Ruth told her Mother-in-law, She had a mind to go out and Glean, if she could find a mans Field, who would so much favour her as to give her leave. And herein she expressed her humility and modesty, that she would not make use of the liberty allowed by the Law, [Levit. 19. 9.] without the leave and consent of the Owner. Her Mother bids her go. She accordingly went, and it happen'd that she lighted upon a Field that belonged to Boaz, a rich Kinsman of Elimelech's, and making suit to the Overseer of the Reapers that she might have leave to glean after them; she obtained her desire. Boaz, coming to see his Reapers, said to them, The Lord bless and prosper you and your labour; They answered, The Lord multiply his blessings on thee. Boaz ask'd his Bailiff, Who that Damsel was who was there gleaning? He told him, She was the Moabitess, that came back with Naomi out of Moab, to whom he had given leave to glean, and she had followed her gleaning hard from morning to that time, only now in the heat of the day she had rested her self in the House or Hovel, where the Reapers did eat their meat. Boaz hereupon spake kindly to her, and bad her not go to any other Field but His to glean in, and to abide fast by his Maidens, that follow'd the Reapers, and gathered up the Corn. He tells her, He had charged his men that they should not hinder her, nor do her any wrong. And (says he) when thou art athirst, go and drink of the Vessels of water that my Servants have brought for themselves. Ruth hereupon bowed her self, and fell on her face to the ground before him, and said, What an extraordinary thing is this, that I being a Stranger should find so much favour from thee? Boaz told her, He understood how faithful and affectionate she had been to her Mother-in-law, and how piously she had demeaned her self towards her in her old age, and how she had left her Father and Mother, and the Land of her Nativity, to come to a people whom she knew not. Now therefore (says he) the Lord Remunerate thy work and labour of Love, and let the God of Israel bountifully Reward thee (of his free Grace) under whose Wings thou art come to trust, and to commit thy self to his Providence and Care, having left thy own Country, and joynd thy self to the Church and people of God. She Replies, Though I be unworthy of thy kindness thou hast already shewed me, yet seeing thou art pleased of thy mere goodness to vouchsafe it to me, I pray thee continue thy favour still to me, though I be meaner than one of thy Hand-Maids. Boaz bids her at meal-times to come to that Tent or Hovel where his Reapers did eat, and to partake of their Food and Provisions, and to dip her morsel in the Sauce made with Vingar, wherewith (in those hot Countries) they were much refreshed. Or possibly he intends she should freely eat

Quia non Religionis, sed humanitatis causa, ut ad sustinendum foras, (k) Possibly Orpah after her Husbands death had fallen back to the Idolatry of the Moabites.

(l) P. 15. Tentative diffidence.

(m) A form of an Oath, which not only the Jews, but other Nations used, by which they prayed God to send some great evil upon them, if they did not speak truly, see 1 King. 19. 2.

& 20. 10. But they were naturally afraid to mention the evil they wished to them-

selves or others, nor daring to use such desperate imprecations as the prodigious wretches of our Age do.

of the morsels of meat that were provided, and dip them in Vinegar, as others did. She accordingly came, and fate by the Reapers, but did not boldly thrust her self in among them, but fate down somewhere besides them to receive what they would give her. Boaz perceiving her modesty reached her parched Corn; that is, new Corn dried over the fire, an usual Food in those Countries, [see 1 Sam. 17. 17. 1 Sam. 25. 18. 2 Sam. 17. 28.] and she did eat, and satisfied her hunger, and what she left she carried to her poor Mother, ver. 18. Boaz then commanded his Servants, that they should permit her to glean even among the Sheaves, and not rebuke her for it; yea to let fall some handfuls on purpose for her. So she gleaned unto the Evening, and then beat out her Gleanings, which came to about an Ephah or three pecks of our Measure, see Exod. 16. 36. which (with her reserved Provisions before-mentioned) she brought to her Mother, and told her in whose Field she had gleaned, and what great kindness she had met with from Boaz, and how he had her follow his Reapers and his Maidens, (that gathered up the Corn) and to glean no where else but in his Field. Naomi hearing this, said, Blessed be Boaz of the Lord, who hath not left off his kindness to the living, nor to the dead, [see 2 Sam. 9. 7.] He seems to remember my Husband, and thine, (to whom he was near of Kin *) and for their sakes to do us good. And seeing he has courteously invited thee to glean in his Fields, and to go no where else; I advise thee that thou go out with his Maidens, and only follow them, lest if they should see or meet thee in another mans Field, and tell it to their Master, He should take it ill from thee, and look upon it as a slighting of his kindness. So Ruth continued gleaning in Boaz's Fields to the end of Harvest.

Ruth Ch. 2. whole Chapter.

* The next Kinman had Right by the Law to redeem any Houſe or Land, which should be sold by those of his Kindred, if they were not able to redeem it themselves, see Levit. 25. 25. And so also to marry the widow of him that should die without Children, that so he might raise up Seed to his Brother, Deut. 25. 5. And thus she gives Ruth an hint of what she afterwards more fully imparted to her, viz. how Boaz was by the Law of God to marry her, that he might raise up Seed to her deceased Husband.

(n) Their Threshing-floors in those times, wherein they winnowed their Corn, and where probably they kept this their Feast (which, as it seems, was at the end of the year, when the corn was usually in the open Fields, and the chief time of winnowing in those hot Countries was towards the Evening, when the Wind begins to arise; and it seems Boaz did use at that time to lodge in the Threshing floor. *Moris tunc fuit ut Patres-familias etiam divites magnis negotiis rusticant in arvis etiam ipsi quietem caperent.*

*ut superari poterit illud, Ovid. Fast. 1.
Non pudor in stipula placidam cepisse quietem,
Nec solum capiti supposuisse juco.*

(o) The way the took in regard of some circumstances seems unwarrantable, and favoured much of womanish weakness. 1. It had an appearance of scandal, and therefore Boaz was loth to have it known, ver. 14. 2. It might have been an occasion of sin. It seems an immodest thing in Ruth to cast her self down at a mans feet in the night, and to uncover his feet. 3. It might have been a means of alienating Boaz's affection from her, and might have given him suspicion that she was not so modest and chaste, as she seemed to be, had not God, by his secret Providence, turned it all to good.

Law, and when Boaz was gone to take his rest at the end of the heap of Corn, he came softly and uncovered his Feet, and laid her down by him. At midnight Boaz awakes, and being much surpris'd to find that a Woman lay at his Feet, He asks, Who she was. She answers, I am Ruth thy Hand-Maid; Spread, I pray thee, thy Skirt (p) over me; that is, accept me for thy Wife, and perform to me what so near a Kinman, as thou art, ought to do, viz. to marry me, and so to raise up Seed to my deceased Husband. Boaz said, Blessed be thou of the Lord, my Daughter, for thou hast shewed more kindness in the latter end, than in the beginning; as if he should have said, Thou shew'dst much kindness to thy Husband whilst he lived, and since his death in leaving thy Country, and coming along with his Mother hither; yet thy present Act of chaste love exceedeth all the rest, and in thy preferring me, an old man, before young men, who are more suitable to thy age, and that out of love to thy deceased Husband, to revive his Name among the people of God. Therefore, fear not, I will do what lies in me to satisfy thy desire, according to God's Law, in procuring for thee such an Husband as it requireth; For this whole Town speaks thee to be a virtuous Woman. And I must tell thee, though I be near of Kin to thee, yet there is one nearer than my self, who ought to be preferred before me, and to marry thee, and to redeem the Land thy Mother will sell. Therefore in the morning I will inquire whether he will perform that part of a Kinman to thee, and if not, then will I do it my self. Lie down therefore and take thy rest until the morning, and then thou shalt know further concerning this matter. But let it not be known that thou camest hither, and layest at my Feet. For next to the keeping of a good Conscience, we must be careful to keep and preserve a good Name. Ruth accordingly repose her self there till towards the morning, and then rising to go away, Boaz bids her stay a little, and bring her Apron, and according to the honest plain bounty of those Times he gave her fix Measures of Barley, as a Token of his love, and for a present supply of Hers and her Mothers wants. Ruth coming to her Mother-in-law so very early in the morning, she hardly knew her at first, and therefore asked who she was? Ruth relates to her all that had happened. Then Naomi bad her rest satisfied with what was already done, and quietly expect what issue God would give unto it, and to stay within, that she might be in a readiness, if Boaz should send for her. For she believed He would not be quiet till he had brought this business to some issue.

Ruth Ch. 3. whole Chapter.

Boaz the next morning went to the Gate of the City, and there sitting down, he waited for his Kinmans passing by [who was nearest of Kin to Ruths Husband, and was like to go forth that way into the Field about his occasions,] as also that he might meet with such Elders of the City (as did usually sit in that place of Judicature) and were fit to be called together for the hearing and determining that great and weighty business which he had in hand; of which number He called together ten. And immediately, as he expected, this Kinman came by, to whom he applied himself, and told him, That the Widow Naomi, who was lately returned out of Moab, had a piece of Land made over to her for a Joynture or Dowry by her Husband Elimelech, which she was to enjoy for term of life, and then it was to descend to Mahlon her eldest Son, but he was now dead. He tells him, This Joynture Naomi (being poor) intended now to sell, to maintain her self and her Daughter-in-law. He acquaints him that the right of Redeeming it belonged to him as next Kinman to Elimelech; but if he refused to redeem it, then it belonged to himself, as next of Kin after him to Elimelech. The Kinman hearing this, said, He would buy it of Naomi. Boaz told him, If he would buy it of Naomi, he must buy it of Ruth (the Widow of Mahlon, the Son of Elimelech, who had also a Right in it,) and so coming in as next Kinman to buy her Husbands Land, he was bound as next Kinman also to marry her, that he might raise up Seed to her deceased Husband, and so continue his Name to his Inheritance. For as Naomi had enjoyed this parcel of Land as Elimelechs Widow, so it seems it was ordered that Ruth should enjoy it after her, as Mahlons Widow; and he that would Challenge from Ruth the Privilege of next Kinman in the purchase of her Land, was also to perform the duty of the next Kinman.

(p) A proverbial Speech, signifying the taking of One into Protection.

Kinsman to her in marrying of Her. The Kinsman bearing this, and perceiving whither it tended, told Boaz, He could not buy this Land clogged with such a Condition. If he should, he might thereby mar his own Inheritance. For his marrying with Ruth (a poor Widow) would be a great hindrance to his Estate, which might be much advanced by a rich Wife; and besides if he should marry her, and have but one Son by her, that Son of his would be called by the Name of Mahlon (Ruth's former Husband) and he should want an Heir (begotten by himself) to bear his own Name, which was Onans fear, Gen. 38. 9. Therefore he freely renounced his Right which he had as next Kinsman unto Boaz, and in token thereof, as the manner was in all other Alienations, he plucked off his own shoe, (q) and gave it to Boaz, thereby signifying that he willingly resigned his Right unto him.

(q) When the Widow complained to the Elders, and the next Kinsman notwithstanding refused to marry her, in that case the woman was to put off his shoe, and spit in his face, Deut. 25. 9. But here there was no such thing done, but the man pulled off his own shoe and gave it to Boaz: The ground of which Custom was this, the shoe signified the Right that a man had to go and walk at pleasure upon any parcel of Land as his proper Demains; for possessio est quasi pedum positio. And the pulling off his shoe, and giving it to his Neighbour, intimated that he did forgo his own Right, and resigned it to his Neighbour, and gave him power to go upon the ground as his own, see Psal. 60. 8.

Boaz (as it seems) hereupon bought of Naomi the Land before-mentioned, and called the Elders there present to be Witnesses thereof, and as a Consequent thereof he tells them, He had purchased Ruth to himself for a Wife (the Widow of Mahlon) to raise up the Name of the dead upon his Inheritance, that it may not be cut off from among his Brethren, and from the Gate of his Place; that is, from among the Inhabitants of Bethlehem, who daily go in and out at the Gates of the City, and upon all civil Occasions resort thither, as to their place of Judicature. Hereupon the Elders, and all the people there present, declared that they were all Witnesses to these Transactions. And so they wished Boaz all happiness with Ruth, whom he intended to take for his Wife, praying unto the Lord that the might be to him, what Rachel * and Leah (which two did build the House of Israel) were to Jacob, viz. that the might be very loving and comfortable to him, and might bear him many Children as they did, that thereby the Israel, or Church of God, might be increased. Then speaking to Him, they said, As for thy self, we heartily with thou mayest do worthily in Ephraim, and be famous in Bethlehem. We heartily with thy House may be like the House of Pharez; † that is, as Pharez (of whose Stock thou art) was blessed in his Posterity (though his Mother was a Stranger, and not of the Stock of Israel,) so that his Children, and Childrens Children have been most honourable in the Tribe of Judah; so we with that thou maist be blessed in thy Children begotten of this poor Stranger, and that they may still uphold the Honour of that House. So Boaz took Ruth to wife, and God gave her to conceive, and the bare him a Son. Upon this the Women congratulated Naomi, saying, Blessed be the Lord who hath not left thee this day without a Kinsman, a pious Kinsman indeed who hath raised up Seed to his Kinsman thy Son deceased, and let his Name be famous in Israel for it. He will comfort and revive thee, and restore thee (as it were) to a new life; He will be a Nourisher of thy old age, and make thee as it were young again; For Ruth thy beloved Daughter-in-law [who is better to thee than seven Sons] hath now born him * a Son, which must needs be matter of great joy to him. Then Naomi took the Child, and laid him in her Bosom, and became a dry-Nurse to him. And the Women, her Neighbours, said, There is a Son born to Naomi, because this Son of Ruth was to raise up the Name of her deceased Husband [Mahlon the Son of Naomi] and to be accounted his Son rather than the Son of Boaz. However they gave their advice that his Name should be called Obed, importing that they hoped he would be very serviceable to his Mother and Grand-Mother. Indeed every where in the Genealogies Obed is reckoned the Son of Boaz, but that is because there it is fit the line should be drawn according to the natural Descent, that we may truly know the Ancestors of whom Christ came, without any respect to this legal Ordination. This Obed was the Father of Jesse, who was the Father of David. The principal end of setting down this Genealogy †

* Here Rachel is named before Leah, because she was Jacob's true and lawful wife, Leah was fraudulently put upon him. † See Sect. 35. of Chap. 3.

* Psal. 134. potius vult pepercit sibi. vincti. Pronomen est affixum saepe positum. Et exponendum est per dativum separatum. Capel.

† By the Genealogy of David set down in the end of this Book, 'tis manifest it was written after David's time, unless that were added to the Book in succeeding times by some other Author.

here,

here, seems to be to shew the truth of Jacob's Prophecy concerning Christ's coming of the Tribe of Judah; and therefore it begins with Pharez Christ's Son, and so descendeth to David, of whose Stock it was also known that the Messiah was to come.

Ruth Ch. 4. whole Chapter.

SECT. CXXXVI.

WE return now to the History of the Judge. When Ehad was dead, the Children of Israel did evil again in the sight of the Lord. Under none of the Judges did they enjoy so long a peace as in the days of Ehad, as we may see Ch. 3. 30. viz. 80 years. And now we shall shew how ill they requited the Lord for so great a Mercy. As standing waters are wont to putrify, so they were corrupted by their long Peace, and by degrees fell off from God unto Idolatry, as they formerly had done. Upon this God gave them up into the hands of Jabin King of Canaan, (that is, of those Canaanites that dwell in the Northern parts) Successor to that Jabin slain by Josna, whose chief City Hazor he burnt; Josh. 11. 1, 10, 11, 12. yet this Son or Successor of his (it seems) re-inforcing himself, recovered from the Israelites that part of Land and Territory that lay about Hazor, and repairing the City, reigned there as his Predecessor had done. And now at last, not contented with his own Kingdom, he made War against the Israelites in general, and brought them into Subjection to him, and cruelly oppressed them, in Revenge (no doubt) of what Josna had formerly done against that Kingdom and City. The Text says, He mightily oppressed them, ver. 3. which Expression is no where used concerning any other Bondage the Children of Israel were under; and he oppressed them a long while, viz. twenty years, and this Oppression must needs be the more grievous to them, because they were brought under the Canaanites, that accursed Nation whom God promised to cast out before them, and would have done it had not they, by their grievous Sins, prevented their own Mercies. And observable it is, that whereas their first Bondage under Cushan-rishathaim, King of Mesopotamia, continued but seven years, the next under Eglon continued eighteen years, and this under Jabin continued twenty years. Thus we see when lighter Corrections did no good, the next were sorer, and of longer continuance; and because they abused God's Mercy, and readiness to withdraw his Hand when they cried unto him, therefore he continued the next Judgments longer upon them. But to go on. The Captain of Jabin's Host was Sisera, who dwelt in Harosheth of the Gennesar [in the lot of Naphtali] whither many of the Canaanites, in the time of Israel's prevailing, fled as unto a place of Strength, and there fortified themselves. Jabin had a great Army, and 900 Chariots of Iron, and continuing to oppress Israel very sorely, they cried unto the Lord, and humbled themselves, and He was at length pleased to hear their Cry, and send them a Deliverer. It seems at this time * Deborah a Prophetess judged Israel, not Governing chiefly and properly as a Judge (whose Office was to hear and determine Causes, and in those times especially to make War them against their Enemies,) but as a Prophetess, counselling and directing the people that came to her in hard and difficult Cases, and revealing to them the Will of God by the Spirit of Prophecy, which God had given her. 'Tis like the Tyrant Jabin would not have suffered any man to have been Judge or Governor among them, but of Deborah a Woman, possibly he took no notice of her. Deborah (as it seems) used to give forth her Directions and Counsel sitting under a Palm-Tree that was between Rama and Bebel in Mount Ephraim. Deborah now, by the special Direction from God, sends for Barak Son of Abinam, who dwelt at Kedesh-Naphtali, and imports to him what God had revealed to her either by the secret Inspiration of his Spirit, or perhaps by the Ministry of an Angel. † She tells him, God had commanded him to go and draw together to Mount Tabor an Army of the Israelites, and to

Third Oppression under Jabin twenty years.

Deborah the third Judge. * Namely, whilst Jabin oppressed them, so that those 20 years or within those 40 years of Deborah's, ver. 31. Populus judicabit, sine Principatu tam. Jus populi dixit, litibus composuit, sed ab ipso iudicio, sine potestate judicari. Quia Prophetissa & mulier prudens erat, sicut populus ad eam contriverfias suas adduxit. Judices ordinarios [et probabile est] Tyrannus Sablin & medio sustulerat.

† That some Angel did appear to her either before or after the battle fought with Sisera, may appear from Ch. 5. 26.

ST

cake

take ten thousand of the Children of Naphthali, and of the Children of Zebulun (because they were nearest at hand) and those of Naphthali were likely to be forwarder in this Work, because Barak was of that Tribe, and they also were most oppressed by Jabin and Sisera, Hazor and Harosheth being both in their Tribe. She tells him, When he had gathered this Army together, the Lord would incline the heart of Sisera, Jabin's General, to come with his Multitudes and Iron-Chariots to fight him at the River Kishon that runs near to Mount Tabor, and would deliver him into his hands. Barak (it seems) believed what Deborah told him, viz. that Sisera should be vanquished by him, and therefore his Faith is commended, Heb. 11. 32, 33. but yet his Faith was assaulted with some doubts and fears; for he tells her, *If she would go with him, He would go, else not.* 'Tis like he was desirous to have her at hand (being a Prophetess) to give them Counsel and Advice upon every Emergency; the readily yields to go with him, but withal shews him, that because of his fear the Lord would deprive him of a great part of that glory he should otherwise have had; And because he would not undertake this Enterprize without the presence and encouragement of a Woman, therefore a Woman should carry away a part of the Honour of the Victory, to wit, *Jael the Wife of Heber*, into whose hands Sisera should fall, and by whom he should be slain. Deborah therefore accompanying Barak, he went to Kedesh in Naphthali the place of his Birth, and here gathering together an Army, mostly consisting of the Tribes of Zebulun and Naphthali, (though some of the other Tribes did voluntarily joyn with them, as appears Ch. 5.) he marched with ten thousand men following him towards Mount Tabor, whither he was commanded to go. Near unto this City of Kedesh-Heber, the Kenite had his Tent, (r) who (for some Reasons not here mention'd) had severed himself from the rest of the Kenites, who were seated among the Children of Judah, see Ch. 1. 16. and now lived in the Tribe of Naphthali. Sisera hearing that Barak had got together an Army about Tabor, He gathers together speedily all the Forces he could make, which were very many, and with them and his 900 Chariots he marches to Kishon to encounter him. Deborah hearing of his approach, encourages Barak to go out and fight him, telling him, That the Lord was gone out before him as General of his Army to fight for him, and would certainly give him Victory over Sisera. So Barak marched down from the hill with ten thousand men following of him. They joyning battel, Sisera was totally discomfited, inasmuch that he himself lighting out of his Chariot, he was forced to run away on foot. His whole Army was routed, slaughtered or scattered, not a man left in the Field to make resistance.

Those that fled, fled towards Harosheth, whom Barak vigorously pursued, but Sisera himself fled to Heber's Tent the Kenite, who though joyning with God's people in the profession and practise of the true Religion, yet paying possibly to Jabin some kind of Tribute, he had taken him under his Protection, and the rather because he lived only as a Sojourner among the Israelites, and laid no Claim to the Land, and lived a Peaceable and Pastoral kind of life, and so was not like to rise up in Rebellion again. Jael the wife of Heber meeting Sisera, desired him to turn into her Tent, and bids him fear nothing. He accordingly does so, and she gave him Water to drink, and Milk and Butter to eat, and covered him with a Mantle, that he might repose himself, being very weary. He desires her to stand in her Tent door, and if any came to enquire after him, he should not acknowledge he was there. Jael seeing he was fallen asleep, (by a special and extraordinary Instinct of the Spirit of God) took a long Nail (such as they us'd. to fasten their Tents with) and drove it on a sudden into his Temples, and so fastned his head to the ground.

Barak pursuing Sisera, Jael went out to meet him, and told him, She would shew him the man whom he sought after; Barak coming into the Tent, found Sisera dead, and the Nail driven through his Temples. So God subdued Jabin that day, and his Host before the Children of Israel; And the Israelites prevailed so far against him, that they brought him and his people to an utter and final destruction. But however the Lord made use of Barak and his Army as Instruments in obtaining this great Victory, yet He himself was the Principal Agent in it, partly by taking away the Courage of the Enemy, and possessing them with fear, and partly by fighting against

against the Canaanites from Heaven, and sending into their very faces an impetuous storm of Hail, unto which Deborah alludeth, [Ch. 5. 20.]

Judg. Ch. 4. whole Chapter.

SECT. CXXXVII.

AFTER this Victory Deborah being a Prophetess, composed (as 'tis thought) a Triumphant Song, and She and Barak, and the Commanders of the Army, and the Elders of the people, Sang it together, to the Glory of God, who subdued their Foes before them. They begin thus, *Praise ye the Lord for avenging of Israel, when the people offered themselves willingly;* principally hereby intending Zebulun and Naphthali, who first appeared, and came in as Volunteers, at the sound of the Trumpet, Barak having no Authority to press them to this Service. But with them also some others joyn'd in the day of Battel, viz. Ephraim, Manasseh, Issachar, ver. 14, 15. Then in a Poetical strain she calls upon Kings and Princes to bear what she had to say concerning this great Work which God had done for Israel, and the addresseth her Speech the rather to them, because they are wont oftentimes in their Pride to Oppress others, and therefore she desires they might understand what God had done to Jabin and Sisera, and so might take heed of provoking God, by Oppressing his people, as these had done. And the better to expresse how terrible God had now been to their Adversaries, she compares the Terrors of this day with those when the Law was given on Mount Sinai. Lord when thou camest out of Seir, when thou marchest out of the Field of Edom, the Earth trembled; that is, when the Children of Israel stood at Mount Sinai, from the East (where was Edom and Mount Seir) a divine Splendor from the fiery Cloud began first to appear to them, and seeming to come from that Region, drew nigher and nigher to them, till it rested on the Mountain [see Deut. 33. 2. Psal. 86. 7, 8.] Then the Earth trembled, and the Heavens dropp'd; that is, the Clouds seem'd to be dissolved into extraordinary Showers and Storms. The Mountains melted, and trembled, and shook, even Sinai it self, (s) and seem'd to flow away at thy presence. And as thou didst at that time wonderfully appear at Sinai, causing those prodigious Effects of thy Presence to be felt, so did thy Majesty and Power now at this battel no less appear for us against our Enemies. She goes on, The Case was very sad with us before; For from the days of Shamgar (who was indeed a Deliverer of us from our Enemies) unto this present time wherein Jael appeared, and shewed her self a worthy Instrument of our good; we lay under great Oppressions, inasmuch that the High-ways being kept by Soldiers, all Trading was cut off, people not daring to travel but in by-ways; nor to live in Villages, but only in walled-Cities, whither they fled to secure themselves, till God was pleased by me (a poor woman) to set on foot this glorious Work of our Deliverance, who as a Prophetess teaching them God's Will, and what He would have them to do, (and with no less care seeking their good, than a loving Mother doth her dear Childrens,) I encouraged them to this War, which hath succeeded so well. If any ask a reason of the Calamities we were under? Alas! we must needs acknowledge the Israelites, by shameful Apostacy, fell away from God, and by true Worship, and worshipp'd Heavens Idols; hereupon the Lord raised against them cruel Enemies on every side, who made Inroads into their Land, and many times came up to the very Gates of their Cities; And they were so dispirited with fear, and faintness of heart, that not a man among the many thousands of Israel durst take up a Shield or Spear against their Enemies, see Levit. 26. 36. She goes on, I cannot but highly honour the Heads and Rulers of the people, who (though having great Estates), were as willing to hazard themselves in this War, as the meaner sort, who have scarce anything to lose; and such grave and ancient Persons are not usually so fit for War as younger men; and therefore it argued an Heroick Spirit in them to put to their helping hand among the meanest in this Cause of God, and their Examples no doubt had a great influence to draw on many of the meaner sort. And (says she) let all those men of honour and eminency, viz. Magistrates and Judges, (that sit in the Seat of Judgment, and use to

(r) The Kenites lived in Tents, and not in Houses.

* V. 20. Timore quidem prohibet, nil tamen spernit.

(s) Elegans poetica Hyperbole. Etenim Reges ferociter committuntur monibus, Psal. 62. 17.

* Riding on *Affs* was it seems a Note of great and honourable Persons in that time, see *Judg.* 12. 14. and it seems *white Affs* were in principal esteem.

ride up and down on *white Affs*,*) and so likewise let all the common sort of people, that travel on foot from one place to another, let them all in their several places speak of *this great Deliverance* which God hath wrought for his people. For whereas before all the *High-ways* of the Land were *pestered with Souldiers*, so that there was no stirring with any safety from one place to another, and so all the whole course of *Justice* was in a manner stopped; now the *Judges* might sit in Judgment as formerly, and might ride up and down upon their *white Affs*, according to their wonted manner, which before they could not do, and the common people of all forts might now pass to and fro, and travel safely about their occasions. Now the *Country-people* that us'd to be *assaulted and surprized* by their Enemies, when they went to the *Wells* and *Fountains* to fetch water, are delivered from this danger, and may freely go thither, and there declare the *righteous Acts* of God in destroying their Enemies: and may also now freely frequent the *Cities on Court or Market-days*. Upon consideration of all these Mercies, *Deborah* rouses up her self to praise the Lord with all her Soul and Strength. *Awake Deborah, awake, utter thy Song; Arise Barak, and lead thy Captivity Captive*; that is, now after thy Victory lead *thy Captive* that kept us formerly in Captivity, *Psal.* 68. 18. And after thou hast led them in Triumph, let those of the *Canaanites* (whom thou hast taken) be slain, as God hath commanded; and let those of other Nations that are taken with them be reserved for *Slaves*. Thus God made the poor despised remainders of his people, rescued by this Victory out of the Tyranny of the *Canaanites*, to have Dominion over their Nobles, even their great and mighty men. Tea the Lord hath made me (says *Deborah*) though a weak woman, to have Dominion over the Mighty, and by my Counsel and Encouragement to subdue great Princes and Commanders. Then *Deborah* relates how the several Tribes acquitted themselves in this Expedition, praising or blaming them according to their Deserts. First, She begins with *Ephraim*; out of *Ephraim* was there a root of them against *Amalek*; that is, one rising of the *Israelites* against our Enemies did spring up from *Ephraim*, and those of this Tribe (that armed themselves for the War) were align'd by *Barak* to go against the *Amalekites* to Encounter them, and keep them from coming and joining their Forces with those of *Jabin's*, whilst *Barak* with his Army went against *Sisera*. And after thee, that is, after you of *Ephraim* were in Arms, some of *Benjamin* came and mixt themselves among you to go against *Amalek*; And out of *Manassh*, that is, out of the half-Tribe of *Manassh*, seated within *Jordan*, some of them, yea even of their Governors came down to assist *Barak*; and out of *Zebulun*, even some of their *Dollors*, *Scribes* and *Lampyrs*, and others that were better at their Pen than Sword, yet came among them to assist in this Cause. And both the Princes and common people also of the Tribe of *Issachar*, did readily come in to *Deborah* and *Barak*, with whom he marched on foot from *Mount Tabor* into the Valley, (being so commanded by an Instinct from God) and willingly exposed himself to great danger in that place, where *Sisera* had great advantage of Him, coming against him with *Iron-Chariots* and *Horse-men*. She then declares how, For the divisions of *Reuben* (whereby they were kept from sending any Aid to their Brethren in this just War) there were great *heav-burnings* and *discontents*. O *Reuben* (says she) why didst thou desert thy Brethren, and stay at home upon so poor a Pretence, as to look after thy Cattel? The Cries and Groans of God's oppressed People had been more worthy thy regarding than the beatings of thy Flocks. For the divisions of *Reuben* great Exceptions were taken, and great wondrings and misings, and strange Conjectures made, that they should desert their Brethren in so just a Cause. As for the *Gileadites*, that is, the Tribe of *Gad*, and the other half-Tribe of *Manassh* (who had the Country of *Gilead* for their lot, *Josh.* 13. 14. &c.) the says, They abide beyond *Jordan*; that is, they pretended they dwell so far off, that they could not come in time enough to the help of *Barak*. As for *Dan*, she says, He remained in his Ships; that is, the *Danites* living by the Sea-Coast, pretended they were Sea-men and Merchants, and so could not, without neglecting their Traffick, engage in this War; and possibly they thought that if the War did not succeed, they could most of them get away in their Ships, and carry their Estates with them; and so they minded their own private safety and profit before the Publick Good. After also (that dwelt nigh unto the Sea) pretended that the Breacher and Ruines in the walls of their Cities were such, that they durst not leave them in such a weak condition, left in their

absence the Neighbouring *Canaanites* should seize upon. These were weak Excuses to keep them from so necessary a Service which God now called them to. But as for the Children of *Zebulun* and *Naphthali*, they shewed themselves brave men indeed; For they fought courageously against *Sisera*, and jeopardized their lives in the high places of the Field, and beat the Enemy from the Hills, and fought them also in the most open Vallies. But though several of the Tribes of *Israel* were backward to help their Brethren, yet *Jabin* had many Confederate *Canaanitish Kings* that joyned with him, (either in their own Persons, or by their Forces,) to help him against the *Israelites*. And *Sisera* and his Forces being worsted at *Tabor*, and flying (as it seems) to *Taanach*, (†) and there being re-inford'd with the Souldiers of these Confederate Kings, renewed the battel, but were there totally discomfited. And 'tis observable, that these Confederate *Canaanites* came not to fight for gain or pay, but out of love to the Cause, much spoil. But they got nothing by the bargain, but lost all they had, and themselves too: Nay further (says she) we may truly say that God himself fought for the River *Kishon* in their flations, by extraordinary influences at God's appointment, raised stormy Meteors, and prodigious Thunder and Hail, all which did help to ruine *Sisera's* Army. The River *Kishon* also swept them away. For many of them in their flight attempted to get over the River, and were drowned, and their dead bodies were carried down by the stream. Then in a Triumphant Gratulation, she cries out, O my Soul, thou hast trodden down strength; as if she should have said, Oh my Soul, God hath heard thy prayers, and given the Army rais'd at thy Intigation Victory over their proud Enemies, who gloried in their strength. Yea though they had many Horses, high-fed and pampered, yet they prov'd unserviceable, and did not hurt the *Israelites*, by reason that through their overmuch meat and spirit, and their pawings and pransings, they brake their hoofs, and foundred their feet in that hot, hard, and stony ground. All these things (says she) declare the wonderful goodness of God towards us, and call for high Praises and Thaisings from us. But the Angel of the Covenant (the Son of God) whose Prophet I am, hath bid me to call for your Curses against *Meroz*, and the Inhabitants thereof, who dwelling near to the place where this battel was fought, and as it were within the noise of our Trumpets, yet came not forth to the help of the Lords people against their mighty Enemies. What the effect of this Curse was we do not find, but there is no more to suspect that some dismal Fate befel it. But though *Meroz* was cursed, yet *Jael* was blessed; Blessed above women shall *Jael* the wife of Heber the Kenite be, that is, she shall be highly extolled and applauded, and many blessings shall be wished unto her, for her heroic Act in killing *Sisera*, and people shall pray that she may be blessed above all women who live in Tents, as she and the Kenites do. *Sisera* fled to her Tent to hide himself, and being very thirsty, asked a little water of her. And she gave him not only water, but Milk and Cream (or possibly Buttermilk) and that in a large great Bowl, suitable to his Greatness and Dignity. He falling asleep, she gave him a deadly blow on the head with an Hammer. He strove to rise, (‡) but could not, for having received his deaths wound, he fell down again, yea he fell down dead at her feet; so she nailed his head to the ground with an iron Pin or Nail, and then silence expected his Return with Victory. She looked out at the window, (¶) and asked why is his Chariot so long in coming? why tarry the wheels of his Chariot? Her Women about her answered her, yea she was ready to give this Answer to her self; They have undoubtedly sped, and now stay to divide the Spoil, to every Man a Dam-ripe and vi-sed or two, but to *Sisera* a prey of divers Colours, of divers Colours of Needle-work, so wrought that both sides are alike, and of equal beauty, and fit to be worn about the Necks of those to whom the best Prey belongeth, as great Officers and Commanders, (¶) *Accepto quippe gravissimo cul-ture condecoratus*

(†) Megiddo an eminent City, which Manassh had in Issachar. *Josh.* 17. 11. not far from Jeru-salem, and the River Kishon. *Taanach* a Royal City near Megiddo, *Josh.* 12. 21.

(‡) V. 27. *Eli huc pulcherrima spectant oculis propinque oculis propinque quasi subjec-tur, & deseri-buntur matres, qui propriis sine olenta morte premuntur.*

Accepto quippe gravissimo cul-ture condecoratus, sed vitibus distans: vultum cadabat, ac inter pedes Jaelis misere jacebat. (¶) V. 28. Here we have another figurative amplification bestowing a Poetical Honour, whereby it is supposed how it was likely *Sisera's* Women would behave themselves upon expectation of his not coming when they expected him. Enterprizes upon casual grounds, without regard to God's Power and Providence.

and such as have done *best Service* in the Fight. But alas, the will find her self miserably deceived, and her Son to be in another condition. *So let all thine Enemies perish, O Lord, but let them that love thee become Prosperous, Glorious and Renowned, and let their Prosperity grow and increase daily, as the Sun when it riseth in a clear Morning doth shine brightly and gloriously, and that more and more, until it shew it self in its greatest strength and brightness at Noon-day, Prov. 4. 18.* And upon this Victory the Land had Rest until forty years were up since the former Rest or Peace restored by *Ehud*.

Ch. 5. whole Chapter.

SECT. CXXXVIII.

Fourth Oppression under the Midianites seven years.

THE Children of *Israel* falling again to *Idolatry*, and doing evil in the sight of the Lord, He delivered them into the hands of the *Midianites*, who oppressed them seven years. We read not indeed that they brought them into such Bondage as other Oppressors had done, but only made every year *Inroads* into their Land, and so robbed and pillaged their Country. The *Midianites* (though the Posterity of *Abraham*) were always deadly Enemies to the *Israelites*, and in the latter days of *Moses* the *Israelites* had destroyed multitudes of them, as we may see *Numb. 31. 17.* Possibly the *Midianites* resolved now to take Revenge on them for it. However when the Lord intends to punish a people for their sins, he can raise up against them *what Nation* he pleases. And in this time that the *Midianites* thus vexed *Israel*, many of those *Denz*, and *Caver*, and *strong Holds* in Rocks, which were in the Land of *Canaan*, were made by the *Israelites* to hide themselves, and their Goods from the *Midianites*. These *Midianites* having got (as it seems) some of those *Eastern Nations* that bordered upon them, as the *Ismaelites*, *Arabians*, &c. to join with them (who dwelt not in *Cities* or *Towns*, but in *Tents* only, which they used to remove from one place to another,) every Spring when the *Israelites* had sown their Corn, these *Midianites* and their Confederates came with their *Tents*, and *Camels*, and *Cattel*, that they might eat up the increase of the Land, and therefore are compared to *Grashoppers* or *Locusts*, *vers. 5.*

And they entred on the *East* passing over *Jordan*, and went quite through the Land, even as far as *Gaza*, that lay on the *Western-Sea*, destroying all as they went, leaving in a manner no *Sustenance* for *Israel*, or very little, and driving away their Cattel. So that the *Israelites* were hereby greatly impoverished. In this their Distress they cried unto the Lord, and he sent a *Prophet* unto them (his Name is not recorded) who said to them, *Thus saith the Lord, I brought you out of Egypt, and delivered you from all those that oppressed you, and drove out the Canaanites before you, and gave you their Land, and said to you, I am the Lord your God; see that you Worship not the gods of the Amorites in whose Land you dwell; but you have not obeyed my Voice, and therefore you need not wonder at what is come upon you. Sometime after this the Angel of the Covenant (the Son of God, called *Jehovah*, *vers. 24.* appeared unto *Gideon*, the Son of *Joah*, of the Family of *Abezzer*, of the Tribe of *Manasseh* at *Ophrah*, where he dwelt, and not desiring to seem to *Gideon* any other than some *Prophet* sent to him by God, He sat down under an *Oak*, as a man wearied with travel, and that desired to rest himself, having as a Traveller a Staff in his hand. Thus the Son of God did often in the *Old Testament* take on him an humane shape, to prefigure his Incarnation. And accordingly now he appeared unto *Gideon*, who was threshing *Wheat* by the *Wine-press*, to hide it from the *Midianites*. By which it appears that *Gideon*, though a man of Note, and having many Servants under him, *vers. 27.* yet was a man also of a humble spirit, and disdained not to employ himself in any honest labour. The Angel salutes him thus, *The Lord is with thee thou mighty man of Valour; this* He spake as pre-signifying that great Courage and Valour the Lord intended to endow him with. *Gideon* reply'd, *Oh, my Lord, if the Lord be with us, why then is all this befallen us? where are all the Miracles our Fathers told us of? but the Lord hath now forsaken us, and delivered us into the hands of the Midianites.* The Angel replies, *Thus saith the Lord, go in this thy night which**

I have

*I have given thee, and rely on my Promise to assist thee in this great Work which I call thee to, and thou shalt save Israel from the hands of the Midianites. Have not I sent thee? and therefore having both Authority from Me, and a Promise of Success, thou must, without all scruple, undertake this Service. And he said unto him, O Lord, wherewith shall I save Israel? These words of Gideon seem to proceed from weakness of Faith, but do not argue a total want of it, (for his Faith is commended, *Hob. 11. 32.*) but as a man apprehensive of his own weakness, he desires Direction how to carry on so great a Work, and what means he should use for the achieving so great a Design. Alas! says he, the thought that I belong to is poor in Manasseh; I am not only weak in my self, but also in Friends and Allies. The Lord said unto him, I will be with thee, and I am All-sufficient, and able to give thee such Wisdom and Power as is requisite for thee to effect it. I will surely be with thee, and thou shalt smite the Midianites as easily as if thou hadst to do but with one man. Gideon said, If I have found Grace in thy sight, I pray thee shew me a sign that thou talkest with me from God, and art sent of Him thus to speak unto me; and tarry I pray thee a little that I may entertain thee with such Provisions as I can on a sudden make. So Gideon went in, and made ready a Kid and unleavened Cakes, of which he provided a large quantity, * intending possibly to oblige this Stranger to take some of them with him to sustain him in his Journey, see *Gen. Ch. 18. & 19.* and brought it out to him (sitting under the Oak) and presented it to him. For apprehending him as present to be only a Prophet sent of God to him; He desired to give him such Entertainment as was fit for him to give to a Stranger and a Traveller, as *Abraham*, *Lot*, and *Mamab* in like Cases did. The Angel bids him take the Flesh and unleavened Cakes and to lay them upon the Rock that was hard by, and then to pour out the Broth upon them. Which being done, the Angel with the end of his Staff that was in his hand, touched the Flesh and the unleavened Cakes, and there arose up fire, (y) out of the Rock, and immediately consumed them, and then He presently vanished out of his sight. Thus what Gideon intended for a Feast, was miraculously turned by the Angel into a kind of Burnt-Offering or Sacrifice, that thereby his Faith might be strengthened, and that he might be assured that the Service God called him to should be accepted, and that he should have good Success in it. Gideon perceiving now that it was an Angel that had talked with him, (both by his miraculous consuming the Provisions he had brought, as also by his sudden vanishing out of his sight,) he was sorely afraid. Oh (says he) because I have seen an Angel of the Lord face to face, in that visible form which he assumed, I shall surely die. In those days (it seems) it was a receiv'd Opinion among the Jews, that if they had seen an Angel * it was very perilous to their lives, see *Judg. 13. 22.* and *Deut. 5. 24, 26.* The Lord seeing Gideon in so great a perplexity about this Vision, the next Night comforts him, and bids him not be afraid, for he should not die. Then he Commands him these three things: First, To take his Father's young Bullock, the second in order of those that were prepared and set apart to be sacrificed to Baal [see *vers. 28.*] and of seven years old, and to offer her in Sacrifice unto the Lord, intimating possibly that the Midianites Tyranny, that had lasted now seven years, should have an end, and together with it there should be a suppression of Baal's worship in the Land. 2ly, He Commands him to throw down Baal's Altar, and cut down the Grove by it. For before Gideon might go to fight against the Midianites (the Enemies of God, and his people) he must first set on foot the Reformation of Religion, and the Extirpation of Superstition and Idolatry, which had provoked the Lord to Displeasure against them. And he must begin at Home, viz. with his own Family and Friends: 3ly, When he had done this, He must build an Altar to the Lord in that very place upon the top of the Rock where the Lord had before ordered him to place the Provisions he had brought, and given him a sign, by causing the Bullock before-mentioned for a Burnt-Offering, with the wood of the Grove which he should cut down. Gideon having received these Commands, took ten of his Servants (who it seems were ready to join with him in this Enterprise) and fearing lest those of his Fathers house, or the Inhabitants of the City should hinder,*

* V. 19. Of an Ephah of flour.

(7) Here fire comes out of a Rock as water formerly did, *Exod. 17. 6.*

* Vtutissimus hic hominum metus, ne morte aut male aliquo gravi afficerentur, conspectu caliginis aliquo, quod indignum est tali pietate credendum, ut deest Callimachus. *Græc.*

Because Religious Worship is always accompanied with fear and reverence of that God whom we worship; therefore fear is often put for the whole Worship that we give to God.

Gideon the Fourth Judge.

or interrupt him in what he had to do, he took the advantage of the Night to do it in, and setting to many hands at work, the business was done before any of the City knew it to make Opposition or Resistance. And having built an Altar to the Lord, and sacrificed (x) the Bullock thereon as he was commanded, he called it *Jehovah-Shalom*; as if he should have said, *The Lord send peace*, which Name continued when this History was written. The people of the City understanding next morning that *Baal's Altar* was thrown down, and his Grove also cut down, and the second Bullock offered upon a new Altar built on the Rock, they inquired who had done these strange things? It was told them, That *Gideon* had done them. They hereupon run violently to *Joash*, requiring him to bring forth his Son, that he may be put to death for calling down the Altar and Grove of *Baal*. And this they require, before they heard what he could say for himself; so unreasonable are men, when transported with an Idolatrous Rage.

(c) Here Gods special Command was a sufficient warrant for what *Gideon* did, though otherwise it was not lawful for any but a Priest to offer Sacrifice, or to do it any where but in the Tabernacle.

Joash though it seems before he had been himself a Worshipper of *Baal*, yet now (his mind being extraordinarily changed, possibly upon *Gideon's* acquainting him with the Vision he had seen,) He resolutely opposes them. What (says he) will ye dare to plead for *Baal*? will ye go about to save him? For my part, he that will plead for *Baal* let him be put to death, and that presently, without any further delay. I wonder what aileth you? If *Baal* be a god, let him plead for himself, and revenge the wrong that is done to him in throwing down his Altar; but if he be not, he is not worthy to be defended by you, who is unable either to defend you or himself. Having said these things in memory of that Heroick Fact done by *Gideon*; and in honour of Him, *Joash* that day call'd Him *Jehovah-shalom*, saying, Let *Baal* plead against him if he can.

Then the *Midianites*, and their *Confederates* came over Jordan into Canaan, and pitched in the Valley of *Jezreel*, in the Tribe of *Manasseh*, not far from *Ophrah*, where *Gideon* dwelt. And the Spirit of the Lord came upon *Gideon*, and acting him above himself, he blew a Trumpet and *Abiezer*; that is, those of his own Family gathered themselves unto Him, and he sent Messengers throughout the Tribe of *Manasseh*, *Asher*, *Zebulun* and *Naphtali*, viz. to all the Neighbouring Tribes excepting *Ephraim*, (which occasioned afterwards a great Quarrel between them, as we shall see Chap. 8.) and many of those Tribes came and joyned themselves with the Forces he had got together. *Gideon* being now shortly to engage in battle against the *Midianites*, He desires to be further assur'd of God's Mind as to the event of the Fight, for the confirmation of his own Faith, and for the Encouragement of his Followers. For though the Apostle, *Heb. 11. 32.* commendeth him for his Faith, yet he did not attain to the strength of it all at once, but by degrees, as he was more and more confirm'd by God; In the mean time he needed all these helps to support him against his Doubts and Faintings: *Gideon* therefore prays unto the Lord, and beseeches him that if he intended to save Israel by his hand, He would please to give him this sign thereof. He would put a Fleecce of Wool in the Floor, and if in the morning there were dew on the Fleecce only, and the ground about it were dry, then he would look upon it as a sign that God would save Israel by his hand. The Lord grants his Request, without any reprehension of him at all; and accordingly in the morning *Gideon* found the Fleecce so wet, that he wrung a Bowl full of water out of it, the ground about it being all dry. *Gideon* seeing this, earnestly besought the Lord that his anger might not wax hot against him if he humbly desired one sign more, which was just contrary; namely, that the next morning the Fleecce only might be dry, and upon the ground about it there might be dew, which came to pass accordingly, to the great Encouragement of *Gideon*.

Ch. 6. whole Chapter.

* Herein Gods great Condescension to *Gideon* was manifested, working a Miracle forward and backward (as it were) yea many Miracles for the strengthening of his Faith in his Vocation, and in Gods Promises.

SECT.

SECT. CXXXIX.

Then *Gideon*, and all the people that were with him, rose early and pitched besides the well *Harod*, or the Well of Terror in the Tribe of *Manasseh*, (so called either from the fear that seiz'd on the twenty two thousand of the Israelites, ver. 3. or on the *Midianites*, ver. 21.) and the *Midianites* encamped at the Hill *Morah*, on the North-side of them, and in the Valley. The whole Army that *Gideon* had gathered together were in all but thirty two thousand, and the *Midianites* were a hundred thirty and five thousand, * so that they were above four times as many as the Israelites; and had the Israelites vanquished the *Midianites* with these thirty two thousand, that were now come to *Gideon*, one would think they should never have gone about to attribute the Victory to themselves, or to rob God of the Glory of it. But the Lord who foresaw how prone men would be to vaunt themselves upon any great Success, told *Gideon* they were too many for him to Conquer the *Midianites* by, lest Israel should say, Mine own hand hath saved me. Therefore He orders *Gideon* to make Proclamation, That all that were afraid (according as was injoyn'd, *Deut. 20. 8.*) might depart from Mount *Gilead*, (a) (in the Tribe of *Manasseh* within Jordan) where they now were gathered together. Hereupon twenty two thousand of them, seeing the power and strength of the Enemy, their hearts failed them, and so they embraced the liberty given them to depart. But their Trumpets (it seems) they left (a) behind them by *Gideon's* order; so there remained only ten thousand with *Gideon*. The Lord tells him, They were too many yet. He bids him therefore bring those ten thousand down unto the water, and there he would try them for him, and discover who among them were fit for this Service, and who not. And accordingly those whom he approved for this Service should go along with him, the others should depart. When they were come to the water, the Lord tells him, That every one who coming to the water, bended his body only a little, and snatched up a little water in the palm of his hand, and so lapped it up for his present refreshment (as Dogs lap a little water, and make hast presently away) every such one should go with him; but those that kneeling down on their knees, bowed their heads down to the River, and so putting their mouths into the water drank, and sucked up their fill, those should be dismissed. For this kind of drinking argued sloth and a greedy desire of filling themselves, and impatience of thirst, whereas the other argued strength and ability of body, and that they were content with a little refreshing, being more intent upon the business they had in hand than on filling themselves. This Experiment being made, the number of those Lappers were found to be but 300, the rest were dismissed. The Lord tells *Gideon*, of *Macchir*, the Son of *Manasseh*, they might also call this Mountain *Gilead* in remembrance of their Father.

* For there were an hundred and twenty thousand of them slain in their first overthrow, and the remainder that were left with *Zeba* and *Zalmunna*, were fifteen thousand. *Ch. 8. 10.*

The Lord tells him, They were too many yet. He bids him therefore bring those ten thousand down unto the water, and there he would try them for him, and discover who among them were fit for this Service, and who not. And accordingly those whom he approved for this Service should go along with him, the others should depart. When they were come to the water, the Lord tells him, That every one who coming to the water, bended his body only a little, and snatched up a little water in the palm of his hand, and so lapped it up for his present refreshment (as Dogs lap a little water, and make hast presently away) every such one should go with him; but those that kneeling down on their knees, bowed their heads down to the River, and so putting their mouths into the water drank, and sucked up their fill, those should be dismissed. For this kind of drinking argued sloth and a greedy desire of filling themselves, and impatience of thirst, whereas the other argued strength and ability of body, and that they were content with a little refreshing, being more intent upon the business they had in hand than on filling themselves. This Experiment being made, the number of those Lappers were found to be but 300, the rest were dismissed. The Lord tells *Gideon*, of *Macchir*, the Son of *Manasseh*, they might also call this Mountain *Gilead* in remembrance of their Father.

T t

it. Then dividing his 300 into three Companies (that so they might encompass the Camp of their Enemies in several places, and appear as if they were a great Army,) He bids them to look on him, and to do as He did; says He, *When we are come to the out-side of the Camp of our Enemies, and you see me break my Pitcher, and discover my Light, and blow with my Trumpet, do you likewise the same, and with a great shout cry out, The Sword of the Lord and of Gideon.* He would have them own God as the chief Agents, but yet to name Him as an Instrument, because he perceived (by the Interpretation of the Dream which he had heard) that his Name was terrible among them. So Gideon and the three hundred men that were with him approached the Enemies Camp about Midnight (when they had newly set the Watch) and spreading themselves round the Camp (as far as their number could extend) and breaking their Pitchers, and discovering their Lights, and blowing their Trumpets, cried out, *The Sword of the Lord and of Gideon.* The Enemy in the dead of the night, being terrified at the sight of so many Lights on a sudden burning about them, and hearing so many Trumpets sounding, and so many men crying out, *The Sword of the Lord and of Gideon,* could not but apprehend they were encompassed with a mighty Army, and thereupon all the Host made an hideous Out-cry, and ran, and fled, and shifted for themselves as well as they could. In this great Confirmation the Lord, by his Providence, ordered it so, that they fell one upon another, and slew their Friends instead of their Enemies. See the like 1 Sam. 14. 15, 20. 2 Chron. 20. 23. And some of the Midianites fled to one place, and some to another in the Tribe of Manasseh, where the Over-throw was given. The men of Israel hearing of this great Defeat, and routing of the Midianites Army, gathered themselves presently together out of Naphtali, Asher and Manasseh, to assist Gideon in the pursuit. And Gideon sent Messengers through all Mount Ephraim, to desire them to come in to his Assistance, and especially to take care to stop the Midianites at all the Fords and Passages of the River Jordan that reached down as far as Beth-barah. The Ephraimites did as He desired them, and accordingly took at the Fords of Jordan, Oreb and Zeeb, two of their Princes, with many others, so that there were no less than an hundred and twenty thousand of the Midianites and their Confederates destroyed within Jordan. And they slew Oreb on the Rock Oreb, and Zeeb at the Wine-press of Zeeb, places so called in after-times upon this occasion, and lying at the East-end of Mount Ephraim near Jordan. Gideon understanding that many of the Midianites, to the number of fifteen thousand, together with their Princes Zeba and Zalmunna had escaped over Jordan (before the Passages could be secured) He with his three hundred men went in pursuit after them; and coming near to Succoth (a City in the Tribe of Gad) and his Souldiers being faint, he desired the men of that City to give them some Loaves of bread for their present refreshment; for they were very weary and faint, and so it would be an act of mercy to relieve them, and they were in pursuit of the Common Enemy, and so it would be but an act of Justice to strengthen their hands in to good a Design. But the men of Succoth * answered him Churlishly. What (say they) are Zeba and Zalmunna thy Prisoners? Are they in thy Power that should respect thee as Victor over them; or rather have we not cause to fear they will recruit their Army, and return and revenge it upon us, if we shew thee any kindness. Thus they incensed Gideon, by refusing him Succour, and that with contemptuous Scorn, and in favour of their Tyrannical Enemies, [see the like 1 Sam. 25. 10.] Whereupon he told them, That when the Lord had delivered Zeba and Zalmunna into his hands, he would for this tear their Flesh with the Thorns and Briers of the Wilderness. Then he marched up to Penuel, a City also in the same Tribe, and desired some Relief of them for his Souldiers in this their extremity, and they answered him with the like scorn and contempt that the men of Succoth had done. He told them, *That when he returned in peace; that is, safe and victorious, he would for this barbarous Usage destroy them, and break down their strong Tower or Fort in which they had so much confidence.* Zeba and Zalmunna with those fifteen thousand that had escaped were got to Karkar, a City on the other side of Jordan towards the East. Gideon fearing he should be discovered if he followed right on towards them, He fetched a compass about by the way of the Arabians that dwelt in Tents, and so came upon them on the East-side, (viz. on the East of Nobah and Jeshobab) from whence they feared no Enemy, and so were very

* Which had its name from booths which Jacob made there at his return from Mesopotamia, Gen. 33. 17.

secure, not imagining that they had been pursued by the Israelites. Gideon being thus come up to them, he fell upon them on the sudden (probably in the night) discomfited all their Host, and in the pursuit took Zeba and Zalmunna. After this Victory, carrying these two Kings along with him, he marched in the night towards Succoth that he might surprize them; And coming near the City before the Sun was up, he took a young man that was come out of the City, and examining him strictly concerning the Elders of the City, he gave him their Names in writing, which were 77 in all, and possibly told him where they dwelt, and how they might be known. For Gideon knowing the Magistrates only to be in fault that he was so scornfully denied a little refreshing for his Souldiers, therefore he was the more careful to inquire after their Names, that none might suffer but those that were guilty. Gideon having got this Intelligence, entered the City of Succoth, and then told them, They might now behold Zeba and Zalmunna, with whom they did before upbraid him, and asked him in scorn, *Whether they were his Prisoners?* He should now teach them what it was to use their Brethren that were fighting for them so scornfully and unworthily. So he took the Elders of Succoth, and with the Briers and Thorns of the Wilderness (which lay between Succoth and Penuel) he caused them to be scourged to death, * and by this severe Punishment inflicted on them, he taught the rest of the people to take heed for time to come of committing any such heinous Treasons against God and their Brethren, or slighting those whom God employs. Then he went to Penuel, and slew the Magistrates of that City also, as he had done before at Succoth, and threw down their Tower or Fort. These Executions being told them, He had heard that in their last Invasion they had put many of those Israelites to death, who had hid themselves in those strong Holds and Caves of Mount Tabor; and (fearing lest his own Brethren were of the number of those whom they had thus slain, because they had not been heard of since.) He asks them, *What manner of men they were that they had slain at Tabor?* They answered, *As thou art, so were they;* that is, they were of a goodly and comely Personage as thou art, and such as might well become men of a Princely and Royal Stock. He then perceived they were his Brethren. He tells them, If they had been merciful to his Brethren, he might have spared their lives, which he might lawfully have done, they being not Canaanites, though they were Enemies. But now he could not do it, seeing by the Law of God he was bound, being next of blood, and also a Magistrate, to punish them with death, that had murdered his Brethren, (see Numb. 35. 19, 31.) Whereupon he bad his young Son Jether to rise up and slay them. And he imposes this work on him rather than another, that he might train him up from a Youth to draw his Sword against the Enemies of Israel, and that he might avenge the death of his Uncles, and that it might add, if not to the pain, yet to the dishonour of their death to die by so young an hand. But this young Boy had scarce courage enough to look them in the face, so far was he from drawing his Sword against them. Zeba and Zalmunna seeing this, said to Gideon, *Rise thou up and fall upon us thyself.* For as the man is, so is his strength. Do thou say us with thy own hand, and dispatch us quickly, and let us not fall ignominiously by the hand of a Child. So Gideon slew them with his own hand; and took away the Ornaments that were on their Camels necks (which were very rich, being adorned with Gold-Chains and Jewels,) as Ensigns and Memorials of his Victory. Now the Ephraimites came over Jordan, and brought the Heads of Oreb and Zeeb, and presented them to Gideon. But then they highly expostulated with him, that they were not called out as well as other Tribes, when he first raised Forces to go against the Midianites. They looked upon this as a great neglect and contempt of them, that other Tribes that were not so nearly allied to him and the Manassites as they were, (being both of them of Joseph's Posterity) should be called to the first On-set, and they left only to snatch up here and there some of the flying Midianites. So that he and his Souldiers had gathered in the main Vintage, and they were called in only to gather up the Gleanings. Gideon mildly answered, That they had no cause to complain; For what have I done (says he) in comparison of you? Are not the Gleanings of Ephraim better than the Vintage of Abiezer? * Consider what vast multitudes of them you have had the killing and pillaging of, at the Fords of Jordan, whilst we went in pursuit of only fifteen thousand of them that fled with Zeba and Zalmunna.

* For being equal in guilt with the men of Penuel, in reason we cannot suppose that their punishment was less than theirs, see vers. 17.

† Thus they proudly quarrelled with Joseph, ch. 12. and upon the same account, see the like, 2 Sam. 19. 41, 42, 43.

* Gideon was of that Family.

Consider you have had the Honour to take and kill *Orb* and *Zeb*, and therefore what cause have you to murmur or repine? This mild Answer of his abated their anger, and so they rested satisfied.

Judg. Ch. 7. whole Chapter, and Ch. 8. from 1. to 22.

SECT. CXL.

THE people of Israel were now so highly pleased with Gideon for delivering them out of the hands of Midian, that they offered to make him their King, and to settle the Kingdom successively upon his Posterity. He told them, *He would not Rule over them as a King*, because the accepting of the Regal Power to Himself and his Family, would seem (as it were) a taking of the Government out of God's Hands, who set up whom He pleased to Rule over them. The Lord (saith he) shall Rule over you; Take ye heed of rejecting Him, [1 Sam. 8, 6, 7.] neither I nor my Son shall be your King. Thus he would not give any consent to the Change of the Government without God's leave. But though Gideon refused this proffer of theirs, yet he told them, He had one Request to make to them, which if they would grant him, he would take it very kindly from them; which was, That every one of them would give him one of those Ear-rings * which they had taken from the Ishmaelites, who used to wear such golden Ornaments. They told him, They would willingly do it. And accordingly spreading a Garment to receive them, every one cast in one of those Ear-rings or golden Ornaments they had taken from the Ishmaelites, and the weight of them came to a thousand seven hundred Shekels of Gold, which according to our account comes to 2380 pounds. And besides these, they added some Chains, and golden Boxes, (wherein the Ishmaelites carried sweet Perfumes) and purple Garments which the Kings of the Midianites had worn. All these they added, besides the Collars which had been taken from the Necks of the Camels, which Gideon had taken to himself as his proper Prey. Gideon of part of this Gold now given him, made an Ephod, like that of Aaron's, with a Breast-plate set with many precious stones of great value, [see Exod. 28. 15, 16, 17.] and made of Gold, Blue, Purple, Scarlet, &c. 'Tis like his design in making this Ephod was, that it should be a Monument of that great Victory he had obtained (after he had offered Sacrifice to God) over the Midianites, [the Monument being made of the Prey there taken] and possibly his purpose was to make use of this Ephod to enquire, by the Judgment of Urim, what the Will of the Lord was upon all Emergent Occasions, not considering that this Privilege was only annexed to Aaron's Ephod; or possibly he made this Ephod that the High Priest (being adorned with it) should Sacrifice for him and the people at the Altar which he, by the Command of God, had erected in Ophrah. But whatever was his intention, he seems herein highly to have sinned against God, and to have ministered occasion to the Israelites to commit Idolatry, to which they were before of themselves too prone. For after his death the Israelites did grossly abuse this Ephod to Idolatry and Superstition, either resorting to it to inquire concerning the Will of God in their Doubts and Difficulties, or offering Sacrifices there by occasion of it, or being taken with the glory of it, falling down before it, and worshipping it, and at last abusing it to the grossest Idolatry, and making use of (as 'tis probable) in the Worship of Baal, *vers* 33. Be sure, some way or other they Idolatrously abused it, and are therefore said to have gone a whoring after it, and it became a Snare to Gideon and to his House; that is, it inflamed his Posterity by degrees, drawing them to do that which was very displeasing to God, and at last became the utter ruin of his Family. For all the Tragical Accidents that afterwards befel his House, may be looked upon as the effects of God's Wrath for this Idolatry. However the Midianites were now so vanquished, that they lifted not up their heads any more to vex Israel. Gideon therefore after this Victory went and dwelt quietly in his own house, and judged Israel many years. He had many Wives (by whom he had sixty nine Sons,) and one Concubine who dwelt at Shechem, [whom he took as a secondary Wife, and in an inferior degree, having been before his Maid-Servant, Ch. 9. 18.] by whom he had Abimelech. At length

* Or golden Ornaments, whither worn in the Ear, or on the Fore-head. For the Hebrew word is used for both, see Gen. 24. 22 & 35. 4.

Gideon died in a good old age, and was buried in the Sepulchre of his Father at Ophrah.

Ch. 8. from *vers* 22. to the 33.

SECT. CXLI.

REcently after Gideon was dead, the Israelites fell to Idolatry again, and went a whoring after Baalim, and worshipped Baal-Berith for their god, (the Idol of the Shechemites) signifying the Lord of the Covenant, so called possibly because when they made choice of him to be their Idol-god, they bound themselves by Covenant to serve him (which possibly the Devil put them upon in imitation of God) and so by adhering to him they broke their Covenant with God. And they were now so besotted with Idolatry, that they forgot the only true God, their great Deliverer, and wholly neglected his Worship and Service, and worshipped only Idols. Neither shewed they themselves grateful to Gideon (who had deserved so well of them) neither did they shew kindness or seek the good and welfare of his Family. The people being thus generally corrupted, as the Lord had formerly punished their Idolatry and Apostacy, by suffering some of the Neighbour-Nations to Invade them, and sorely Afflict them, so now he resolved to punish them by the Tyranny of One from among themselves, even by Abimelech the Son of Gideon, their late Judge, who upon his Fathers death attempted to get to himself the Regal Power which his Father had so lately refused. To make way hereunto, he went presently to Shechem, and there began to tamper with his Uncle, his Mothers Brothers, and the rest of her Kindred, and employed them as his Instruments (being possibly of some Rank and Esteem in Shechem) to see if they could draw the Inhabitants of that City to Aid and Assist him in his Project, not doubting but if he could effect this, he should be able well enough to accomplish the rest of his Design. And thus by the Miseries which this Son of a Concubine brought upon his Fathers House, and the whole Kingdom, we may see that God did even in those Times testify his Displeasure against their having several Wives and Concubines, though for the present He did permit it. But to proceed, Abimelech being come to Shechem, and addressing himself to his Kindred, and acquainting them with his Design, He desires them to persuade the men of Shechem to make him King. He tells them, That though his Father had in modesty refused the Kingdom, yet it was fit now, according to their Profer, they should settle it upon his Posterity. Secondly, He persuades them that his Brethren had a Plot upon the Kingdom to divide it among themselves (though it does not appear they had any such thoughts) and he shews them, that it were better for them to settle the Government upon Him alone, then to suffer themselves to be under the Command of all Gideon's Sons. 3ly, He tells them, He was bone of their bone, and flesh of their flesh, and being of their own blood they might expect all kindness and favour from him; and further, it would be a great honour and advantage to them to have a King so nearly allied to them, Abimelech's Kindred seemed much pleased with what he had said to them, and accordingly moved the business to the rest of the men of Shechem, whose hearts readily inclined to favour Abimelech's design, because he was their Kinsman. And in order to the carrying on thereof, they gave him seventy pieces of silver out of the Treasure of their Idol-god Baal-Berith, wherewith he hired vain and light persons to follow him, and these he armed that he might by their Aid and Assistance accomplish what he had designed. And thus the money that had been given to their Idol-god became the first fuel for the kindling of that fire in the Land, wherewith the Lord intended to punish the Idolatry, and other Sins of the people. With these Forces, and the assistance of some of the Shechemites, Abimelech went to Ophrah, and there seizing all his Fathers Sons (excepting Josham the youngest) and pretending something against them, under a pretence of Justice (as if they had had some Plot upon the State, tending to the ruin of it,) he put them all to death, and executed them all in one place, upon one Stone. This being done, put a perfect number for an imperfect, see Gen. 42. 13. Num. 14. 32, 33. 1 Cor. 15. 5.

*Abimelech the
kitch Judge,
it at least he
may be so
esteemed, see-
ing He was not
set up by the
appointment
of God.*

the men of Shechem gathered themselves together, and the Magistrates of the City (who were wont to meet in a Town-House or Common-Hall called the House of Millo) and made Abimelech King, and so proclaimed him in the Field near Shechem, where *Jotham* in former time had erected a great stone under an Oak, *Josh. 24. 26.* Indeed it may seem strange that the Inhabitants of one City should dare to do this alone of themselves, it being expressly also against the Law of God, *Deut. 17. 14, 15.* *Thou shalt in any wise set him King over thee whom the Lord thy God shall chuse.* But though the Shechemites possibly at first made him King only over their own City, yet afterwards it seems many other Israelites of other Towns and Tribes did come in (moved by their Example and Persuasion) and joyned with them, and accepted him for their King, and the rather because they generally began to be weary of the Government God had established among them, and longed to be like other Nations in having a King to Reign over them; Abimelech therefore daily gathering more and more strength, at last he usurped the Title of King over the whole Nation, whence he is said to have reigned three years over Israel, *vers. 22.* The Lord now intending to punish Abimelech and the Shechemites for changing the Government which he had established among them, and especially for the barbarous Murder committed upon the Sons of Gideon, by a special Instinct of his Spirit He moved *Jotham* (who of all the Sons of Gideon had escaped the hands of Abimelech) to go to the Inhabitants of Shechem, and to give them warning before-hand of the Calamities and Judgments that were like to befall them if they did not repent of their great wickedness. Accordingly going to Mount Gerizim (which was near Shechem) and at a time (as it seems) when the Shechemites upon some publick Festivity, or such solemn occasion were there met together, He lift up his Voice, and spake to them, saying, *Hearken to me ye men of Shechem, that God may hearken unto you;* intimating to them that God had sent him to them with that Message, and if they would not hearken to it, God would not hear them in the time of their Distress when they cried unto Him. After this Preface, He delivers to them what he had to say in way of a Parable or Apologue, that he might the more effectually set before them in the first place their Sin and Folly, in desiring to be under the Rule of a King. And secondly, the modesty and piety of his Father, who would not accept to be their King when they offered it unto Him. He tells them, *The Trees on a time went out to anoint a King over them;* whereby he intimates to them their sin and folly, in being weary of the Government God had established among them, and desiring to be under the Rule of a King. And they said unto the Olive-Tree, *Reign thou over us.* But the Olive-Tree refused, saying, *He would not leave his fairness for that Promotion, viz. his Oil,* wherewith God is honoured in the Sacrifices, and Lamps of the Tabernacle, and men are also honoured by it, seeing it is used in the anointing of Kings, Priests and Prophets, and is many other ways useful and profitable unto them both for Food and Medicine. Then the Trees said to the Figg-Tree, *Come thou and Reign over us,* but the Figg-Tree refused, saying, *He would not leave his Sweet and good fruit to be so promoted.* Then they said to the Vine, *Come thou and Reign over us;* The Vine also refused, saying, *He would not leave his Wine which cheereth God and man, to be so advanced;* that is, which is used in Oblations and Sacrifices (which God delights in, as being Duties by Himself preferred), and man also is much cheered by it when temperately used. By which similitude of the Olive, Figg-Tree and Vine, (which are good, noble and useful Trees, and yield yearly sweet and pleasant fruit, and refused to be promoted over the other Trees,) He seems to intimate to them the piety and modesty of his Father, who refused to be their King, when they offered it to him, and neither He nor any of his Sons (that were inhumanely slain by Abimelech) aspired to any such Dignity. He further intimates to them, that all wise and good men, and men of worth are content to be serviceable, and to do good in their places, and are not ambitious of Domination and Sovereignty over others; which high Dignities though they may seem more glorious, yet would certainly bring upon them greater Cares, and deprive them of much of those Comforts which in their private condition they did enjoy; and possibly through the Temptations of those high Places they might become less fruitful in goodness, and less serviceable than they were before. He goes on with his Parable. At last the Trees said to the Bramble, *Come thou and Reign over us.* The Bramble replied, If in truth ye anoint me King over you, then come, and

* From the Mountain of Blisfairs, they now hear a Cuck denouncing against them.

put your trust under my shadow; that is, come under my Government, yield subjection to me, and expect Protection from me, whilst you continue constant in your Loyalty and Obedience to me. But if you do otherwise, then let fire come of the Bramble and devour the Cedars of Lebanon; that is, expect that I will use my Power with all extremity against the greatest of you all, and will destroy your Nobles, and men of greatest Wealth and Renown. By which he plainly signifies, and sets before them, what they had done in chusing Abimelech King. Then applying the whole Parable to them, he tells them, They should consider whether they had done well by his Father and his Family (who had so well deserved of them) in slaying his Sons, and making Abimelech, the Son of his Hand-Maid, King over them, not for any worthiness in himself, but merely because he was of their Kindred. If you have done well therein (says he) then rejoice in your new King, and let him rejoice in you; But if you have not (as certainly you have not) then let fire come from Abimelech and burn the men of Shechem, and the House of Millo; and let fire come out of the men of Shechem, and the House of Millo, and devour Abimelech; that is, let a wicked Spirit of Hatred, Dissension, and Revenge possess you on both sides, and so carry you on to seek the Ruine and Destruction of each other. *Jotham* having delivered his Message to them, halted away, and fled to Baalath-Beer in the Tribe of Simeon, where he saved himself either by living there unknown, or by the Aid of the Inhabitants, who perhaps (with other Cities) had not yet stooped to this tyrannous Yoke. When Abimelech had reigned about three years, then God sent an evil Spirit between him and the men of Shechem; that is, God, according to the Imprecation of *Jotham*, did permit the Devil to sow Jealousies, Discord, and Dissension between Abimelech and the men of Shechem, and gave them up to the Lusts and Corruptions of their own wicked Hearts, and ministering occasions of enraging them, the one against the other; the men of Shechem at length dealt treacherously with Abimelech, and sought to shake off his Yoke. And this God permitted, that the just Revenge of that Cruelty executed by Abimelech, with the assistance of the Shechemites, on the Sons of Gideon, might fall on them both. The men of Shechem therefore resolving to cast off Abimelech from being any longer their King, they first laid men on the Mountains by way of Ambush to surprize his Person, if he came that way weakly attended. These Liers in wait (as such men use to do) beyond their Commission, took liberty to Rob, and make a Prey of others that came that way; by which means (it seems) their Design was made known to Abimelech, who thereupon prepared to make open War upon them, and sent some of his Forces to restrain them and keep them in; so that the Shechemites durst not stir out into the Fields to gather their Vintage. Hereupon one Gaal (some eminent Commander) with his Friends and Allies, either came voluntarily, or was sent for by the Shechemites, to be their Leader in this War against Abimelech; and they being now much encouraged, and putting their trust and confidence in his Conduct and Valour, went out boldly into the Fields, and gathered the Fruits of their Vineyard, and trod out the Grapes, and made merry, and went into the House of their god Baal-berith to eat and to drink, and in their Cups cursed Abimelech, and uttered all manner of railing and Reviling against him. Gaal perceiving the Shechemites in their Jollity to express themselves with so much violence and scorn against Abimelech, he takes occasion from thence to try if he could win them to put the Government of the City into his hands, and to throw Zebul out, who (it seems) had been before appointed Governour of it by Abimelech. Who is this Abimelech? (a) (says he) or who is this Son of Shechem? or what is his Family in Shechem that we must serve him? is He not the Son of a Concubine? And what is this Zebul but his Officer, his Creature, his Tool to tyrannize by? And must such an ancient and brave City as Shechem be inslav'd to every domineering Officer, that this Son of an Hand-Maid shall sit over you? If you have a mind to give away your Liberty, and be in Bondage, you had better call in the old Lords of this place, the Descendants of Hamor the Father of Shechem, and serve them, than serve this new, base, upstart Abimelech. Well! if you men of Shechem would all put your selves under my Government, I would quickly ease you of this Abimelech; He should not long King it over you. Then in a Bravado he cries out, O Abimelech, make thy self as strong as thou canst with all thine Allies and Friends, and then come out and fight with me if thou dar'st. Zebul the Ruler of the City hearing of these vaunting words of Gaal, was greatly enraged, and sent secret Intelligence to Abimelech, How Gaal and his Adhe-

(a) Simile exemplum, vide Sam. 25. 10. Quis est David? & quis est filius israhel?

rents were fortifying the City against him: He advises him therefore to come by night against Shechem with all his Army, and having laid the greatest part of them in Ambush, He should the next morning shew himself with the rest before the City, against whom when Gaal came forth (as undoubtedly he would) He would fall unexpectedly into the snare. Abimelech accordingly marched with his Army in the night towards Shechem, and divided his Men into four Companies, and laying three of them in Ambush, He marched only with the fourth in the morning towards the City. Gaal going early to the Gate of the City, and Zebul (the Major of the Town) being by, He said to him, Behold there come people down from the top of the Mountains. Zebul jeeringly replied, Surely thou takest the shadows of the Mountains for Men. Gaal presently in some consternation cries out, There was another Company coming by the middle of the Land, and another by the Plain. Then Zebul tauntingly ask'd him, Where is now thy mouth wherewith thou saidst, who is Abimelech that we should serve him? where are thy great Brags and Boastings now? Is not this the people whom thou didst so contemptuously despise? Go out now and fight with them, and shew thy valour if thou hast any: Shew that thou canst fight as well as talk. Gaal upon this, got as many of the men of Shechem together as he could, and marched out before them to fight with Abimelech. But Abimelech quickly routed him, and slew and wounded many of his men, and chased the rest even to the Gates of the City. Then Abimelech for the present withdrew his Forces to Aramah (a place not far from Shechem) to refresh them after the Fight, and to wait for some better opportunity of surprizing the City. The people of Shechem being now greatly vex'd and enraged at their Defeat, 'tis like Zebul suggested to them that the Cowardize and ill Conduct of Gaal and his Brethren had been the cause thereof, and so he easily procur'd them to be callier'd, and sent away out of the City. The Shechemites then choosing for themselves a new Commander in whom they might more confide, and having recruited their Army, resolved to march out the next morning to be revenged on Abimelech for their former loss, and to drive him out of the Country. Abimelech hearing they were come out against him, He marched towards them, and then dividing his Army into three parts, He designed with one of them (which he kept with himself) to lie in Ambush, and to surprize the City on a suddain, whilst the Shechemites were engaged with the other two Brigades of his Army, or at least to keep them from falling forth to assist those that were engaged in the Fight, and to prevent those in the Field from making any Retreat if they were worsted. Accordingly whilst Abimelech, and those that were with him, ran and got to the Gate of the City, his other two Parties ran upon the Shechemites in the Field, and made a great slaughter of them. Having thus vanquished the Field-Army, he fought against the City all that day, and at last took it, and put to the Sword all that came in his way. Many of the Shechemites had (it seems) got into the Tower of Shechem, or House of Millo to secure themselves, but hearing the dreadful Cries and Shreeks of their dying Fellow-Citizens, they forsook that, and betook themselves to the House of Baal-berith; either trusting more to the strength of the Place, or else flying to it as to a Sanctuary in this their great Extremity. Abimelech hereupon went to Mount Zalman, a Hill near Shechem, and cut down a Tree and laid it on his Shoulder, and encouraged his Soldiers to do the like, and with those he fired the House of Baal-berith, and there destroyed about a thousand men and women of the Shechemites. He then ras'd the City of Shechem to the ground, and in destruction, and for an exemplary Punishment, he sowed it with Salt, as a sign of an utter Valtation, and perpetual Desolation. But herein he failed of his end, for it was afterwards rebuilt by Jeryboam, 1 Kings 12. 25. and inhabited, 2 Chron. 10. 1. Jer. 21. 5. and afterwards it was called Sychar, Job. 4. 5. Some of the Inhabitants of Shechem had [it seems] during these Disasters betaken themselves to Thebez, a Town near Shechem, which had a strong Fort or Castle in it. Thither now Abimelech marches with his Army. The people of Thebez betook themselves to the Castle as the only place of Security. Abimelech resolving to set fire on the Gate of it, went so near to it himself, to give Orders about it, that a woman casting a Tile on his head, at the taking of

* Thus Phrygus was slain by a woman casting a Tile on his head, at the taking of Argos.

run him through with his Sword, that it might not be said that a woman kill'd

kill'd him. (b) Thus we see how Jotham's Prophecy was fulfilled, That a fire should come out from Abimelech and devour the men of Shechem, and a fire should come out from the men of Shechem and should devour Abimelech. Thus He who had slain his Brethren all upon one stone, receives his own death by a stone. He that had before managed this War politically and successfully, now by one rash unadvised Action (going too near to the Gate of the Castle) is ignominiously destroyed. When the people that followed Abimelech saw he was dead, they departed every one to his own home.

Judg. Ch. 9. whole Chapter:

SECT. CXLII.

AFTER Abimelech, Tola the Son of Puah, a man of the Tribe of Issachar, was raised up by God to Judge Israel, and fitted with Heroick Gifts of Wisdom, Courage, Fortitude and Zeal for the Execution of his Office. And indeed the people at that time needed a wise and able Judge to reduce them to their former Government overthrown by Abimelech, and to abolish Idolatry (which much prevailed in his licentious Reign) and to restore God's pure Worship, which 'tis like had been much corrupted. Though there is no mention made of Enemies that invaded the Land during his Government, yet there might be some such Invasions and Oppressions, though not so vexatious as the former. He dwelt in Shamir, a Town bordering on Mount Ephraim, that so he might be near the Tabernacle at Shiloh, and there was buried, having judged Israel three and twenty years.

Judg. 10. vers. 1, 2.

SECT. CXLIII.

AFTER Tola arose Jair, dwelling in Gilead, in the Tribe of Manassah, beyond Jair the Jordan, and judged Israel twenty two years. It seemed he was a man of great Quality before he was raised to be Judge; for he had thirty Sons (to wit, by several Wives,) that rode on Asses-Colts, which was a token of Dignity and Authority. He was descended (it seems) of that Jair, who having taken the Cities of Argob, called them after his own Name Havath-Jair; that is, the Villages of Jair, Numb. 33. 41: Deut. 3. 14. Those Villages were at first only twenty three, 1 Chron. 2. 22. but this Jair coming to inherit these Towns which his Ancestor had taken from the Amorites, divided them among his Sons, and they were increased either by themselves, their Father or Grandfather to thirty, and the old Name continued to them.

In this time it seems the Israelites were horribly corrupt, and their Apostacy and Idolatry was far worse than that of their fore-Fathers. * For now they worshipped all the Idols of the Nations round about them, Baalim and Ashtaroth, the Idols of Syria, Zidon, Moab, Ammon, and the Philistines, and so wholly gave themselves up to the Worship of false gods; that at length they quite laid aside the Worship of the true God in the Tabernacle; And therefore the Text says, They forsook the Lord, and served him not. 'Tis like Jair did what he could to restrain them from this abominable Idolatry, but was over-born by them. So that about the beginning of the fifth year of his Government, the Lord being extremely angry with them, sold them into the hands of the Amorites, who oppressed (c) them sorely on the other side of Jordan, and into the hands of the Philistines, who invaded those Tribes that were within Jordan, so that they were invaded both on East and West; on the West by the Philistines, on

* Israelitæ admodum pravi idolorum proni erant in idolatriam, ejusmodi, quos circum dabant. 1. Quia simulacra gentium idolatriæ servare videbantur, et autem ipsa premi. 2. Multitudo idololatrarum collata cum ipsorum paucitate. 3. Cultus Dei servari erat, & tristior: Non in eo Theatra, Salsationes, Comedie, vel Tragedie, quæ omnia erant in cultibus idolorum, immo etiam septuaginta & libidinis. P. Marcy.

(c) The years of the Oppressions are not to be reckoned apart from the years of the Judges; see in Chap. 3. 11.

The fifth Op. the East by the Children of Ammon. The Ammonites having oppressed the two Tribes of Reuben and Gad for eighteen years, and fair dying, they proceeded further and passed over Jordan, and oppressed the Israelites within Jordan also.

Jdg. Ch. 10. from vers. 3. to 10.

SECT. CXLIV.

THe Children of Israel being now sorely distressed, they cry unto the Lord, and acknowledge their Sin, and the Lord either by some Prophet, or by the High Priest who inquired for them, returned them this Answer, Have I not delivered you from the Egyptians, Amorites, the Children of Ammon, the Philistines, the Zidonians, (d) Amalekites, and the Moabites, * and yet ye have forsaken me, and followed other gods; Go and cry unto the gods ye have chosen, let them deliver you in the time of your Tribulation. I will deliver you no more. This Threatening was not absolute, conditional, though the condition be not expressed, but is thus to be understood, viz. except ye truly repent, and forsake your Idolatry, and amend that which has been so much amiss among you. They answered, O Lord, we humbly acknowledge that we have vainly sinned against thee, and do thou punish us hereafter as thou pleasest, if we do not continue in thy true and pure Worship, utterly renouncing all false gods; only make trial of us this once, by delivering us out of the hands of our Enemies. Then they putting away their strange gods, and setting upon a real Reformation, the Lord was touched with Compassion towards them, and his Soul † was grieved for the miseries they suffered. About this time the Children of Ammon gathered themselves together, and incamped in the Land of Gilead, which now (it seems) they claimed as belonging unto them, see Ch. 11. vers. 13.

The Children of Israel gathered what Forces they could together to oppose them, and encamped at Mizpeh, in Mount Gilead, in the Tribe of Manassah, beyond Jordan: Then they began to consider who should be their Leader in this Expedition against Ammon, and they declared, That who-ever (being able and fit) would undertake it, he should be the Head or Judge over all the Inhabitants of Gilead. But there were none there present willing to undertake it, (the Service being very dangerous) therefore they resolved to send to Jephthah, being a skilful Commander, and of known Valour:

Jephthah was a Gileadite, (his Fathers name being Gilead) and probably he was born in the City of Gilead; His Mother was an Harlot. It seems in process of time his Brethren (that his Father had by his lawful Wife) being grown up, did, by the help and decree of the Magistrates of Gilead, [see vers. 17.] bar him of any share of the Inheritance of his Father, and denied him any portion for a Livelihood among them. Jephthah being thus used, betook himself into the Land of Tob (a Country lying along Mount Gilead, not far from the Ammonites, at the entrance of Arabia the Desart), and a Company of idle Fellows that had no Means, or took no Care for a Livelihood, listed themselves under him as their Captain, and with them he us'd to invade, Prey upon, and Spoil the Ammonites. And he grew to a great Fame for these Exploits, and was held a mighty man of Valour. Upon this account the Elders of Gilead now came and intreated him to be their Captain-General against the Ammonites. For though the Law forbid that any Bastards should be admitted to any Place of Magistracy among the Israelites unto the tenth Generation, Dent. 23. 32.

yet their present necessity, or possibly some warrant from God * made them dispense with the severity and rigor of this Law; the end and equity whereof was to shew how much God abhorred all Whoredom and Uncleanness, to make the people more careful to avoid it, and not to insist a punishment on the person so begotten, if he abhorred his Fathers sin, and served God in holiness and righteousness. Jephthah seems to wonder they should come to him upon such an account; What (says he) did not you hate me, and expel me out of my Fathers House? and do you come to me now in your Distress? The Elders of Israel replied, They did acknowledge that what He had said was true, and therefore to make amends for their former unkindness to Him, they desired

desired his aid now upon no other Condition, but that he should be Head over all the Inhabitants of Gilead. Jephthah asks them, If they would be as good as their word to make him Governour of the Land of Gilead, if the Lord enabled him to vanquish the Ammonites. They replied, They would; and further said, Let the Lord be Witness between us, and let Him, as a just Judge, punish us, if we do not keep Covenant with thee, and make thee our Head. Hereupon Jephthah went along with them to the Assembly of the Princes and people met at Mizpeh, and there He repeated all that had passed between him and the Messengers that were sent unto him; The Assembly of the Princes agreeing therunto, both he and they solemnly bound themselves to perform that which was agreed on, and probably they confirmed it mutually by Oath, as in the presence of God. And so he was made Head and Captain over them. Jephthah being thus instated in the Government, he resolved first to try fair ways with the Ammonites, before he engages in a War against them, see Dent. 20. 10, 11. Accordingly he sends Messengers to the King of the Ammonites, to know what just Cause he had, or could pretend, for invading their Country, and making War upon them. The King of the Ammonites returned this Answer, That he did it because a great part of that Land which the Israelites took from Sihon King of the Ammonites, and from Og King of Bashan, had been before by those Kings taken from the Ammonites, and especially from the Moabites, [Numb. 21. 26. Josh. 13. 25.] all which the King of the Ammonites now Claims as belonging to Him, being also at this time (as it seems) King of the Moabites. * Now therefore, says he, I require that those Lands be forthwith restored to me, if you will have Peace with me. To this Jephthah made this Return, That Israel took not away the Land of Moab, or the Land of the Children of Ammon, as might plainly appear to him, if he would consider that when Israel came out of Egypt, and travelled through the Wilderness unto the Red-Sea, [Numb. 33. 35.] and came to Kadesh, bordering upon the Land of Edom, they sent Messengers to the King of Edom to desire leave of him to pass through his Land, [Numb. 20. 14.] In like manner they sent to the King of Moab to desire the same favour of Him, but they both denying them passage, they put themselves to the trouble of fetching a great compass about the Land of Edom and Moab, rather than they would be any way injurious to either of them; so that the Israelites were far from offering Violence to any of the Nations that bordered upon Canaan; and particularly they came not within the Borders of Moab. They sent also to Sihon, to desire of him that they might quietly pass through his Land, but he gathered all his people together, and came out and fought against them. And having through the assistance of God conquered Him in a lawful War, they by the Law of Arms justly possessed themselves of all those Lands which were His, which lie within Arnon on the South, Jabbok on the North, the Wilderness of Arabia on the East, and Jordan on the West. And God having thus dispossessed the Amorites, and given their Land to the Children of Israel, why (says he) should the King of the Ammonites now Claim them? Doth not the King of Ammon think that he may justly possess all that which his Idol Chemosh (as He falsely conceives) hath given him? 'Tis true, the Lord gave to the Children of Moab the Emims Land for a Possession; as He gave the Land of the Zamzummins to the Children of Ammon, [see Dent. 2. 9, 10, 19, 20.] but they ascribed their Victories to their Idols, and possessed those Lands as their Gift. How much more may we Israelites lawfully possess all that Jehovah the true God hath given unto us? Further (says he) I demand whether the King of Ammon hath more right to this Land than Balak had that was King of Moab; yet he would never fight against Israel to recover this Land out of their hands, which they had taken from the Amorites. Indeed he opposed the Israelites for fear they would have entered his Land, but neither He nor any of his Posterity did ever make War with them, after they were settled in the Land of the Amorites, under pretence that that Land was theirs. Lastly, Jephthah pleads Prescription. He tells him, The Israelites had peaceably enjoyed these Lands three hundred † years, and if they (viz. the Ammonites) had any Title to them, why did they not seek to recover them all this while? Therefore (says he) we have not done thee any wrong, but thou dost us great wrong in making War now upon us. The great God, the Judge of all the World, be Judge between you and us in this matter. But notwithstanding this rational Plea of Jephthah, the King of the Ammonites would not regard any thing he said. Jephthah

Jephthah the Eighth Judge.

* For Chemosh the Idol of the Moabites is called his god.

† Non loquatur præcis, sed numero rotundo, per annos trecentos, s. c. circiter. Nam ut definitis sententia distinet aliquæ annis; magis tamen ad trecentos quam decem debent.

having tried *fair means*, and they not succeeding, a mighty Spirit of Wisdom and Fortitude from the Lord came upon him, so that gathering his Army together, He marched with them through *Gilead* and *Manasseh*, to fight the *Ammonites*. And before the battle he made a *Vow*, that if the Lord would please to deliver the *Ammonites* into his hands, when he returned from the *Victory*, whatsoever came first out of his doors to meet him, should surely be consecrated to the Lord; and if it were a thing which was capable (d) of being sacrificed (according to the Law) he would offer it up for a *Burnt-Offering* unto Him; Howsoever, if it were a thing fit, it should be *hallowed* and consecrated unto Him. Jephthab having made this *Vow*, and now engaging with the Children of *Ammon*, the Lord was pleased to deliver them into his hands, and he smote them with a very great slaughter, and had the chase of them a long way, and so the Children of *Ammon* were subdued that day before the Children of *Israel*. Jephthab now after this great *Victory* returning to his own house at *Mizpeh*, his Daughter (his only Child) accompanied with other young *Virgins*, came out to meet him with *Timbrels* and *Dancers*, and cheerful *Tripudiations*, according to the Custom of those days, wherein *Women* and *Maidens*, after great *Victories*, use to sing *Songs of Triumph*, [see *Exod.* 15. 20. *Judges* 5. 1. 1 *Sam.* 18. 6.] When Jephthab saw Her, he rent his *Clothes*, (expressing thereby the bitterness of his Grief) and cried out alas! My Daughter, thou hast brought me very low, and thou art one of them that trouble me. Thou art now unwittingly a cause of much sorrow and affliction to me; For I have made a *Vow* to God concerning whatsoever should first come forth to meet me, and I cannot reverse it. (e) 'Tis probable he then told her more particularly the substance of his *Vow*. She tells him, That if he had made such a *Vow*, and by that *Vow* the maid be consecrated to God, and live a *Virgin* all her days. She freely submitted to it, and should do it the more willingly, because God had given him so great a *Victory* over their *Enemies*. And this seems to be the meaning of this passage. For we cannot rationally think that Jephthab (commended for his Faith, *Heb.* 11. 32.) should offer his Daughter for a *Burnt-Offering*, seeing that would have been much more odious to the Lord, than to have offered to Him *Swines blood*, or a *Dogs-head*, [*Isa.* 65. 4.] and was expressly forbidden by Him as most abominable, *Deut.* 12. 31. Jephthab's Daughter therefore being devoted to serve God in a state of *Virginity*, she desires the might have two months time to go up and down in the Mountains with some young *Virgins* her *Companions*, that in those unfrequented and solitary places she might express her grief and lamentation, that she must live and die a *Virgin*, * (leaving no Posterity behind her) which was in those days esteemed one of the greatest of earthly Infirmities. When the two months of her Lamentation were ended, she returned to her Father, who did not redeem her according to the Law, *Levit.* 27. 4. but consecrated her to God to serve him as a *Virgin* in the single life. And so she lived a *Virgin* as her Father had vowed, and she consented. And the Daughters of *Israel* went four days in a year to Her, partly to Console with her, and partly to Comfort and Cheer her up in this her solitary Condition.

Judg. Ch. 10. from 10. to the end.

Judg. Ch. 11. whole Chapter.

SECT. CXLV.

AFTER this great *Victory* obtained by Jephthab, the men of *Ephraim* having passed over *Jordan*, turned *Northward* into the Land of *Gilead*, and envying Jephthab and the *Gileadites* the glory of this *Victory*, they began to quarrel with Him, that he had not call'd them to assist * him, when he went to fight against the Children of *Ammon*; And they were so hot, that they threatened to burn his house over his head; and they gave the *Gileadites* opprobrious Language, calling them *Fugitives* of *Ephraim*, as if that half-Tribe of *Manasseh* beyond *Jordan* had been no better than *Fugitives* that were run away from them, and the mere Refuge and Scum of *Ephraim* and *Manasseh* within *Jordan*. And (it seems) these proud *Ephraimites* told them, That they (*viz.* the men of *Gilead*) were no way to be compar'd with them, and

* Upon the same account they quarrelled with Gideon, Ch. 8.

Chap. 4. the Old Testament Methodiz'd.

and therefore ought not to have undertaken a business of such Importance as this *War* was, without first acquainting them with it, and desiring their assistance. Jephthab tells them, He and his people were at great strife with the Children of *Ammon* about the Land that the *Israelites* possessed on that side *Jordan*. And he had sent to the men of *Ephraim*, as being their Brethren and Confederates, to desire their Aid and Assistance, but they had not thought fit to grant it to them. Hereupon he gathered together what Forces he could, and trusting in God, He put his life in his band, and resolved to expose it to the utmost danger in so good a Cause, and so went out to fight against the *Ammonites*, and the Lord delivered them into his hands. And this being the true state of this business, I pray you (says he) what cause have you to come out in this War-like manner against us, who are your Brethren? But though Jephthab had reason on his side, yet it did nothing move (as it seems) these haughty *Ephraimites*. Hereupon He immediately gathered together all the men of *Gilead* that could, on so short warning, he got together, and fell suddenly upon them, and gave them a great overthrow, and then the *Gileadites*, to prevent those that escaped in the Fight from getting into their own Country, took the *Fords* of *Jordan* before them, and when any stragglers came to those *Fords*, to get over, the *Gileadites* to try whether they were *Ephraimites* or of other Tribes (as 'tis like they pretended to be) made them pronounce *Sibboleth*. The *Ephraimites* could not pronounce the aspirate, but said *Sibboleth*, which was a pronunciation (it seems) they were accustomed and habituated unto. Thereupon they slew them, and many of them were here slain. So that there were slain in the battle and chase, and at these *Fords* of *Jordan*, forty two thousand of the *Ephraimites*. Jephthab having judged *Israel* six years, died, and was buried in one of the Cities of *Gilead*.

Judg. Ch. 12. from 1. to 8.

SECT. CXLVI.

AFTER Jephthab, *Ibzan* of *Bethlem* judged *Israel*. He had thirty Sons and thirty Daughters by divers Wives. His Daughters he sent out of his own Family, bestowing them upon Husbands in other Families; and he took in thirty Daughters for his Sons to be Wives to them. He judged *Israel* seven years. About the fifth year of his Government the *Israelites* did evil again in the sight of the Lord, and he gave them into the hands of the *Philistines*, which Thralldom lasted forty years, *Judg.* 13. 1. And indeed Jephthab's slaying forty two thousand of the *Ephraimites* [Ch. 12. 6.] must needs be a great weakening to the *Israelites* in those parts, and possibly encouraged the *Philistines* to invade their Land, soon after Jephthab's death. At this time there was a certain man of *Zorah*, of the Family of the *Danites*, whose Name was *Manoah* and his Wife was barren. (f) To her the Son of God (g) the great Angel of the Covenant appeared [who in those times often appeared in *Woman's shape*] and told her, She should conceive, and bare a Son, but she must not drink Wine or strong Drink, * nor eat any unclean thing (such as were forbidden to the *Nazarites*) either while she was with Child of him, or while she gave him Suck, because all that time he was to have his nourishment from her; and God appointed he should be from his Conception a *Nazarite* unto him, and no Razorist should come upon his head, and he should begin (h) to deliver the *Israelites* out of the hands of their Oppressors. The woman came and told her Husband, That a Man of God had appeared to her, whose countenance was very Venerable, and full of Majesty, like that of an Angel, and wrought in her a kind of astonishment and fear. But he neither told her, Whence he came, nor what was his Name. Manoah hearing this, earnestly prayed unto the Lord that this Man of God might come to them again,

then the Ninth Judge.

The sixth Oppression under the *Philistines*

(f) Sarah, Rebecca, Rachel the Wife of Manoah, Hannah, the Shunammite, Elizabeth, long barren Women had at last notable children.

(g) He is called by Manoah *Eliohim*, *verf.* 23. by his Wife *Jethroab*, *verf.* 25. *Him-*

self faith his Name is Secret, or wonderful, which is one of the Names given to Christ, *Isa.* 9. 6.

* Not tam ad robur, but spiritum quasi ad Sanctimoniam.

(h) The work of shaking off the Yoke of the *Philistines* was begun by Samson, and was carried on afterwards in the days of Eli, Samuel, Saul, till at length they were perfectly subdued by David.

and might teach them what they should do unto the child that should be born to them. Shortly after the Angel appeared again unto the Woman as she sat in the field. She ran and call'd her Husband, who coming to him ask'd him if he was the man of God that had before appeared unto his Wife, and had told her those things concerning the child that should be born to them. He said he was. Manoah upon this cries out let thy words come to pass; and if it will be so, I pray thee shew us how we should order the child when he is born? The Angel answers, let thy wife abstain from all those things which I forbid her, while she is with child, and while she giveth suck, viz. wine, strong drink, and eating any unclean thing; and afterwards let her take care that her son refrain from them also, seeing God hath extraordinarily called him, and appointed him to be a Nazarite to himself, to whom by the Law all these things are forbidden. Therefore what hath been forbidden to thy Wife, thy Son must also abstain from, seeing they are forbidden to her only for his sake. Manoah not knowing he was an Angel, desires him that he would please to stay a little while, till they could make ready a Kid to entertain him, and express their respects to him. [See Gen. 18. 8. & 19. 3.] The Angel tells him he should not eat with him: If he would needs be at that cost to provide a Kid, he should bestow it in such a way as would be more acceptable to God, and profitable to himself, namely by offering it as a Sacrifice unto God, to express his thankfulness for so great a benefit as God had now promised unto him. Then Manoah humbly desires to know his name, that when that which he had told them should come to pass they might do him honour, and might make report to others concerning his skill in foretelling future things, that so he might be highly honoured as a Prophet of the most High. The Angel replies, Why askst thou after my name, seeing it is secret, (that is, not to be search'd into), or Wonderful and Incomprehensible, Isa. 6. My name (says he) is not to be too curiously inquir'd into, but I shall make known my self presently to thee by my wonderful actions. So Manoah took a Kid, and a Meat-offering, and offered it upon a Rock that was hard by to the Lord. 'Tis true, neither the person sacrificing, nor the place where this Sacrifice was offered were warrantable by the Law, but the Angels command was sufficient warrant for both. And it came to pass when the flame ascended from off the Altar, the Angel ascended up to Heaven in the flame; which wonderful sight discovered to Manoah and his Wife that he was the Angel of the Covenant, the Son of God, who does present our prayers and services before the Lord, and procures them to be graciously accepted by him. Manoah and his Wife seeing this, fell on their faces to the ground, and he said to his Wife we shall surely die because we have seen God. He fears [according to an ancient opinion that ran among them, see Judg. 6. 22. Exod. 33. 20.] that they must die because they had seen such a vision of which they were most unworthy. His Wife comforts him, saying, If the Lord intended to kill us, surely he would not have received a Burnt-offering, and a Meat-offering at our hands. And he hath testified his acceptance of it by ascending in the flame of it to carry it up (as it were) to Heaven with him, and to present it unto God for us. Further he argues, if God had intended to kill them, he would not have promised them a Son, (who should begin to save Israel), nor would he have given her directions how she should order her self, and the child when he was born. These arguments 'tis like satisfied Manoah. So shortly after, the Woman conceived and bare a Son, and called his name Samson, and the child grew, and the Lord blessed him, and indued him with admirable strength of body, courage of mind, and all other gifts requisite for those high services he intended him for. And when he was very young, in the Camp of the Danites (which they had formed to withstand the incursions of the Philistines) the Spirit of God began at times to move and excite him to strange and admirable exploits even beyond the ordinary courage and strength of man.

Ch. 12. from 8, to 11.

Ch. 13. whole Chapter.

SECT.

SECT. CXLVII.

After Izban, Elon a Zebulonite judged Israel ten years. After him Abdon of Pirathon *, (that lay Westward of Samaria and Sechem on a high Mountain formerly inhabited by the Amalekites, and called by their name) judged Israel eight years. He had forty Sons, and thirty Grandsons that rode upon Ass-colls, which shewed them to be persons of Dignity and Estate.

Elisibth Judg.
Benaiah David Worthy
was born here,
1 Sam. 23. 30.
Abdon 11 Judg.

Ch. 12. from 11 to the end.

SECT. CXLVIII.

Samson being now about twenty years of age, goes down to Timnah (a City in the Tribe of Dan, but at present in the possession of the Philistines) and there sees a Daughter of the Philistines, whom he likes, and acquainting his Father and Mother therewith, he desires them to procure her for him to wife. They were much troubled that he should have thoughts to marry with a Daughter of the uncircumcised Philistines, and therefore sought to divert him from it; but it seems Samson had an especial warrant from God either by revelation, or some extraordinary motion of his Spirit for what he did. For hereby he fought an occasion against the Philistines, though his Parents understood not that it was of the Lord, who hereby intended to give Samson an opportunity to perform what he called him unto. Samson's Parents being now perswaded by him, or at least yielding to his desires, went down with him to Timnah, in pursuance of this business. When they came to the Vineyards belonging to that City, Samson going aside upon some occasion, a young Lion came roaring out against him, and the Spirit of the Lord came mightily upon him, and he rent him with his naked hands, as if he had been a tender Kid. Thus God by this victory over the Lion encouraged him against those Encounters with the Philistines which he was afterwards to be engaged in. But he told not his Father and Mother what he had done, Samson and his Parents being come to Timnah, they began to treat with the young Maid and her Parents about this match: It seems they soon agreed on it, and the time was set when the young persons should be married. Accordingly at the time appointed Samson went down with his Father and Mother to solemnize the Marriage. And coming near the place where he had before kill'd the Lion, he stept aside to see what was become of the carcass, and behold there was a swarm of Bees and honey in the carcass, that is, in the bones * of it (as they lay fastened still together), the flesh probably being eaten or dried away. And he took of the honey and came eating of it, and brought some of it to his Father and Mother, who did also eat of it, but he told them not whence he had it. Samson being now come to marry this young woman, he made a Wedding-Feast (that lasted seven days), as young men (or their Parents for them) used to do in those times on such occasions. See Gen. 29. 22. When the Brides friends and kindred law that Samson was come to take his wife, they provided thirty young men (d) (according to custom) to be his Companions and Bridemen (called the children of the Bride-chamber, or friends of the Bridegroom, Mark 2. 19. Mat. 9. 15.) to attend upon him, and to rejoice with him. It seems it was the custom of those times at Wedding-Fests (especially for the exercise of their wits, and to get the mastery) to try one another in resolving of dark and intricate questions and riddles. Samson accordingly on the first day of his Wedding-Fest propounds to his companions a riddle, agreeing with them that if they could within the seven days of the Feast find out the meaning of it, he would give them thirty shirts, and thirty changes of garments, that is, upper Vestments, which they often changed, putting them on and off according to their occasions. But if they could not within that time declare it, they should give him as many. This being agreed on on both sides, he propounded his riddle to them, which was this, Out of the eater came forth meat *, and out of the strong came forth

in corrupt office.

(d) Some think that the Philistines brought these 30 companions to be with Samson under pretence of respect, and the custom used at Marriage-solemnities, but indeed to be a Guard upon him. See 1 Kings 10. 1. Queen of out of evil the

Sheba come to prove Solomon with hard Questions. * The more unexpectedly such comes to us more thankful to God should we be for it.

Sweet.

sweetness. They tried their wits in vain for the three first days of the Feast, and could not find it out. On the fourth day they began to deal under-hand with his wife, earnestly pressing her to get out of him the meaning of it; but when the seventh day was come, despairing to find it out themselves they came again to his wife and threatened to burn her and her father's house, if she did not with her importunity bring it out of him. This they spoke to terrify her that she might be the more importunate with her husband. What (say they) hast thou, thy father, and friends under the colour of love and friendship to us invited us to your Feast, that you may make a prey of us and take what we have? If we cannot find out the meaning of this riddle, we shall pay dear for our coming hither. These men were to lose every one of them but one shirt, and one upper garment, if they could not solve the riddle, but if Samson lost, he alone was to pay thirty of them. And yet they pretend they should be undone if they failed of solving the Riddle. Samson's wife with all blandishments and importunity sought to get it out of him, and added tears to her importunity, may plainly told him 'twas a sign he did not love her in concealing so pertinaciously from her such a small thing. He told her he had not acquainted his own Parents with it, whom he ought most to reverence, and of whose piety and care of him, and faithfulness to him he had had so long experience; and therefore she need not wonder if he concealed it from her, with whom he had been but a little while acquainted, and had small knowledge as yet of her fidelity, and secrets. But though the priest him with great importunity to reveal it to her, all the days of the Feast from the day that his companions began first to employ her, (which was the fourth day) yet on the last day she played him with such intolerable importunity, and with such a flood of tears, that he could conceal it no longer from her, but told her the meaning of it, and she presently told it to the young men. So Samson's companions (that were chosen out of the City to accompany him at his Wedding-feast) came to him on the seventh day before the Sun was set, and told him they could expound this riddle. What is sweeter (say they) than honey, and what is stronger than a Lion? He tells them that if they had not plowed with his beaver, and made use of the help of his wife, they had never by their own wit found it out. So the Spirit of the Lord coming upon him, and inciting him to go down to Ashkelon, he there slew thirty men of the Philistines, and gave their shirts and upper garments to those that had expounded the riddle. What Samson did in this matter, he did undoubtedly by the special motion of the Spirit of God, and therefore he made no scruple, though a Nazarite, to take the garments off the dead bodies of these slain men, with which he paid his forfeit. But being inwardly and heartily vexed at the fraud of his Companions, and the treachery of his wife, he left them both, and return'd to his Father's house.

Judges, Ch. 14. from 1. to 20.

SECT. CXLIX.

Samson thus going away from his wife, and her friends in a great discontent (though he intended not finally to forsake her) it seems he was in his absence very injuriously given in marriage to one of those his thirty Companions, or Bridemen, and probably to him, that was chosen to be the first, and chief of them, and to be nearest to the Bridegroom, and therefore call'd the friend of the Bridegroom by way of eminency, Joh. 3. 25. Possibly he suffered her self to be given to him, apprehending that Samson would never be reconciled to her for her treachery against him. Samson sometime after (knowing nothing of this, but intending a reconciliation with her), went to visit her, and carried a Kid to present her with, thereby to express his love and kindness to her. Being come to the house, and meeting his wife's Father, he told him he would go into his wife's Chamber to see her. But her Father would not suffer him, telling him that he verily thought he had been irreconcilably angry with her, and had forsaken her, and therefore (says he) I have disposed her in Marriage to thy

thy Companion. But her younger sister is fairer than she, I pray thee take her instead of her. Samson being extremely enrag'd that he should be thus used, he said within himself, Now shall I be more blameless than the Philistines if I do them a displeasure; intimating that he had just cause to be revenged on them for to great an injury. He contrives accordingly how to do it. It seems it was at this time their Wheat-Harvest, Samson therefore resolves to burn their Corn; in order hereunto, that Country being full of Foxes, [See Cant. 2. 15. Noh. 4. 3.] 'tis probable he employed those of his own Tribe of Dan to assist him in catching all the Foxes they could, and so three hundred were taken * and brought to him. Neither will it seem incredible that such a great number should be taken, if we do but suppose that the Providence of God (who suggested to Samson the taking this kind of revenge on the Philistines) did remarkably concur hereunto: For all the wild beasts of the field are his, Psal. 50. 11. He by his over-ruling Providence caused all kinds of living creatures to come to Noah to be pre-served in the Ark, Gen. 6. 20. He brought a vast and uncountable number of Quails to the Israelites, all at one time, Numb. 11. 31. He brought such a great multitude of Fishes to Peter's Net, that the Net brake, Luk. 5. 6, 7. and therefore he could easily bring so many Foxes (in a land that abounded with them) to Samson and his friends Nets. These Foxes therefore being brought to him, he tied two of them together tail by tail, and tied a lighted Torch between their tails (part of which 'tis probable dragged on the ground) and so let them loose into the standing corn now ripe, and so burnt that, and what was cut and stock, as also the Vineyards and Oliveyards. 'Tis true their corn might have been set on fire other ways, but it pleased the Lord to direct Samson to do it this way, that their punishment coming upon them in such a ridiculous way, and by an act of such scorn, and contempt, might the more incense them. And therefore we are more especially to look at the Providence of God in this matter, who ordered and disposed it as was most fit for the effecting of his own will. The Philistines whose corn was burnt, understanding that Samson had done it in revenge, because his wife was so unjustly taken from him, by his Father-in-law, and given to another, they came up and in a rage burnt him and his daughter together; and thus he brought on her self and her Father's house that misery and mischief, which she thought by her treacherous discovery of her husband's secret to prevent. [See Ch. 14. 15.] Samson understanding what they had done, said, that though they had done this, yet because they had done it with a wicked mind, and in an unjust and tumultuous manner (having respect therein only to their own loss) this should not serve their turn, he would proceed further in executing vengeance upon them (who were the enemies of God, and his people) and then he would cease for a time till he were further provoked by them. All which shews that what Samson did, he did not by way of private revenge, but as one raised up by God on purpose to be a scourge to the Philistines. So Samson fell upon them, and smote them Hip and Thigh, that is, some in one part of the body, and some in another, but where ever his blows fell, they mauled them, and made them sure for stirring any more, and so he made a great slaughter of them at this time, and then went and dwelt on the Rock of Etam in the Tribe of Simeon, which it seems was a place of strength; and possibly he retired thither, that he might not be suddenly surprised by the Philistines, who (he knew) in all likelihood would seek to revenge themselves upon him; and accordingly to it happened; for the Philistines soon after invaded Judah with a great force, and spread themselves in Lehi a place afterwards so called upon the Exploit there done by Samson with the jaw-bone of an Ass, v. 17. The men of Judah sent to them to know why they were come in such an hostile manner against them, seeing they had not offended them, but liv'd in quiet subjection to them, and paid them tribute. They tell them they came for Samson, who had done them much wrong, and requir'd he should be delivered bound into their hands, that they might do unto him as he had done unto them; viz. that they might put him to death, as he had slain many of their people. Then three thousand of the men of Judah went up to Samson at the Rock Etam, and told him he could not but know that the Philistines were at this time their Rulers, and had them under their power; and therefore he could not be insensible what a great mischief he had brought upon them, by thus provoking them. He replied that as the Philistines had done to him, so he had done to them. They had done him great wrong, and he had made them suffer for it. Then the three thousand men of Judah told him, that though they had no quarrel against him for any

injury done to themselves, yet he having thus provoked the Philistines, (which was like to tend to their great hurt) they must needs take him, and bind him, and deliver him into their hands, to give them satisfaction, and to appease their wrath, that so they might withdraw their Army from them. Samson consents to it, provided they would swear to him not to fall on him themselves, for then he should be constrained to resist them, and possibly hurt some of them in his own defence. They promised him they would not.

So they bound him with two new cords, and brought him bound from the Rock Etam, and delivered him to the Philistines at Lehi, where they were now encamped; the Philistines shouted for joy when they saw their great enemy thus brought bound to them. But as soon as he came among them, the Spirit of the Lord came mightily upon him, and he snapt the cords (wherewith he was bound) asunder as easily as if they had been threads of singed flax, and catching up a jaw-bone of an Ass that lay there, he slew with it a thousand of the Philistines, whereupon 'tis like the rest ran away.

Then he said by this weak and contemptible instrument (through Gods Almighty power and assistance) I have slain a thousand of His and his peoples enemies, laying their bodies heap upon heap; so he called that place Ramath-lehi, that is, the lifting up of the jaw-bone. This great labour and pains in this execution made him extremely thirsty, so that through thirst and faintness he was almost ready to die; thus God is wont usually to humble his servants when they have done him any memorable service, that they may not be puffed-up therewith, but seeing their own weakness may ascribe all the glory unto him. Samson being thus extrem thirsty, prayed unto the Lord; saying, O Lord thou hast given this great deliverance to thy people by the hand of thy poor servant, and shall I now die for thirst, and shall the Philistines triumph over me? I will trust in thy power and goodness to help me now, as thou hast done at other times. See Heb. 11. 32. So the Lord was pleased to cleave a hollow place in this field called Lehi, and a fountain sprang up out of it, with which Samson being refreshed, his fainting Spirits revived, and he became strong and vigorous as before; wherefore he called that fountain En-Hakkore, or the well of him that cried unto the Lord. This name he gave it in memorial of Gods great mercy to him, and to testify his thankfulness, and as a perpetual monument of the efficacy of Prayer.

Thus Samson judged Israel twenty years, in the days wherein the Philistines held them in subjection, and tyranniz'd over them, and in some degree he gave them deliverance, though he did not fully free them from their Tyranny.

Judges, Ch. 14. v. 20.
Ch. 15. whole Chapter.

SECT. CL.

Samson now going secretly to Gaza (but for what purpose is not mentioned) he was on a sudden entangled with the fight of an harlot, and so drawn to commit folly with her. The Gazites hearing that he was come into their City, they took order that the Gates should be shut, and narrowly watch'd, intending in the morning to surprise and kill him. Samson knowing (as it seems) by some instinct from God, that they lay in wait for him, he rose at midnight, and finding the Gate locked, barr'd and bolted, he pulled up the two posts upon which it hung, and carried all away, posts, gate and bar upon his shoulders (the watchmen probably running away) to the top of an Hill that lay Eastwards of Gaza, and from whence Hebron might be seen.

Samson after this falls in love with a woman in the valley of Sorek (a), a Philistine Harlot, whose name was Dalilah; the Lords of the Philistines understanding this, came to her, and promised to give her, each of them an eleven hundred pieces of silver, (which at 2 s. 6 d. per shekel come to 687 l. 10 s. of our money) if he would intice him to discover to her wherein his great strength lay, and by what means they might prevail against him, that so they might bind him and humble him. She accepts the terms, and accordingly applies her self to Samson, and allures him with all signs of her love, (and probably in a way of sport) to discover to her (for the satisfaction of her

(a) Where there were excellent Vines. The river or torrent of this name divides Dan and Simon.

curiosity) wherein his great strength lay, and whither any thing could weaken it, and make him like other men, promising (tis like) most solemnly, and (swearing to him that she would keep it to her self as a great secret. Samson tells her that if they bound him with seven green withes he should be as other men; 'tis like he hoped this would have satisfied her without making any trial thereof. But therein he was deceived, for the Lords of the Philistines having furnished her with green withes (she bound Samson with them, and having laid some Philistines ready at hand to seize upon him if she found he could not break his bands, she cried out (as if he had been in sport) Samson the Philistines are upon thee, what wilt thou do now? and he brake the withes as easily as if they had been a thread of tow; so where his strength lay was not made known to her. Some time after (probably in a way of sportful dalliance) she renews her desire to him, telling him he had before deceived her, and mocked her, but she would not be so put off again. He tells her that if they bound him with new ropes that never had been used, then he should be as weak as other men. She accordingly bound him with such cords, and then to try the experiment, and as it were in jest, cried out again, Samson the Philistines are upon thee, how wilt thou now help thy self? and he snapt the ropes in sunder like a thread. She sets upon him a third time, and then tells him he had hitherto deceived her with lyes; but now she desires him to tell her truly how he might be bound. He tells her if she weaved the seven locks of his hair with a web, and did wind them both about the beam of the Loom, he should be then unable to stir, and as weak as other men. She tries this also, and for more security fastened the beam with a pin, that when Samson arose it might not turn or move; she cries again, Samson the Philistines are upon thee; and he awaking, bore away pin and web and beam upon which his hair was wound. She set upon him a fourth time, and told him that surely he did not love her whatever he pretended, seeing he had deceived her now three times, and would not tell her where his great strength lay; so urging him again, and following him with incessant importunity, his mind was so perplex'd he knew not what to do, being extrem loath to discover to her a secret which so much concern'd him, and yet unwilling to displease her upon whom he so importunately doted. So that this perplexity and distraction of thoughts was almost as bitter as death to him. Hereupon being tired out with her importunity, he at length opened his heart unto her, and told her that he had from his mothers womb been a Nazarite unto God, and no razor had come on his head; therefore if he were shaven, and his locks cut, his strength would depart from him, and he should be but like other men. Behold here the weakness of man when left did not lie in to himself. Samson one of Gods great Worthies, commended for his faith, Heb. 11. 32. and innobled by his Glorious victories, who with his bare hands rent a roaring Lion as if he had been a Kid, and slaughtered and routed an whole army of his enemies, is now become so weak as to reveal a secret that concern'd his life to a treacherous Harlot. him particular- Thus God did justly leave him to fall into the following miseries that thereby he might severely (yet deservedly) correct him for his former uncleanness, and relapsing again in- to the same sin. But to proceed, when Dalilah saw by his serious carriage in this re- lation that he had told her his very heart, she sent for the Lords of the Philistines to come had bestowed to her once again, assuring them that though before they had lost their labour, yet it upon condi- tion they should not do so now, for Samson had discovered his whole heart to her. Here- upon they came up and brought the money with them they had promised to give her, observing his Law of the lay his head, and sleep upon her lap, she caused a man to cut off his seven locks; she might have suddenly dispatched him by cutting his throat, but God did not permit her to take away his life that he might have space to repent, and having his strength re- newed might destroy more of the Philistines at his death than he had done in his life. had some way Dalilah now jogging and rousing him out of his sleep, and telling him the Philis- tines were upon him, he suddenly awoke and thought to have gone out and to have shaken up himself, and rous'd up his spirits to do as he used to do; but he soon found the case altered with him, for his locks being cut, God had withdrawn his supernatural strength from him, whereof his hair was a sign. Being thus deprived of his strength, the Philistines (that lay in wait) came and took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and made him grind in their Prison-houses. See Exod. 11. 5. Herein the Philistines had their ends, and God had his, unto which he made theirs subservient. Samson had by the wanton and lustful

glances of his eyes upon Harlots, highly offended God, and now God permits the Philistines to put out his eyes; they carry him down in triumph to Gaza, and that must be the place of his punishment, where he first acted his sin of uncleanness; and he that had inflam'd himself to an Harlot, is now condemn'd to that mean and abject slavery, to grind in a mill. It seems it was a good while * that Samson continued in this slavery before they brought him forth to make them sport at Dagon's (d) Feast. During which time reconciling himself to God by unfeigned repentance, his hair (the sign of his strength) began to grow again. After some time the Lords of the Philistines and their chief men met together at Gaza to offer a great sacrifice to Dagon their god (for delivering Samson their enemy, and the destroyer of their Country into their hands), and to feast and rejoice together. When they were frolick and in their cups, they call'd to have Samson brought forth to them out of the Prison to make them sport, and that they might laugh at him. Samson being brought into that magnificent house, and Idol-temple, where there were gathered together all the Lords of the Philistines from the several Lordships of the Country, with a vast number of other persons of note both men and women, and about 3000 people having got up to the roof of the Temple that was flat (f), that they might thorough the windows and lattices that were thereon see the sport; Samson desiring the Lad that led him to suffer him to feel the Pillars on which the house mainly leaned, he prayed unto the Lord and said, Remember me now, O Lord, I beseech thee, and strengthen me this once that I may be avenged on the Philistines for my two eyes; for they have not only done me a private injury in my own person, but have thereby disabled me to fight in thy quarrel for the deliverance of thy people. Then being moved by an extraordinary instinct (g) of the Spirit of God, (not to murder (h) himself, but) to undervalue his own life, so he might thereby as a Judge and publick person execute Gods vengeance upon his and his peoples enemies, he took hold on the two Pillars, by which the house was born up, of the one with his right hand, and of the other with his left, and bowing himself with all his might, and crying, let me die with the Philistines, the house fell upon the Lords, and all the people that were therein, and killed them, and Samson himself with them. So the dead which he slew at his death were more than those he slew in his life. His Brethren and all the house of his Father (hearing of his death) came down and took his dead body, and brought it up, and buried it in his Fathers burying place, between Zorak and Eshtaol; the Philistines (by the over-ruling Providence of God) not opposing it, whose pride and power by this fatal blow given to their Princes, and so many of their people was much abated and pulled down, so that they thought this was no fit time to provoke the Israelites by denying them such a thing.

Judg. Ch. 16. whole Chapter.

SECT. CII.

First Book of Samuel.

WE are now come to the first Book of Samuel, which contains an History of eighty years, forty in the time of Eli [in the four first Chapters] and forty in the times of Samuel and Saul in the rest of the Book; so that the History of these three persons together with some part of the History of David is the chief matter of this Book. The two Books of Samuel are thought to be written by Samuel, Nathan, and Gad, one after another, 1 Chron. 29. 29. yet some passages in these Books may seem to intimate that they were written in later times; as 1 Sam. 5. 5. and Ch. 30. 25. 2 Sam. 6. 8. These two Books of Samuel are filled by the Septuagint, and several others, the first and second Book of the Kings, the first containing all the History of King Saul, and part of the History of King David, both whom Samuel anointed by Gods appointment, and the

the second the History of King Ishobotheth shortly, and of King David at large.

After Samsons death Eli the High-Priest [in whom the High-Priesthood was translated from the stock of Eleazar the Eldest, to the posterity of Ithamar the younger Son of Aaron] executed the Office of a Judge in Civil causes, and judged Israel forty years. He was extraordinarily both High-Priest (a) and Judge, a good and famous man, though (a) How he came to be so faulty in being too indulgent to his Children, as we shall see afterwards. In his time, and under his Government Samuel was born, whose History we come now to describe.

of Ithamar Aaron's second Son, appears from hence: Abiathar who was deposed from being High-Priest by Solomon, was of the posterity of Eli, 1 King. 2. 27. and of Abimelech (who was the Son of Abiathar) it is expressly said, 1 Chron. 24. 3. that he was of the Sons of Ithamar. How the High-Priesthood came to be transferred from the posterity of Eleazar to Eli, who was of the house of Ithamar cannot be cleared by any place of Scripture; we may conjecture that it so fell out because the High-Priests of Eleazars family had some way or other highly provoked God by their evil courses in the days of the former Judges.

This was the Series of the High-Priests as appears 1 Chron. 6. 4. Aaron, Eleazar, Phineas, Abishua, Bukki, Uzzi; from Uzzi the High-Priesthood was translated to Eli to whom succeeded Achitob, to him Achias, to him Abimelech, to him Abiathar, who was deposed from the Priesthood by Solomon, 1 King. 2. 27. that he might perform the word of the Lord that he spake concerning the house of Eli in Shiloh, 1 Sam. 2. 31. 35.

His Father was Elkana a Levite of the family of the Kohathites of the posterity of Korab, 1 Chron. 6. 22, 23. who dwelt in Ramathaim-Zophim in Mount Ephraim. He had two wives, probably Hannah was his first wife, and the being barren he afterwards took Peninnah who was fruitful. Though the Lord allowed not Polygamy, yet he was pleased to tolerate it for a time, and possibly the Jews did conceive that Gods promise to Abraham of multiplying his seed as the stars of the heaven did imply a dispensation for them to have more wives than one. The Tabernacle was now at Shiloh, and there had continued since the seventh year of Josaphat, Ch. 18. 1. thither went Elkana yearly, that is at those three solemn Feasts wherein all the males were bound to appear before the Lord, Deut. 16. 16. He might possibly go at other times as a Levite to do service in his course, but he failed not to go up at those great Solemnities, and it seems several of his family used to go up with him, yea the women also (such was their devotion) though not bound thereunto by the Law. At those great Feasts, he gave to Peninnah and all her Sons and Daughters portions of the Peace-offerings which he offered to the Lord, according to the ancient manner of Feasts, of which see Gen. 43. 34. but unto Hannah who was his best beloved he gave a larger and better portion, and possibly of the choicest and best of the Sacrifices. Peninnah was angry at this, and thereupon quarrelled with and provoked Hannah, and upbraided her for her barrenness, as an effect of the Lords displeasure against her; and as Elkana did thus continually express his great love to Hannah when he went yearly with his family to the House of God, so Peninnah persisted from time to time to vex her with her provocations, and possibly upbraided her with her fruitless seeking to God so earnestly at those times for a child; this greatly troubled Hannah, in so much that the morned and wept, and did not care to eat as others did, especially not with any joy and cheerfulness as they were bound to do at those solemn Feasts. Elkana perceiving it, asked her why she so grieved and wept, and so mourned in a time when she ought to have rejoiced? 'Tis true (says he) the Lord hath not afforded thee Children, but am not I (who love thee so dearly) better to thee than ten Sons (b). But when Elkana and his family had eaten and drunk together (with whom Hannah sat) the being in bitterness of soul went out and prayed unto the Lord, and wept sore, and she said, O Lord of Hosts, if thou wilt please to look on the affliction of thy hand-maid, and wilt give unto me a man-child, I will give him unto thee all the days of his life (c). That is, he shall not stay till the usual years of other Levites (which was 25 or 30 years of age) but shall be brought to the Tabernacle and trained up there, even from his Childhood, and all that while shall continue under the strict vow of a Nazarite, which ordinarily the Levites were not bound to do what in her lay that it might be thus if the Child had no defect either in body or mind, and was willing when he came to the years of discretion to take upon him the Vow, and provided that her Husband consented thereunto, without which the Womens Vow was of no force, Num. 30. 8. Indeed it is evident in the sequel of Samuels story that he did not always continue in the Tabernacle, see Ch. 16. but went from year to year in circuit and judged Israel. And hence it seems probable that after he became Judge in Israel, he was by special dispensation from God freed from this Vow of his Mother.

unto.

unto. It seems at this very time when *Hannah* poured forth her prayer to the Lord, and made this *Vow*, that *Eli* the High-Priest sat upon a seat by a post of the Temple of the Lord, that is the *Tabernacle*, which possibly at this time had some house built for it to preserve it from weather; for *Ch. 3. 15.* we read that *Samuel* opened the doors of the house of the Lord, whereas the *Tabernacle* had no Gates but only a *Vail* that was hung up at the entering of it, *Exod. 26. 36.* *Eli* sitting upon his seat, and seeing *Hannah* stand a great while near him mumbling with her lips after an unusual manner, and possibly expressing some *incomposidness* in her gesture through the vehemency of her affection, he thought he had been drunk, wherefore he said unto her, *How long wilt thou continue here in thy drunkenness, and profane this holy place thou art come into; go home and sleep out thy displeasure, and then come with a penitent heart, and make thy peace with God.* *Hannah* replies, *No, my Lord, I am a woman of a sorrowful Spirit, and therefore very unlikely to be guilty of such an excess; I have neither drunk wine nor strong drink this day, but have been pouring forth my soul before the Lord; count me not therefore I pray thee such a daughter of Belial, nor imagine me guilty of so great a crime as drunkenness is. I have only been opening my griefs and sorrows to the Lord, and have been earnestly imploring help from him.* *Eli* hearing this, said, *Go in peace, and the God of Israel grant thee thy petition which thou hast asked of him.* *Hannah* desires him that he would always retain that good opinion of her, and would still pray to the Lord in her behalf; so being encouraged by the Spirit of God upon the prayer he had poured forth, and the gracious encouragement he had received from the High-Priest, she departed with inward joy, and did eat bread, and her countenance was no more sad.

The next morning *Elkanah* and his family before they set forth on their journey homewards, presented themselves before God in the *Tabernacle*, to worship him, and to pray for a prosperous journey and success in all their other lawful affairs, leaving thereby to posterity a good precedent for their imitation. When they were come home, *Hannah* conceived by *Elkanah*, the Lord remembering her, and hearing her prayer; and when the time was come about for her delivery, she bare a Son and called his name *Samuel*; that is, *asked of God*; rejoicing most in this, that this Son was given her in answer to her prayer. *Elkanah* with several of his family went up to the *Tabernacle* to offer unto the Lord the yearly Sacrifice and his *Vow*, that is, besides the yearly and ordinary Sacrifice some other oblation that he had vowed, namely a Sacrifice of Thanksgiving for the birth of his Son. But *Hannah* desired of her Husband that he might not go up till the child was weaned (*d*), and educated, and fitted in some measure to do some kind of service in the *Tabernacle*, and then he would carry him thither, and leave him there, that he might continue in the service of the Lord for ever; that is, all the days of his life. But 'tis plain that *Samuel* sometime dwelt in *Ramah*, and there judged *Israel*, which hapned either after the age of fifty, (which was the time prefixed for the Levites service, *Num. 8. 25.*) or by Gods especial dispensation, who dispensed with his *Vow* to make him a Magistrate. *Elkanah* consents to what his wife desired, viz. that she should stay till the Child was weaned and educated; Only (says he) let the Lord stablish his word; whereby he seems to mean that especial promise which God had made either to him or his wife, before or after the conception and birth of the child, though it be not expressed particularly what it was. When *Hannah* had weaned and educated her Son, she took him with her to *Shiloh*, there to present him to the Lord according to her *Vow*; and she took with her three Bullocks, one Ephah of flour, and a bottle of wine; One of these Bullocks was offered when they presented the child, and delivered him up to the service of the Lord; the other ('tis like) were offered in other Oblations; or the one might be offered as a Burnt-offering, the other two for a Peace-offering. The Ephah of flour contained ten Omers, or bishels; now the Law prescribing three tenth-deals to be offered with a Bullock, [*Num. 15. 9.*] nine tenth-deals of this Ephah were for the three Bullocks, and the other tenth-deal (which was overplus) might be intended for a voluntary meat-offering. The bottle of wine was to be used in their meat and drink, and Peace-offerings. Then *Hannah* presenting her Son to *Eli*, she said, *O my Lord, as sure as thou art alive, I am the woman that stood by thee here praying for this child, and the Lord having granted my*

* Psal. 62. 8.
Lam. 2. 19.

† We read not that *Samuel* ever was High-Priest, but an extraordinary Prophet, and Judge in *Israel*. A Sacrifice, though only a Levite, a rare and worthy person. (d) 2 Sam. Educaus, i. e. ut supra, prout dicitur de ministris populi. Nam 703 non tantum est a matre disjungere sed educare, i. Reg. 11. 20. donec maturet; sed pater matris facit pater ministerio & Nazareth. Donce efformetur, i. e. ut satis membris & robore efformetur ad ministrandum in Tabernaculo. Mas. 'Tis like the

would not wean him, and so put him from her till he was of some age to shift for himself among strangers, being also before that time unable to do service in the *Tabernacle*. A like example we have in *Sarah* who would not wean her beloved *Isaac* till he was of some more than ordinary years for a weanling. See *Gen. 21. 8. 9.*

petition,

petition, I have lost him to the Lord as long as he liveth; that is, I have dedicated him to his service, Having asked him of the Lord for that very end, that I might return him to him again. As he was freely given, so he shall be freely devoted to Gods service. And *Elkanah* worshipped the Lord there, and thankfully praised him for giving him this Son, and also prayed unto him for his blessing upon him, and that he would sanctifie him by his Spirit, and inable him in an holy manner to perform that Religious service, unto which he and his wife had devoted him.

1 Sam. Ch. 1. whole Chapter.

SECT. CLII.

These things being done, *Hannah* now in a solemn manner praises the Lord for giving her a Son, and prays * unto him to continue his life, and to bless him; she begins her Song (a) thus, *My heart rejoiceth in the Lord, mine horn is exalted in the Lord*; whereby the intimates that through the Lords goodness to her in giving her a Son, she was become stronger and more renowned than before, (for children are the strength and glory of their Parents), and that she had cause now to triumph over her enemies who had before upbraided her for her barrenness. My heart is enlarged over mine enemies; whereby the intimates that she had enough now to say wherewith to stop the mouth of her insulting adversaries. There is none holy as the Lord, for there is none besides thee; that is, there is none essentially and perfectly holy besides the Lord, who is the fountain of all the holiness that is in others. For there is no God besides thee, neither is there any rock like our God: He is our only refuge in all our troubles, and he only can deliver us out of them all. He is the rock (says she) on which I rested and relied when I was ready to sink in the time of my trouble. Let not my adversaries therefore (*Peninnah* or any others) talk any more so exceeding proudly against me, let not arrogancy come out of their lips; for the Lord is a God of Knowledge; that is, He knows all that in your pride and arrogancy you think or speak, or attempt against his poor servants. And by him actions are weighed; that is, He exactly ponders all the actions of men, and will therefore as a just Judge recompense them as he finds them good or evil, yea according to the degree of goodness or badness that he finds in them. Then she goes on to shew what strange and unexpected alterations God maketh among men; By him (says she) the bones of the mighty are broken; that is, God doth many times break the strength of the mighty, and blast their attempts, and makes them successful just as when the bow of a mighty man breaks, all his endeavours to shoot come to nothing. And on the other hand they that stumbled are girt with strength; that is, He many times so strengthens the feeble that of themselves were ready to stumble, or at least to prosper their weak endeavours that unexpectedly they bring mighty things to pass, and so those that were weak and feeble in themselves, (being strengthened by the power of God) overcome great difficulties, even such as by the power of nature they were not able to overcome, as I my self can abundantly testify. They that were full have hired out themselves for bread; that is, they that were rich he sometimes brings to poverty so that they are fain to work like hired servants to relieve their wants, and they that were hungry ceased to be so, and were plentifully provided for. She that was barren has born many (b) children, and they that have had many children are either grown weak, and so through feebleness have left off bearing, or else have buried the children they have had, and so have lost their strength, as children are esteemed to be to their Parents. Possibly *Hannah* had assurance by the Spirit of Prophecy that God would give her many children more, as indeed we find, v. 21. of this Chapter, that she had after this three Sons, and two Daughters. The Lord killeth and maketh alive: He bringeth down to the grave and bringeth up; that is, the Lord bringeth some into desperate dangers, into grievous and heavy afflictions, and yet delivereth them out of them, [See *Ch. 20. 3. Hos. 6. 2. Isa. 26. 17.*] and Gods power is most manifested when men are recovered from such desperate distresses. God doth sometimes seem to kill men, and then revives them again. He maketh poor and maketh rich: He bringeth low and raiseth up: He raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, so set them among Princes, and to make them inherit the throne of glory; that is, He raiseth some from beggary to Sovereignty,

* Orandi genus Eucharisticum ut Luc. 1. 46. 58 (a) There is in many passages a great harmony between this Song and that of the Blessed Virgin, Luk. 1. 46.

Soven in Scripture is usually put for many, as Deut. 28. 7.

(c) *Habui terra
suos polos, qui-
bus aut sustine-
re, in quiete,
aut (ut alii
volant) in motu
se librat. Gr.*

raignity, and from the dunghill to the throne. For the pillars of the earth are the Lords, and he hath set the world upon them: that is, Though the earth hangs in the midst of the air having nothing to support it but the Almighty power of God, yet it stands firm (c) and fast upon its center as if it were supported with pillars, and therefore 'tis no wonder God should sometimes turn things upside down in the government of the world, since he that made the world at first, must needs be of power sufficient to do what he will; for with his own why should he not do what himself pleaseth? He will keep the feet of his Saints: that is, He will guide and protect his people, and keep them from falling. And the wicked shall be silent in darkness; that is, overwhelmed with confusion and astonishment in the great calamities that shall befall them, (Eccles. 5. 17. Zeph. 1. 15. Jer. 8. 14.) or cut off from the land of the living, for such are said to dwell in silence, Psal. 94. 17. For by strength shall no man prevail: that is, by his own strength. For if the Lord did not preserve his Saints, by their own strength they could not keep themselves; neither can the wicked by their own strength secure themselves against Gods hand. And if any man prevail in any of his enterprises, let him not assume the glory of it to himself, but ascribe it intirely unto God. The adversaries of the Lord shall be broken in pieces, out of heaven shall be thunder upon them. This clause seems to be a Prophecy, and may have reference to that particular judgment upon the enemies of Gods people in the time of Samuels Government, 1 Sam. 7. 10. when the Lord thundered with a great thunder on the Philistines, and discomfited them, and they were smitten before Israel; yet it may be meant generally of the Lords pouring down vengeance on his adversaries. See 2 Sam. 22. 14. 15. And because God destroyed his enemies often by thunder, it grew (it seems) into a Proverb, that the Lord would thunder upon them, when he meant terribly to destroy them. The Lord shall judge the ends of the earth, and he shall give strength unto his King, and exalt the horn of his Anointed: This seems to be a Prophecy concerning the Exaltation and Kingdom of the Messiah; and 'tis the first place in the Old Testament where he is mentioned under that name. The Lord will rule the world, and judge all the inhabitants of the world, and particularly those that are in the uttermost parts of the earth by the Messiah his Anointed King; who though he shall at first live in a low and mean condition, yet when he hath finished the work of mans Redemption, he shall then be exalted above all Principalities and Powers, and shall sit down at the right hand of his Father, all power being given unto him both in heaven and earth; he shall gather his people from all Nations, and govern them by his Word and Spirit, and destroy his and their enemies.

Hannah having ended her Song, Elkanah and she departed to their house at Ramah, and left their young Son Samuel to minister unto the Lord before Eli the Priest, and wit, in such services of the Tabernacle, as by degrees he grew able to perform. The Levites indeed did not enter on that service till they were twenty-five years old, as we shewed before; but Samuels case was extraordinary, because by the special vow of a Nazarite, he was even from his tender years consecrated to the service of the Lord. And though by the Law there were no linnen Ephods appointed for the Levites, but for the inferior Priests only, (Exod. 39. 27.) either therefore afterwards when the Tabernacle came to be settled in the land of Canaan it was so ordered by the Lord that the Levites should also wear such linnen Ephods when they attended upon the service of the Tabernacle, or else Samuel was by special dispensation, because of the Nazarite vow, or some other reason, appointed to wear this holy vestment, which yet seems not very probable, because the linnen Ephod was so commonly worn by all that were employed in holy services, that even David when he danced before the Ark, 2 Sam. 6. 14. was girded with a linnen Ephod. But however it was, 'tis plain that Samuel in his younger years did attend upon the service of the Tabernacle, viz. in such services as he could then perform, and that before Eli the Priest, that is, as he was ordered and directed by him, who undertook it training of him up, and upon whom he chiefly attended in the service he performed. And his mother when she came to Shiloh with her husband to offer the yearly Sacrifice used to bring him a new coat as a pledge of her motherly love to him; and there Eli blessed Elkanah and his wife, and said unto him, The Lord give thee seed of this woman, for the Son thou hast lent to the Lord. And the Lord visited * Hannah in mercy, and according to Eli's blessing made her fruitful, so that for that one Son he had given to the Lord, he gave her three Sons and two Daughters.

* *visitate hic
sumitur in bo-
nam partem.*

ter more; so powerful are the prayers of such good men as Eli was. And the child Samuel as he grew in years, so he grew in grace and godliness, whereby he became acceptable both to God and man, see Luk. 2. 52.

1 Sam. Ch. 2. from v. 1. to 12. and v. 18, 19, 20, 21.

SECT. CLIII.

ELI was at this time (as we have shewed) Judge of Israel, and he was High-Priest also, but how he came to be so (a), we cannot give any certain account, the Scripture being therein silent. He had two Sons Hophni and Phineas, who as Secondary Priests did the service of the Sanctuary under their Father; but these were very wicked men, Sons of Belial, that had no lively knowledge nor apprehension of God, nor did fear and honour him as God. For though they did profess to worship God, yet in their works they denied him, being abominable and disobedient, and unto every good work obliiterate. The sins and provocations of these Sons of Eli are set forth in several particulars; they were not content with the breast and shoulder, and the cheek * with the tongue (which only were the Priests portion of the Peace-offerings, Levit. 7. 31, 32, nes, morumque loci non detrahitur.) but they used to challenge of that which was seething for the Sacrifice, (as their success, Anonym in loci * See Deut. 18. 3. and this they did not only now and then, but constantly practised it unto all the Israelites that came to Shiloh to worship, v. 14. And sometimes they would have this their overplus-portion before the flesh was put into the pot or kettle that they might roast it, yea before the fat was taken off and burnt, and so before the Lord had his due, directly against the Law, Levit. 7. 31. which may be the reason why v. 29, they are said to have made themselves fat with the chiefest of the offerings; and if any denied to give them what they required, they threatened to take it by force and violence; God was very angry at these miscarriages of these young men, whereby they caused the people to neglect the Worship and service of God, and even to abhor his Sacrifices, when they saw them profaned by such abominable courses. Eli was very old, and heard of these great miscarriages of his Sons, and of some other abominations that they were guilty of, viz. that they lay with the women that came to the door of the Tabernacle to offer Sacrifices, and to perform other duties of worship and service unto God; which wickedness was the more abominable, because they had wives of their own, as we may see, Ch. 4. 19. Old Eli did indeed reprove his Sons for these their scandalous miscarriages, but he did it too mildly and gently, saying to them, Nay my Sons it is no good report I hear of you, ye make the Lords people to transgress by your wicked example, and to forbear bringing their Sacrifices to the Lord, being so highly scandalized at your ill managing of sacred things. But Eli being not only a Father, but also a chief Magistrate and Judge, should not only have reprov'd them sharply, but should have punished them severely by casting them out of the Priests Office which they had so shamefully profaned, yea should have put them to death for their audacity according to the Law, Levit. 20. 10. but he only mildly reprov'd them for such great enormities. He told them that if one man sin against another, the Judge shall judge him; that is, an umpire may come and take up the controversy, and the offending party may be adjudged to make satisfaction, and so there will be an end of that quarrel; but if a man sin against the Lord who shall entreat for him? that is, no mediation or satisfaction of man can here make his peace with God; no reconciliation can here be hoped for, but upon his repentance and turning to God, and resting on the sufficient merits and intercession of the Messiah. But let Eli say what he would they bearken not to the voice of their Father, which plainly shewed that the Lord determined to destroy them; for being grievously provoked by their sins, he resolved as a righteous Judge to leave them to themselves, and to the wickedness of their own hearts, and therefore no wonder they minded not the reproofs and counsel of their aged Father; whereupon there came a man of (b) Tola Aeg. God (some Prophet extraordinarily raised up) to Eli, and said unto him, thus saith the Lord, Did not I eminently appear unto the house of thy father, viz. Amos (of whom thou art descended by Jhamar) joining him with Meser for the deliverance of the Israelites when they were in bondage to Pharaoh in Egypt (b)? Did not I choose him

(a) *Quomodo
ad Aaron ori-
undus sit Eli
narratum liquet,
ut ejus ex in-
fra distat videri
operibus. Tan-
tilla est solutio
loci non detrahitur.
See Deut. 18. 3.*

(b) *Tola Aeg.
domus applica-
tus, quod ejus
posterior erat.
Mendoza.*

him out of all the Tribes of Israel to be my Priest to offer Sacrifices upon mine Altar, to burn incense, and to wear an Ephod before me? Did not I give unto the House of thy father some part of all the offerings (c) made by fire, and offered by the children of Israel unto me? And are all my special favours to thy Fathers family come to this? Thy Sons kick at my Sacrifices, and at my offerings which I have commanded to be offered to me in my holy habitation; they as it were despise and condemn them, and make a scorn of them before the people, as though I had afforded them too little, and therefore they will take from the Sacrifices for their own use what they please themselves. And though thou didst not do thus thy self, but thy Sons only, yet because thou didst not refrain them from these evil practices, and punish them for these their great transgressions, thou art guilty as well as they. Nay thou shewest by thy over great indulgence to them, that thou honourst thy Sons above me, and chusest to please them rather than me, not daring to provoke them by sharply reproving them, much less by punishing them as thou oughtest to have done, though thou knowest they have sacrilegiously incroached upon the *fat* of the offerings that belonged unto me, and upon other parts also of the Peace-offerings that belonged unto the people, and all this to pamper their own greedy bellies. Wherefore thus saith the Lord, I said (d) indeed that thy house and the house of thy father should walk before me for ever; that is, should be perpetually established in the office of the Priesthood; but this promise was only conditional, namely if you carried your selves well in that high calling; but this condition being not performed by you, the promise which I made unto you shall be reversed: For those that honour me I will honour, but those that despise me shall be lightly esteemed. Further thus saith the Lord, Behold the days come that I will cut off thine arm, and the arm of thy fathers house; that is, deprive thee of thy strength, and make both thee and thy family weak and ignoble.

And this was done first by cutting off him and his two Sons, Chapt. 4. 17. 21. By cutting off his posterity in the flower of their age, which was partly accomplished in the death of Elothai and Phineas slain in the field, and partly by that bloody execution that was done upon Abimelech and eighty-five of the Priests of his family, Ch. 22. 16, &c. And 31. by removing the dignity of the High-Priesthood from Eli's family unto Zadok (the faithful Priest spoken of, v. 35. of the stock of Eleazar) which was done at least eighty years after this in the days of Solomon, 1 King. 2. 27. And thou shalt see (e), viz. in thy posterity an enemy in my habitation; that is Zadok, executing the High-Priests office in the Temple, whom thy posterity shall envy and malign, because placed in the High-Priesthood, and that in all the wealth which God shall give Israel; that is, in those days when Israel shall flourish most in wealth and glory, and when consequently the High-Priesthood shall be most desirable to wit, in the days of Solomon. And there shall not be an old man, or a man of dignity (f) in thy family (g). And the men of thy posterity whom I shall not quite cut off from serving at mine Altar, shall live so miserably, (pining away with grief, and vexation to see the adversary family enjoy their honour) that if thou shouldst live to see the misery they shall be in, it would make thee almost weep out thine eyes to behold it, and it would grieve thee to the very heart. And most of thy family shall die in the flower of their age. And that which I now foretell shall come upon thy two Sons Hophni and Phineas may be a sign to thee, that all my other threatenings shall in due time come to pass, viz. I do foretell thee that they shall both die in one day. And I will raise me up a faithful Priest that shall do according to that which is in my heart, to wit, Zadok (h), of the family of Eleazar, and I will build him a sure house, and he shall walk before mine anointed for ever; that is, I will multiply his family, and make it prosperous, and establish his off-spring in the Priesthood.

(c) "It is usual in Scripture to speak of the Father which shall be accomplished in his posterity long after. See Gen. 27. 29. (f) v. 31: ut non sit senex in domo tua, i.e. vir dignitate praeditus, vide v. 36. (g) v. 32. Hec futura comminatio non est extendenda ad omnes Ithamaros sed tantum ad domum Eli. Alii senem hic ut prius accipiunt de dignitate sacerdotali, qua in perpetuum adibenda est familia Eli. At in ea familia senes aetate semper deficiunt non est credibile. Mendoz. (h) He did faithfully cleave to Solomon whom the Lord had appointed to succeed David in the Throne, when Eliathar who was of the posterity of Eli, conspired with Adonijah against David, and against Solomon, 1 King. 1. 7. 8.

And accordingly we find that the High-Priesthood was continued in the line and posterity of Zadok unto the time of the Babylonian Captivity, see Ezek. 44. 15. And so Zadok being of the posterity of Phineas the Son of Eleazar, that promise was made good which the Lord made to Phineas, Numb. 25. 13. He shall have it and his seed after him,

him, even the Covenant of an everlasting Priesthood. And he shall walk before mine anointed for ever; that is, Zadok and his posterity shall perform such services as belong to the High-Priest; for Solomon and his Successors, viz. they shall inquire of the Lord for them, they shall offer Sacrifices for them, and shall be ready to assist them with their counsel and advice upon all emergent occasions. And those of thy posterity that shall not be cut off shall come and crouch to Zadok, and his successors to beg some relief of them, and shall sue to them that they may be employed, though it were but in some of the meanest services of the Temple, only that they may eat bread, see Ezek. 44. 13, 14.

1 Sam. 2. from 12. to 18. and from 22. to the end.

SECT. CLIV.

THE impiety and wickedness of the times was now so great that the word of the Lord was precious, there was no open vision; that is, there was not a man openly known to whom the Lord appeared in Vision, or whom he sent forth among the people with a word of Prophecy in his mouth. So that the Lord did not now reveal his mind to them by his Prophets, as he used to do at other times. See Psal. 74. 9. And this is mentioned probably for the honour of Samuel to whom the Lord was pleased to appear at such a time as this, and to re-establish in him the Prophetic Office; See 2 Chron. 35. 18. and 1 Sam. 3. 24. And the particular time when the Lord appeared to him is also set down, which was when Eli (being very old and his eyes dim) was laid down in his place, that is, to take his rest in that place and in that lodging which belonged to him as High-Priest near unto the Court of the Tabernacle, and it was towards the morning before the Lamps that were in the Golden Candlestick in the Tabernacle were gone out, or the oyl spent. See Exod. 30. 7. Samuel being laid down to sleep in a Chamber near unto him, the Lord calls him, who awaking, and supposing his Master Eli had called him, ran to him, but Eli told him that he did not call him, and therefore bids him lye down again. The Lord calls Samuel a second time, and he runs again to Eli, who tells him he did not call him, and bids him go to his bed again. Samuel was not yet acquainted with that way whereby the Lord did use to make known himself to his Prophets, viz. by Vision, neither had there been as yet any such revelation made unto him. The Lord calls him a third time, and he running again to Eli, supposing that he had called him, Eli then perceived that the Lord had appeared unto him, he bids him therefore go and lye down again, and if he heard the voice calling him any more, he should say, Speak Lord, for thy servant heareth. Samuel lying down again, the Lord came and stood and called Samuel, Samuel, (appearing possibly in a visible shape), he answered as Eli had bidden him, Speak Lord, for thy servant heareth; then the Lord said to him, Behold I will do a thing in Israel at which both the ears of every one that heareth it shall tingle, (See 2 King. 12. 12.) meaning the discomfiture of the Israelites, the taking of the Ark, the death of Eli's Sons, and Eli's falling down backward, and breaking his neck; his daughter-in-law Phineas's wife falling presently into the pains of Travel, and dying; Judgments so dreadful and hideous, that every one that heard of them must needs be filled with horror, and astonishment. And then will I perform against Eli all things that I have spoken concerning his house. And though it may be some time ere I begin thus to visit him, yet when I have once begun I will not cease till I have made an end. For I have told him that I will judge his house for ever, (that is punish it till it be utterly ruined) for the iniquity which he knew his Sons committed, and yet he restrained them not, neither chiding them severely as he was a Father, nor depositing them from their office as he was the High-Priest, nor punishing them corporally as he was a Judge. Therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with Sacrifice, nor offering for ever; that is, that the temporal punishment denounced against them should not be kept off, or averted by any Sacrifices or Oblations whatsoever, though by their unfeigned repentance they may prevent their eternal misery.

Samuel having heard these sad words, rose in the morning and opened the doors of the Tabernacle (which seems at this time to be housed as we shewed before) but he was affraid to acquaint Eli with the things revealed to him in this Vision, because he

knew that such tidings would wound his heart, and he feared to offend him by bringing such a displeasing message unto him; *Eli* therefore call'd him, and charg'd him to declare all that the Lord had said unto him; for being conscious of his Sons *Leudst*, and his own too great indulgence towards them, he apprehended that some heavy sentence was denounced from the Lord against him, and therefore he was so eager to know it, that he said, *God do so to thee and more (a) also, if thou hidest any thing from me.* Hereupon *Samuel* told him all; *Eli* in an humble submissive manner, replies, *It is the Lord let him do what seemeth him good.* After this *Samuel* grew, and the Lord was with him, and suffered none of his words to fall to the ground, but exactly perform'd what he had foretold by him; and all *Israel* even from *Dan* to *Beerseba* knew that *Samuel* was established to be a Prophet of the Lord, and effectually call'd and sent to execute this office among them, and that God had firmly fetted him in it by making good his own word in his mouth. So that after the long intermission and cessation of Prophetic Vision, (whereby the word of the Lord was become rare and precious, as we have shew'd before) the Lord renewed this gift of Prophecy by appearing in *Shiloh* unto *Samuel*, and revealing his mind and will unto him by Prophetic Visions and Inspirations (b), that he might reveal it unto the people.

1 Sam. Ch. 3. whole Chapter.

(b) v. 21. By the word of the Lord, some understand that God did by his Eternal and Essential word, viz. Christ, the wisdom of the Father, reveal his mind to Samuel.

SECT. CLV.

AS *Samuel* had before made known the word of the Lord to *Eli*, so he does now to all *Israel*, reproving them for their sins, and telling them before hand what Judgments would fall upon them if they did not speedily repent; but they not reforming, the *Philistines* (who it seems during the forty years of *Eli's* Government had been pretty quiet, possibly because of the great slaughter *Samson* had made of their Lords and chief men at his death, see *Judg.* 16. 30.) now begin again to invade their Land, and being entred with an Army, the *Israelites* gather themselves together to fight with them, and pitch their Camp at a place which was afterward call'd *Eben-ezer* (the occasion whereof we may see afterwards, *Ch.* 7. 11.) and the Camp of the *Philistines* was in *Aphok*, a City in the Tribe of *Judah*. The Armies joining Battel, the *Israelites* were smitten before the *Philistines*, and lost 4000 men. The *Israelites* having rallied their scattered forces, the Elders of the people began to inquire with some astonishment why the Lord had thus left them, and suffered the *Philistines* to prevail over them; though they knew that Idolatry, and many other gross sins were at this time rife among them, (as we may learn from the *Psalmist's* words, *Psal.* 78. 58. speaking of these very times) yet they were so blind and stupid that because they were the seed of *Abraham* they wondered that God should take part with the uncircumcised *Philistines* against them, not being sensible of their own great wickedness which had provoked him to bring that calamity upon them. And vainly they thought to mend the matter by fetching the Ark of God, the sign of his presence to be among them. For not repenting of their sins whereby they had forfeited their interest in God, nor seeking to make their peace with him as they ought to have done, their confidence in the Ark was vain and groundless. However without consulting with God, or advising with *Samuel*, they resolve to fetch it into the Camp, by which in former times their Ancestors had prevailed against their enemies, (as at the taking of *Jericho*, *Josh.* 6. 4. 5.) and they hoped it would now help them also. And thus they trusted more in the visible presence of the Ark, than the gracious presence and assistance of God, which they could not rationally hope for whilst they continued impenitent and unrepentant.

The Ark being sent for, the two Sons of *Eli*, *Hophni* and *Phinehas* came along with it, either to carry it, [as *Numb.* 4. 15.] or to attend it. And when it came into the Camp, all *Israel* shouted with a great shout, so that the earth rang again with the rebound or Echo of their shout. The *Philistines* understanding this, were fore afraid, for they said, *God is come into the Camp*; thinking (it seems) the Ark to

be

be some representation of the God of the *Israelites*, and having the same opinion of it that they had of their own Idols; at least they conceived some Divine power went along with it, which was the reason they were so afraid. And they said, *Wo unto us, there hath not been such a thing heretofore*; that is, in former conflicts which we have had with them, they used not to bring their Ark into the Camp, and by this unprovoked shout of theirs we may perceive how much greater their hope and confidence now is than it hath been formerly. *Wo unto us, who shall deliver us out of the hands of these mighty Gods?* Thus they speak of the true God after their Idolatrous manner, who worshipp'd many Gods or Idols. They further said, *These are the Gods that smote the Egyptians with all the Plagues which fell upon Pharaoh and his people in Egypt, and at last drown'd them in the Red-Sea, which joined to the desert or wilderness of Estham, Exod.* 13. 20. upon which many of their dead carcases were cast up; and hereupon they name this as the consummation of all the former Plagues. Therefore they encouraged one another, saying, *Let us be strong, and quit our selves like men, and fight valiantly, that we be not servants unto the Hebrews as they have been unto us, Judg.* 13. 1. Accordingly the Armies encountering each other, the *Philistines* fought stoutly, and the *Israelites* were discomfited, and there fell thirty thousand Footmen (for they had no Horse) and the rest were miserably scattered, so that they fled to their own houses or dwellings. See *Ch.* 13. 2. 1 *King.* 12. 16. And the Ark of God was taken (a), and the two Sons of *Eli*, *Hophni* and *Phinehas* were slain according to the Prediction, *Ch.* 2. 34. and a man of Benjamin ran from the Army, and came to *Shiloh* the same day with his Clothes rent, and with earth upon his head (see *Josh.* 7. 6. 2 *Sam.* 1. 2.) to signify the sad news he brought, and *Eli* sat upon a seat by the way-side near the Gate of the Tabernacle watching, and earnestly expelling news from the Camp, and the success of the fight. For his heart trembled for the Ark of God, lest that should fall into the hands of the Uncircumcised *Philistines*, and be profaned by them, and left the *Israelites* should be deprived of the comfort of it (b).

but a monument of Gods help (soon after) into the Camp, *Ch.* 5. 1. that it might save them out of the hands of their enemies, (as we read the *Philistines* themselves in the days of *David* brought their Images into their Camps, 2 *Sam.* 5. 11. 1 *Chron.* 14. 12.) The Ark being taken there by the *Philistines*, they carried it about to *Asdod*, into the house of *Dagon*, thence to *Gath*, thence to *Ebron*; and after they had kept it seven months they sent it to *Bethshemesh*, a City in the Tribe of *Judah*, and it was fetch'd thence to *Kirjathjearim* a City likewise of *Judah*. It was there placed in the house of *Abinadab* a *Levite*, 1 *Sam.* 7. 1. It abode there twenty years till the time of the Repentance and Reformation wrought by the Ministry of *Samuel*, 1 *Sam.* 7. 2. And after in the days of *Saul* it seems to be fetch'd thence to *Gilgal*, 1 *Sam.* 10. 8. and after to *Gibeon* of Benjamin, compare 1 *Sam.* 13. 9. and *Ch.* 14. 2. 18. so that it seems it was fetch'd into extraordinary assemblies upon extraordinary occasions, both in war and peace. But being returned to *Kirjathjearim* to the house of *Abinadab*, it was fetch'd thence by *David*, 1 *Chron.* 13. 5. Sixty-seven years after it was first brought thither. It was brought by him to the house of *Obid-Edom* a *Levite*, 1 *Sam.* 6. 10. the Ark was there three months, and then fetch'd thence by *David* with great solemnity into the Tent which he prepared for it in *Jerusalem*, 1 *Chron.* 1. 5. and thence seems to be carried into *Joab's* Camp before *Rabbah*, 2 *Sam.* 11. 11. and began to be carried with *David* in his flight from *Ashalon*, 2 *Sam.* 15. 24. And being returned to *David's* Tent prepared for it at *Jerusalem*, *Solomon* as soon as he had built the Temple, brought it thence with great solemnity, and placed it in the Holy Oracle, 2 *Chron.* 5. 2. about 112 years after it first left *Shiloh*. What became of it at the destruction of the Temple by *Nebuchadnezzar* is uncertain.

(b) Ante adventum arce tantum 4 millia occiderunt, post adventum 300 millia. Tantum abest ut improbi ex praesentia arce adiuvantur ut possint in majus exitum devolvantur. Mendoza.

And when the man had told his sad story in *Shiloh*, all the City cried out with most bitter and loud lamentation; *Eli* who was ninety-eight years old, and blind, hearing this dreadful out-cry, inquires what the matter was; whereupon they brought the messenger to him that came out of the Army, who told him that *Israel* was fled before the *Philistines*, and that there had been a great slaughter among the people, that his two Sons *Hophni* and *Phinehas* were slain, and lastly that the Ark of God was taken; no sooner did the Messenger make mention of the loss of the Ark, but old *Eli's* heart died within him, and being old, heavy, and corpulent, and falling down backward, he broke his neck and died, having judg'd *Israel* forty years. His daughter-in-law *Phinehas's* *Samuel* the wife was with child, and ready to be delivered, who when she heard those dismal tidings of the taking of the Ark, the death of her father-in-law, and husband, the bowed her self, and the pains of travel came upon her, and being delivered, yet so as she was ready to expire, the women about her sought to comfort her, telling her that she had borne a Son, but she regarded it not, only named the child *Ichabod*, that is, where

is

(c) *v. 22. Quod est gloria? intimating that the Ark being taken (b), (which was the sign of Gods presence) the glory was departed from Israel, and so the gave up the Ghost.*

imprimis cum cruciabat; nam domuscam ca-lamitatem publica postponbat. Eliciamus hinc documentum lamentandi potius spirituaalia dona quam temporalia. Mendoz.

1 Sam. Ch. 4. whole Chapter.

SECT. CLVI.

(a) *Illa lex de non tangenda Area ad solos Israelitis spectavit, unde Philistinii Arcam tangentes non deerant poenas quia culpam non contraxerunt.* Mendoz.

THE Philistines having taken the Ark, they carried (a) it (undoubtedly with great Triumph) to *Ashdod* (since call'd *Azotus*, Act. 8. 40.) and placed it in the Temple of *Dagon* their God, presenting it as a captive before their *Idol*, by whose help possibly they perfwaded themselves they had overcome the Hebrews and their God; yet possibly they had some kind of reverence for it, and therefore feared to offer any violence to it, or to open it, or take forth the *Tables of the Law* that were in it; but however that was, they placed it near unto *Dagon*. The *Priests of Dagon* rising early the next morning, and coming to see how the Ark and their *Idol* had agreed together, they found that *Dagon was fallen on his face* to the earth before the Ark, whereby the Lord did discover to them what a vain *Idol* their *Dagon* was, and that the God of Israel was the only true Almighty God, and that he had cast down their *Idol-god* in his own Temple. The *Priests* took their *Idol* and set it up again, and no doubt used all their skill to fasten it, and make it sure from falling any more. But coming again the next morning they found their *Dagon* fallen again upon his face to the ground before the Ark, and his head, and both the palms of his hands (c) cut off, and cast at the threshold of the House, only the stump and lower part of him was left intire. Their *Dagon* being thus broken to pieces, the *Priests* could not set him up again, nor conceal his ruin from the people, as possibly before they had done; they might see now that it was not by any Casualty, but by the will and power of God *Dagon* to the threshold, that so they might as it were be despised and trodden upon by those that came into that house, yet the *Priests* and the people of *Ashdod* were so superstitious (d) (even to the time when this History was written) that they would not so much as tread on the threshold of that Temple, accounting it sanctified by the touch of the head and hands of their *Idol*. And thus by the over-ruling Providence of God, even their superstition became a means to perpetuate the memory of this wonderful work of God in confounding their *Idol*, which otherwise might in some short time have been forgotten. The Lord having thus clearly discovered to the men of *Ashdod* that their *Dagon* was a vain *Idol*, and that the God of Israel (whose Ark they had boldly surprized) was the only true God, which he had sufficiently demonstrated, first by casting down their *Idol* before his Ark, and at last by breaking it in pieces, yet notwithstanding they continued as superstitiously devoted to their *Idol* as they were before, and were not afraid still to detain the Ark of God in captivity. Therefore the Lord resolved to punish them severely for it, and accordingly his hand was heavy upon the City of *Ashdod*, and upon the Coasts thereof, and he destroyed and wasted their land by sending multitudes of Mice among them, Ch. 6. 5. and smote them with the *Emerods*, a disease not only painful, but as the *Psalmist* intimates, (Psal. 78. 66.) disgraceful also, and to many of them mortal, as appears from v. 10. The men of *Ashdod* seeing in what a sad condition they were, they openly said, the Ark of the God of Israel should not abide among them; for they plainly saw that his hand was heavy upon themselves by inflicting this strange disease upon them, and that it had been heavy also upon *Dagon* their God; wherefore they convened the Lords of the Philistines to consult together what course was fit to be taken in this case. These Lords agreed that the Ark should be carried from thence to *Gath* (another of their five principal Cities, situate upon a hill near unto the Sea, see *Amos* 6. 2.) resolving thereby to try whether it was the presence of the Ark that had caused those plagues, or whether they came by any other accident. The Ark being brought to *Gath*, God smote the inhabitants thereof both small and great with *Emerods* in their secret parts; hereupon they sent away the

(c) *Graviss secunda vice mutilatur Dagon, ut sic intelligerent Azotii & veri Numina potentiam, & Idoli sui vanitatem.* Pag.

(d) *Nulla Miracula satis magna sunt ad animam impium emendandum citra Dei spiritum.* P. Marcy.

Ark to *Eckon*, another of the principal Cities of the Philistines; when it was come thither, the *Eckonites* cry'd out, they have brought the Ark of the God of Israel to us to bring upon us the same plagues that they have been plagued with because of it. And it fell out accordingly; for immediately there was a deadly destruction throughout the City, (possibly some mortal contagion reigned among them) and the men that died not of that plague were yet smitten with the *Emerods*, so that the cry of the city went up to heaven; hereupon they also convened the Lords of the Philistines, and desired them to send away the Ark to its own place, viz. to the land of the Israelites, that they might not be destroyed by reason of it. But these Lords being very loth to part with so glorious a Trophy of their victory, desired yet to try a little further, and therefore sent it after this to *Gaza* and *Askelon* (as appears Ch. 6. 4. 17.) which Cities felt the same plagues by reason of the Ark which the other had done. Thus the Ark of the Lord was in the Country of the Philistines seven months (a); but they being at last convinced that the keeping of the Ark among them was the true cause of their present calamities, they resolved to send it back, and thereupon called for their *Priests* and *Diviners* to advise them in what manner they should do it, that they might appease the wrath of the God of Israel, and that he might heal their land, and remove their plagues. The *Priests* advise them that if they did resolve to send it back, they should not send it without some gift or present, or trespass-offering, because they had trespassed against the God of Israel by carrying away his Ark captive, and had not given it that honour and respect that was due to it. And then (say they) ye shall be healed, if his hand has been upon you by reason of your detaining his Ark; but if it were upon you for any other cause, it will be upon you still after the Ark is sent home. Thus the absolute Providence of God causeth these Idolatrous *Priests* (who were enemies to him and his true Worship) to give such counsel as tended to his honour and the shame of their *Idols*, and false worship. The Philistines ask their *Priests* what *Trespass-offering* they should send? They answer, five golden *Emerods*, and five golden *Mice*, according to the number of the Princes of the Philistines, and the five principal Cities, with their villages that were under their command. For one and the same plague was on them all, (see v. 17, 18.) even on all the land of the Philistines which extendeth unto the great stone of *Abel*, that is, mourning, (see v. 19.) so called from the peoples great lamentation for the slaughter God made among them, upon an occasion which we shall speak of afterwards. By these presents they acknowledged that the God of Israel brought upon them those plagues of the *Emerods* and *Mice* for their detaining his Ark, and so by them they gave glory to his great name, see *John* 7. 19. 'Tis possible *Satan* might instigate these *Diviners* to send such absurd and ridiculous gifts as these with the Ark in contempt of God; but if it were so, that which *Satan* intended as a dishonour, the Lord by his over-ruling Providence so disposed of as tended to his glory, seeing the Philistines themselves were made to send into the land of Israel such things which would there remain as perpetual Monuments and Memorials of those shameful punishments wherewith God had humbled them. However this is the course these *Priests* advise them to take at this time, and peradventure (say they) God will hereupon lighten his hand from off you, and from off your Gods; so that it seems not only *Dagon*, but several other of their *Idol-gods* were thrown down, and broken to pieces by a severer hand of God in all their Cities whither the Ark was brought, as 'tis probable the like was formerly done in Egypt, see *Exod.* 12. 12. and *Numb.* 33. 4. But though many of the Philistines were for sending back the Ark presently, yet it seems some of them were of a contrary judgment, and stiffly opposed it, wherefore the *Priests* blamed them for thus hardning their hearts against the means which God had afforded them to convince them of their sin; why will you (say they) retain the Ark after you have suffered such great and grievous punishments by it, herein resembling *Pharaoh* and the Egyptians who held the people of Israel in cruel bondage, notwithstanding Gods hand was so heavy upon them, till at last going on in their sin their whole Army was drown'd in the Sea? If you would avoid the like heavy judgments, do not imitate them in their sin. Now therefore take our advice, make a new Cart which hath never yet been put to any common use, and take two young heifers on which there hath come no yoke, and fanning the Cart to them, shut up their Calves at home from them, and take the Ark and put it into the Cart, and put those Jewels of Gold, viz. those Golden Images of *Emerods* and *Mice* (which ye return for a *Trespass-offering*) in

(a) *Admir hic super quod tam diu in suo confilio persistunt hebrei et hoc bonum fuerit si in infamiam turri villam.* Sandius.

† Josh. 21. 16.

* *Wheat-harvest* in that Country used to be in our May at the Feast of Pentecost, Lev. 23. 16. whence we may gather that the Ark was taken a-bout November before, feeling it was seven months in the custody of the Philistines.

(a) v. 19. *Tertius sic se habet percussit de populo 70 viros, 50 millia virorum, i.e. percussit de populo in quo erant viri 70 mille, viros 70. Syr. & Ar. legunt 5 milia & 70 viros. Sic pro chamishim legunt duntaxat chamishi. q. d. percussit de populo Bethshemishim (in quo erant 5 milia) viros 70, ut sensus sit Deus, pro indulgentia sua nonnulli in omnes reos animaduertens, sed in parum tantum totum. Ergo supplenda est 12 ante 70 & reddenda (si sequamur Syr. & Ar.) quinq; milia. Quis enim credat te oppido non admodum copioso 50 millia mortuos esse, & plurimos relictos qui totum funera lugerent. Secundum aliquos singulis locis est illis 70 viros talis fuisse ut aequiparentur 50 millibus de plebeis, vide 2 Sam. 18. 3.*

† These were not all probably the Inhabitants of Bethshemish, but many of them such as flocked from the neighbouring Countries to see the Ark when returned,

a little Coffer by the side thereof, and send it away that it may go, and by this experiment ye shall discern whither the God of Israel hath inflicted these punishments upon us or no. If these young heifers untamed, and unrained quietly bear the yoke, and carry the Ark directly in the way that leadeth to Bethshemish (a City belonging to the Priests of Judah), and if the kine do carry the Ark, thitherward, not offering to go out of the way, or to return to their sucking Calves shut up at home, it will then be evident that their natural love and affection to their young ones is restrained by a Supernatural power, and that the kine would never have done it, if Gods hand had not been in the business, and so we may conclude that it was he that smote us whilst we kept the Ark. But if things happen otherwise, then we may conclude that it was not his hand that smote us, but it was only a chance that happened to us. The Philistines agree to do as their Priests directed them, and all things being prepar'd, the Kine went directly to Bethshemish, as if they had been sent thither by God to deliver the Ark into their hands, to whom it belonged to take care of it. But yet by a natural instinct they sometimes loved after their Calves left behind them, but notwithstanding went on directly in the way towards Bethshemish, not turning to the right hand or left into any cross, or by-mays, being moved to go on with the Cart, and to carry the Ark thither, by the all-powerful Providence of God. And the Lords of the Philistines went after them unto the borders of Bethshemish to observe the issue of this experiment, and then returned home, v. 16. The men of Bethshemish were at this time reaping their Wheat-harvest *, but lift up their eyes to their great astonishment and joy, they saw the Ark coming towards them; and the Cart came into the Field of Jephtha a Bethshemite, and stood there where there was a great stone, and the Priests who were of the Tribe of Levi came and took down the Ark of the Lord, and the Coffer that was with it, and set them on the great stone, and they clave the wood of the Cart and offered the Kine as a Burnt-offering to the Lord.

* It is true, the Law did command that only males should be offered in Burnt-offerings, Levit. 1. 3. but this seems to be an extraordinary act of devotion whereunto the Priests were led by reasons grounded upon this strange and extraordinary work which God had wrought, and perhaps by a special instinct of his Spirit, and is not therefore to be judged of according to the rules of ordinary Burnt-offerings. They considered possibly that these Kine had been given up by the Philistines to the service of the Lord to bring home the Ark, and having been employed in so sacred a service, it was not fit they should be employed to any other use, and therefore they resolved by this way of an extraordinary Burnt-offering to give them up to the Lord. And besides this Burnt-offering of the Kine, the men of Bethshemish brought their own Oblations to the Priests, who offered Burnt-offerings and Peace-offerings to the Lord that day for them, as an expression of their thankfulness to God for the return of the Ark. But it seems some of the men of Bethshemish were so presumptuous as to open the Ark and to look into it, whereas it was not lawful for any but the Priests (no not for the Levites themselves who carried it) to look upon it bare and uncovered, see Numb. 4. 20. yet it seems these bold Bethshemites not only took liberty without any fear or reverence to gaze and stare upon it, but proceeded further even to look into it; possibly to see whether the Philistines had taken any thing out of it, or put any thing into it; which they should not have done, but only the Priests. Hereupon God smote seventy (a) of them, (who it seems were most presumptuous) though there were many thousands of them that had adventured to look upon it uncovered. He smote of the people (the Text says) that were fifty thousand, as the Syriack and Arabick read it five thousand & seventy persons. And the Bethshemites bewailed this sad slaughter God had made among them in a complaining manner, they said, Who is able to stand before this holy Lord God, who manifesteth himself from between the Cherubims! and to whom shall the Ark (which is the sign and pledge of his Presence) go up from us? Intimating that people would be afraid to entertain it,

seeing

seeing such direful things following of it. So they went to the Inhabitants of Kirjath-jearim (a City in the Tribe of Judah not far from them) to desire them to fetch the Ark thither, pretending possibly it was a place of much more safety for it to be in than their City was. The men of Kirjath-jearim were so far from opposing the bringing of the Ark to their City, notwithstanding the sad calamity that had befallen so many of the Bethshemites, that they themselves fetched it thither, and undoubtedly with much joy, (the Priests of Bethshemish carrying it) as believing that it was not the presence of the Ark among the men of Bethshemish, but their irreverent gazing upon it, or looking into it, that was the cause of their misery. When they had brought it to their City they placed it in the house of Abinadab a Levite, and a man (as 'tis like) of singular holiness, whose house was on a hill (and possibly fenced in, and called Gibeab, 2 Sam. 6. 3.) a place of strength and safety for the Ark to be kept in. Having carried it into his house, they sanctified Eleazar his Son to keep it, that is, they chose him to be fit apart to this holy employment, to give continual attendance upon the Ark that he might keep others from coming near to pollute or defile it, and they caused him to prepare himself for this Sacred charge by washing his garments, and other such like Ceremonies of Legal purifying. It may seem strange that they did not carry the Ark back to the Tabernacle in Shiloh, but it seems the Lord would shew his indignation against the former wickedness of that place by not suffering the Ark to be carried thither again. So he forsook the Tabernacle of Shiloh, &c. Psal. 78. 60. And the Ark being thus separated from the Tabernacle, they continued divided for ever after; for 'tis said that David prepared a new Tent for it, 1 Chron. 15. 1. and it remained at Kirjath-jearim twenty years (d) before the people could be won to that solemn repentance and conversion in the following verses. But though the Ark was at Kirjath-jearim, yet the Tabernacle and publick worship of God was at Shiloh.

1 Sam. Ch. 5. wh. Ch. 6. wh. Ch. 6. 7. ver. 1, 2.

tween the death of Eli (shortly after which the Ark was brought to this place) and the beginning of Davids reign when it was removed thence, 2 Sam. 6. 2, 3. there must needs be forty years allowed for the Government of Saul and Samuel, Act. 13. 21. all which time the Ark continued in Kirjath-jearim, unless when it was for a while carried forth into the Camp in the War against the Philistines, Ch. 14. 18.

S E C T. CLVII.

FOR twenty years together after the Ark was removed to Kirjath-jearim, the Israelites were grievously oppressed by the Philistines, but at length by the exhortation of Samuel, and the troubles they had felt, they were brought to repentance, and lamented after the Lord, that is humbling themselves, cried and called unto him for help and deliverance. The Elders therefore of Israel resorting to Samuel, he exhorted them to put away their strange Gods and Goddesses, [see Judg. 2. 13, 14.] and to prepare and compose their hearts to serve the Lord intirely in a settled course of new obedience, and then he doubted not but he would deliver them out of the hands of the Philistines. Accordingly they did abandon and cast away their Idols, and served the Lord only as his Law required. Samuel hereupon summons the whole body of the people to Mizpeh *, that there they might together renew their Covenant with God, (which they had so shamefully broken) and joining together in serious and solemn humiliation, they might by fasting and prayer implore mercy and forgiveness from God, for a return of his former favour to them; and might also consider and consult together of the best means that were to be used to deliver themselves from the Philistines, and accordingly being met together at Mizpeh, they there kept a solemn fast, and humbled themselves exceedingly before the Lord, inasmuch that they are said to have drawn water, that is, plenty of tears from their contrite hearts, and to have poured them out before the Lord, using withal perhaps some external effusion, or pouring forth of water to represent and signify their inward repentance, and mourning for their sins. And after they had reconciled themselves to God, Samuel as a Judge composed and arbitrated the controversies and private differences that were among the people. The Philistines hearing that the Israelites were met together at Mizpeh, they presently suspected that they were plotting some rising, and contriving some means to deliver them-

Z z

relves

elves from under *their* yoke; and to prevent *this*, they presently raised their forces, and marched to suppress them (c). The children of Israel hearing of their coming, were very much afraid, knowing the strength of their enemies, and their own present weakness, and unpreparedness, being met together to pray, and not to fight. In this extremity they desire Samuel to be instant in prayer to the Lord for them, for they had no hope but in his help and assistance, who is the Lord of Hosts, and giver of victory. Samuel hereupon took a sucking Lamb, and either caused it to be offered by a Priest, (not being of that order himself) or did it as a Prophet immediately inspired by God, and warranted to do it by some special dispensation as Elijah also did, 1 King. 18. 31, 32, &c. see also Judg. 6. 26. Upon the same warrant likewise he offered his Burnt-offering here at Mizpeb on an Altar of his own erecting, and not on the Altar in the Tabernacle. And Samuel cried unto the Lord for Israel, and the Lord heard him as appears by what followed; for the Army of the Philistines drawing near, the Israelites (as it seems) put themselves into the best posture they could to resist them, and the Lord shrouded with a terrible thunder upon the Philistines, [see Ch. 2. 10.] striking them (as 'tis like) with dreadful Hailstones * and Thunderbolts, so that they were discomfited that day before Israel, and the rest of the Israelites that stayed at Mizpeb, upon the news of their defeat came out and joined in the pursuit and slaughter of them; and they pursued them till they came under Bebear, which it seems was a Rock where the Philistines having a garrison, the Israelites were hindered from prosecuting their victory any further. The Army of the Philistines being thus discomfited, Samuel as a Monument of their victory, and in thankfulness to God for his gracious assistance (by which alone they had obtained it) took a great stone *, and set it up between Mizpeb and Shen (which was a Rock over against it) calling it *Eben-ezer*, that is, the stone of help, saying, *hitherto God has helped us*. And 'tis remarkable that in the very same place where before the Israelites were vanquished, and the Ark taken captive, [Ch. 4. 1.] they should now erect a Trophy of victory by them obtained. The Philistines were so subdued at this time, that they came no more into the land while Samuel governed alone †, for they saw the hand of the Lord was against them, and they returned to Israel, the Cities they had formerly taken from them, reserving only some places of strength, [see 1 Sam. 10. 5.] wherein they kept Garrisons for the better aving of the Israelites. And after this there was a cessation from open War between the Israelites and the Philistines, and possibly the rest of the Canaanites, who being terrified with this victory (which God had from Heaven given the Israelites) ceased for the present from troubling of them.

1 Sam. Ch. 7. from v. 3, to 15.

SECT. CLVIII.

SAMUEL from the time he was made Judge, judged Israel to the day of his death. For though Saul after he was made King had the Supreme Power in his hands, yet Samuel as long as he lived exercised the jurisdiction of a Judge, (which God had called him unto), as appears by his killing of Agag, whom Saul had spared, Ch. 15. 32, 33. And also as a Prophet he directed him in his Government, admonished him of his duty, reproved him when he did amiss, [Ch. 15. 23. & 13. 13.] yea, threatened him when he rebelled against Gods command with the loss of his Kingdom [Ch. 15. 28.] and anointed David King in his stead, Ch. 16. 13. Sometimes indeed they joined together in the Government, as in making War against Nabal's Ammonites, and relieving Jabez-Gilead when it was besieged, [Ch. 11. 7.] and in this regard the years of both their Governments are joined in the same account of forty years, as we may see Ali. 13. 20, 21. Samuel therefore went as a Judge from year to year in circuit to Bethel, Gilgal and Mizpeb to hear and determine the causes of the people, and as a Prophet to reach and direct them. Neither was Samuel bound by his Mothers Vow, Ch. 1. 11, 22. (whereby he was devoted to the service of the Sanctuary) to continue his residence there, and that not only because for the sins of the Priests and people the Lord had withdrawn the Ark (the visible sign of his Presence) from the Tabernacle at Shiloh, but also because the Lord himself had taken him off from that Levitical Service, and

and called him to another employment, namely to be an *holy Prophet*, and a *Judge* over his people. When he had gone his Circuit, he returned to Ramah, where his usual dwelling was, and his most ordinary place of Judicature, and there he built an Altar * to offer Sacrifices. Indeed God appointed but one Altar to be ordinarily used for Sacrifices; as there was but one Tabernacle, but upon extraordinary occasions he allowed holy men by a particular dispensation to build other Altars, when it might be done without danger of Idolatry, yet with this difference, that the one, viz. that in the Tabernacle was to be fix'd and permanent, the other to stand only so long as the occasion continued. Samuel therefore (as it seems) by an especial Prophetical instinct built an Altar here, which he might lawfully do, especially in this time, when 'tis very questionable whether they were bound by that Law, Deut. 12. 14. because the Ark and the Tabernacle were now separated. Samuel being grown old, and unable to go through the land to judge the people as formerly he had done, he made his two Sons, Jai and Abiah his Deputies and Substitutes, appointing them to judge the people in some part of the land in his stead, and possibly this he did by Gods especial direction. And though it is like they went in their circuits to judge the people as their Father had done, yet they dwelt at Beersheba, and there for the most part executed that office. The singular pity of Samuel, and the experience he had had of Gods severity against Eli for his too great indulgence to his Children, may well induce us to think that he did what he could to train up his Sons in the ways of righteousness; nor can we rationally think that he would have intrusted them with this power of judging the people under him, had they not to that time regularly behaved themselves, and given hopes of managing that trust well which was committed unto them; but however it was, being advanced to these places of dignity and power (it seems) they soon degenerated and proved the occasion of much grief to their Father; and much mischief to the Commonwealth; for they walked not in the ways of their Father, neither executed their office uprightly as their Father had done; but being covetous and desirous of lucre, they took bribes (which blind the eyes of the wise, Deut. 16. 19.) and perverted judgment.

1 Sam. Ch. 7. from 15, to the end. Ch. 8. from 1, to 4.

SECT. CLIX.

THE Elders of Israel now gathering themselves together, came to Samuel at Ramah, and represented to him that he was grown old, and so unable to execute the office of a Judge as he had done, and his Sons were very wicked, and walked not in his steps, therefore they were not willing to be any longer under that form of Government, but desired him to sit a King over them. It seems they were weary of that mild and Fatherly Government of Judges whom God immediately chose and called to that office, and endued with extraordinary gifts and qualifications for their places, and were ambitious that their Nation might have the glory of being a Monarchy, and might enjoy all the Honours, Dignities and Offices belonging to it; and that they might be like other Nations, most of which had an absolute Sovereign, and pompous King. And besides there was another thing that much dispos'd and induc'd them hereunto, viz. they understood the great preparations which Nabal's King of the Ammonites made against them, see 1 Sam. 12. 12. therefore they desired a King, and Captain to go before them, trusting and relying (as it seems) more on his Conduct, than on the Lord of Hosts, who had given them so many signal and miraculous victories. Samuel understanding this was exceedingly troubled at it, not only because of the ingratitude they hereby exprest towards himself in being so forward to cast off his Government who had deserved so well of them, but because he knew their desire was sinful, and highly displeasing unto God; for though God had promised to erect a Royal Throne among them, and to give them Kings out of whole loins the Messiah should come (a), yet they were to wait his leisure for it, and to expect as well the time when, as the person whom he would chuse, and were not to attempt any alteration in the Government themselves without his direction; especially they were not to go about it in such a sinful manner as they now did, distrustful God, and proudly affecting to be like other Nations. Samuel therefore being much perplexed

Z z 2

(a) See Gen. 17. 6. & 49. 10. & Deut. 17. 18.

at

at it, he humbly besought the Lord to direct him what he should do in this difficult and dangerous affair; the Lord bids him to hearken to them in *this matter*, and seemingly condescends to their suit, yet not in *mercy*, but in *anger*. Then speaking to Samuel, he says, *Be not thou troubled at their rejecting thee*, for they have not indeed so much rejected thee as me, that I should not reign over them. They will not (it seems) have me any longer to be their *only King*, but they will have *another*, under whom they will be; neither is their ingratitude to me or thee to be much wondered at, seeing they have been an *inconstant, discontented rebellious* people against me and their Magistrates, and horribly given to *Apostasy and Idolatry*, ever since they came out of Egypt to this day. However hearken to them in the thing they desire, yet acquaint them with the *mischiefs* they are like to bring upon themselves hereby, that if they persist in their *design*, they may be without *excuse*, and may only condemn themselves when they feel them. Shew them therefore the *way and manner* of the Kings of the earth (b), that is, how they usually treat and demand themselves towards their subjects, that if they will have a King like other Nations, they may know what they are to expect from him: First, he will take their *Sons* violently from them, and against their wills put them to serve Offices, and base drudgery not becoming free-born subjects (c); namely he would put them to attend his *Chariots of War* to serve him as *Horsemen*, or to run before his *Chariots as Footmen*. Secondly, he will appoint him *Captains over thousands*, and *Captains over fifties*, *Honourable Offices* indeed, and profitable to those that shall enjoy them but very burdensome to the people who under them must drudge and labour, and plow his lands, and reap his harvest without any considerable wages for their pains. Thirdly, he will appoint some to be his *Smiths*, others his *Carpenters*, or *Chariot-makers*, not giving them for their labour sufficient recompence. Fourthly, he will take their *Daughters* torbly from them to do his work, *viz.* to be his *Confessors, Cooks, and Bakers*, not allowing them sufficient wages for their work. Fifthly, he will take their *fields*, and their *Vineyards*, and *Oliveyards*, (even the best of them) and give them most injuriously to his *servants and favourites*. Sixthly, he will take the *tenth of their seed*, and of their *Vineyards*, either that which of right belonged to the *Levites*, or another *tenth* after theirs is paid, and give it to his *Officers and Courtiers*. Seventhly, he will take their *men-servants*, and *maid-servants*, and their *goodliest young men*, their *asses*, and put them to his work. Eighthly, he will take the *tenth of their sheep* as a *tribute* to himself, and they will be forced to be his *servants and vassals*, not living like *free-born Israelites* but in a *servile and slavish condition*; and then they will cry out in *that day* by reason of the grievous oppressions they are under, but the Lord will not regard their *cries or prayers*, because by their own *obstinate wilfulness* they brought these evils upon themselves. Samuel having received *these words* from the Lord, faithfully represented them unto the people, but they notwithstanding like *desperate resolute fellows* cried out, *they would have a King, that they might be like other Nations*; they would have a *pompous and royal Monarchy* among them instead of the *mean Government of Judges*, which made so little noise or show in the world; they would have a *King* that should rule over them with *Royal Authority* in time of *peace*, and should command their *Armies as Generallissimo* in time of *war*; and they had now more special need of such a *King*, seeing *Nabab King of the Ammonites* was coming against them. Samuel hearing these words of the people, he spread them before the Lord in prayer, humbly desiring *deliverance* from him what he should do in this great and weighty business. The Lord answered him saying, *Hearken unto their voice, and make them a King*, as if he should have said, seeing no *reasons nor warnings* will prevail with them; let them have their desire, though it will be to their *cost*. So Samuel having *commission* from God to make them a *King*, he dismissed the *Assembly* for the present to their own *homes*, that he might gain thereby *some time* to consider of the *manner and means* how this *weighty business* might be best effected.

1 Sam. 8, from 4, to the end.

SECT.

SECT. CLX.

THE people of Israel being so earnest for a King, and seeming to themselves so King Saul. undon without one, the Lord, now resolves to give them one; but he gave him in his anger, and took him away in his wrath, Hof. 13. 11. The History of this King we come now to set forth. There was a man of the Tribe of Benjamin (a) whose name was Kish, a man of great authority and power, and (as it seems) of great estate and substance among them (b), who had a Son whose name was Saul, a goodly and comely person, taller by the head and shoulders than any of the people, a man fit to make a Prince, and to be honoured of his Subjects when he was set over them. It happened at this time, that some of the Asses of Kish were gone astray, of which 'tis like he had an excellent breed, and such as were of great value (c) in that Country where persons of the greatest rank and condition used to ride upon them, [see Judg. 10. 4. & 12. 14.] and most ob- Kish bids his Son Saul to take a servant with him, and to go and seek for them. Saul secure Tribe, yet in obedience to his Fathers command went in quest of them through the Mountainous Country of Ephraim, and through Shalishba (a plain Country in the Tribe of Benjamin) and through the land belonging to the City called Salim, Joh. 3. 23. but he found them not; and when they were come to the land of Zuph (namely the Country where Ramab, Samuel's City was situate, which thereupon was called Ramabibaim-Zophim, Ch. 1. 1.) Saul said to his servant, come let us return, lest my Father leave caring for the Asses and take thought for us. The servant replied, Sir, there is in this City of Ramab a venerable person, highly esteemed for his supernatural and wonderful knowledge of (d) things, inasmuch that all that be foretold surely cometh to pass; now let us go to him, peradventure he can shew us the way we should walk in for the finding out the Asses we seek after. But Saul reply'd, If we go to him, what shall we present him with, as a civil and honorary gratuity, to tell us our respect and thankfulness to him? See 1 King. 14. 2. 3. 2 King. 4. 4. 2. For provisions that we brought with us in our Wallet are spent, and we have nothing left that is fit or worthy to be presented unto him. The servant said he had the fourth part of a shekel (which makes about seven pence half-penny of our money, (see Gen. 23. 15.) a small present indeed to be presented to a Prophet or Seer, who by special revelation is acquainted with the mind and will of God, and foresees things to come, and from God reveals them to the people. However (says he) let us present it as a token of our respect and thankfulness to him. Saul agrees hereunto; so they went to Ramab where Samuel dwelt; as they drew near to the City they met some young maidens going out to draw water, and enquiring of them for the Seer, they told them he was newly returned to the City, (having been out upon some occasion) and there was a sacrifice (e) to be that day in the big place (f), that is, a Peace-offering, or Sacrifice of Thanksgiving, after which was to follow a Feast to be made of the remainders of the Sacrifice, at which the Seer would be present. It seems Samuel had purposely appointed this Feast, and invited guests unto it, God having revealed to him by the secret inspiration of his Spirit, [see 1. 15.] that he would send that day to him the man who he intended should be their King, and that he should anoint him to be Captain over his people, and to save them out of the hands of the Philistines (g), and therefore Samuel was willing to express his respects to him by providing for him some honourable entertainment, though the rest of the guests knew not so much. The maidens further tell them that if they made

non ergo mirum si ad asinas querendas Saul a parente destitueret. Quemadmodum viri Principes venatoriam nunc exercit, ita olim & exercere poterant Pastorium.

(d) God gave the gift of Prophecy to his Servants to be employed in directing them in weightier matters than such as these. But perhaps he did permit them to exercise it in these also, that he might keep his people from seeking to visiters, or to the Oracles of the Heathens, a King. 1. 3. God would not have his people think that he had less care of them as to their private concerns, than the Idols of the Heathen had, who being consulted with, did by the Ministry of Satan (speaking in their Oracles) return them answers, though oftentimes very frivolous and ambiguous. v. 9. Credo hunc versum ab Eldra hunc loco inferum qui Propheta spiritus affatus erat.

(e) It was lawful for Prophets immediately inspired to offer Sacrifices, especially Peace-offerings upon altars erected in other places besides the Tabernacle, especially at this time when the Ark was separated from it.

(f) Fuit hac domus quadam in qua hanc Sacrificia fieri solent, & boni viri illuc confluebant, prout etiam Samuel.

(g) The Israelites had not in all Sauls time a full deliverance from the Philistines, but he gave them many defeats, and so blunted their strength that they could not keep the Israelites under as they formerly did, therefore he may be said in some degree to have saved them though their deliverance was not complete, but reserved till Davids reign,

hail,

(a) Solenne
Hebraici utitur
a precibus in
choare, & pre-
cibus claudere,
juxta Deut. 8.
10. vide Mat.
14. 19. & 26.
30. & Luc. 9.
28. & 24. 30.
Act. 27. 35. He
that blessed
the Table did
also divide
and distribute
the meat.

(b) When this
Tribe kept
faithful to the
house of Da-
vid in the days
of Jeroboam, as
well as the
house of Judah,
the Scripture
speaks but of
one Tribe that
did cleave to
the house of Da-
vid, 1 King. 11.
32. Benjamin
not being men-
tioned be-
cause of their
pascity, but
comprehended
under the
men of Judah:

* See Ch. 15. 11.
(c) It had bin
a constant cu-
stom among
other Nations
to anoint their
Kings, whence
it is that Cyrus
King of Persia
was call'd the
Lords Anointed, Isa. 45. 1. It is thought that Saul was anointed with ordinary oil (as was also Jhu,
2 King. 9. 1, 5.) which Samuel brought with him in a Vial from his own house, though David and Solomon,
and other Kings that succeeded them were anointed with the holy oil of the Sanctuary.

(d) At times of
idolatry they killed their Idols by way of adoration and religious worship, 1 King. 19. 18. Hof. 10. 2. 13. 2. his

half, they might possibly meet with him before he went up to the high place; for be-
fore the people would not eat before he came, for he used to bless (a) by prayer and
thanksgiving the flesh that was offered, (whereof the Feast was to be made) and af-
terwards they did eat that were bidden. Saul and his servant going accordingly to the
City, Samuel met them just as he was going up to the high-place. As soon as he set
his eyes on Saul, the Lord by secret inspiration told him, that was the man of whom
he had before given him intimation that he should reign over his people. Then *Sau*
drew near to Samuel, (being within the Gate and in the midst of the City, v. 14.)
and (as it seems not knowing him) asked him where the Seers house was? Samuel
answered, that he himself was the Seer, and was now going up to a Feast that was to
be kept at the high-place, therefore he desired him to favour him so far as to go up thither
with him and to eat with them, and if he pleased to stay with him that night, and
on the morrow he would be ready to tell him any thing that was in his mind to ask of
him. And (says he) lest thou shouldst be unwilling to stay by reason of the occasion thou
camest upon, I tell thee that as for thy Fathers Affair (that were lost three days
ago) they are found again, therefore trouble not thy self any more about them; thou
hast greater matters and of greater concernment to mind, as I shall shew thee before we
part; thou art not ignorant that it is the general desire of Israel to have a King to
reign over them, and this royal dignity is like to be placed (by Gods special Provi-
dence) on thee, and thy fathers house. Saul was exceedingly surprized at these words,
and as one astonished at the strangeness of them, replied, Alas what am I? Am not I
a Benjamite (b), and of that small Tribe which not many years ago was almost utterly
destroyed? [Judg. 20.] and are not my family the fewest in number of all the ten fa-
milies in my Tribe, wherefore then dost thou mention such a thing to me? However
when they were come to the high-place where the Feast was to be kept, Samuel took
Saul and his servant, and bringing them into the Parlour made them sit down in the
chiefest place among those that were bidden, who probably were the Elders and chief
of the City, and in number about thirty; and Samuel having given order to the Cook
to provide one special extraordinary Mefs that should be set by, and reserv'd as for some
extraordinary guest, and not eat up till he sent for it, he now accordingly calls for it,
that it might be set before Saul; and the Cook took up the Shoulder (which was ac-
counted a chief Joint) with some other meat that was laid upon it, or some sauce to
make it more acceptable and grateful, and set it before Saul; and Samuel said, Take
this dish that is provided for thee, set it before thee, and eat of it, for I gave charge
that this portion of meat should be reserved for thee, when I said unto the Cook I have
invited some to eat with me, make ready for them. So that Saul might see hereby that
God had revealed his coming to Samuel before hand. Saul accordingly did eat with
Samuel that day. And when they were come down from the high-place into the City,
the next morning Samuel communed with Saul about this great matter upon the roof
of his house, which being flat, as the manner of their houses was, it was a fit place for
them to be private in. After which Saul and his servant departing, Samuel accompa-
nied them some part of the way, and as they were going out of the City, Samuel
desired Saul to send his servant before, that he might not hear what they said, nor see
what they did, but that he himself would stay with him, and he would then declare
to him what he had in commission from God further to say and do unto him. Samuel
thought good to use such reserve in this matter that it might not be thought when
Saul was chosen King that there had been any plotting or contrivance between Samuel
and him about it, and that it might not be suspected to be Samuel's choice, but plain-
ly the Lords. Samuel and Saul being now alone, Samuel (as God had com-
manded him*) took a vial of oil, and poured it upon his head (c), whereby he signified
that God had chosen him to that high Office, and would pour upon him an extraordinary
measure of his Spirit (figured by oil) thereby to enable him for that great service where-
unto he had called him, which accordingly Saul had long experience of, as we may
see v. 9. Then Samuel kissed (d) him, not only to testify his great love and kindness
to him, and to congratulate his advancement to this high dignity, but to signify also

his willing homage and subjection to him, see Psal. 2. 12. And Samuel tells him he us'd
these Ceremonies towards him because it was not he but the Lord that had chosen him
to be King, and it was Gods inheritance over whom he was to reign, see Deut. 32. 9.
These things being done, Samuel now by a Prophetic Spirit giveth unto Saul certain
signs (a) which should occur to him in his return homeward, that when he saw them
accordingly happen as he foretold him, his faith might be strengthened, that other
things likewise foretold him concerning his Kingdom would certainly come to pass,
and so he might be encouraged with confidence to undertake the Charge which God
had called him unto, trusting in his power and help, notwithstanding the difficulties
he was like to meet with in his way. First, he tells him that when he came to Rachels
Sepulchre near Bethlem in the border of Benjamin *, there he should meet two men,
who would tell him that the Asser which he went to seek were found, and that
his Father was full of care and sollicitude about him, saying, what shall I do for
my Son? Secondly, when going on he should come to the Plains of Tabor,
he should meet three men going up to sacrifice to God at Bethel, the first
shul (b), one carrying three Kids, and another carrying three Loaves of bread, and a
third carrying a bottle of Wine; these men though strangers to him, would salute him,
and present him with two loaves of bread, which he advises him to receive at their
hands. The more wonderful this thing was which Samuel foretold, the more it must
needs confirm Saul's faith when he saw it come to pass; and especially that Stran-
gers should thus carry themselves towards him, and their hearts should be thus secret-
ly mov'd to honour him, and as it were to do him homage, though they knew nothing
of the dignity to which God had advanc'd him. Thirdly, he tells him he should
come at last to the hill of God where is the Garrison of the Philistines (c), that is to
Gibeah; for there was a Garrison of the Philistines kept, see Ch. 13. 3. 'twas call'd the
Hill of God, because there was in that place a College of Prophets consecrated to the ser-
vice of God, as also because of the high-place there wherein the people used to offer Sa-
crifices. He tells him that when he was come thither he should meet a company of the
Prophets coming down from the high-place. There were as it seems in those times many
Colleges erected (d), wherein many holy men lived, being consecrated to God, whose
continual employment was to study the Law, and other holy writings, to teach and in-
struct others therein, to sing in a solemn manner Psalms and Hymes of praise to God,
and to train up other young Students (who studied this way of Prophecy) under
them. One of these Colleges was here, another at Bethel, and a third at Jericho,
2 King. 2. 3. a fourth at Naioth in Ramah (over which Samuel himself was President,
Ch. 19. 19, 20.) and upon many of these Prophets the Lord also bestowed that extraor-
dinary gift of foretelling things to come (e), as appears 2 King. 2. 3. & 5. and such
were the Prophets that met Saul, for they had a Psalter, Tabret, Pipe and Harp,
playing before them; and possibly they made use of this Musick to tune and rightly
temper and excite their hearts, and the hearts of the people before they Prophesied, as
Elisba did, 2 King. 3. 15. and to make them more cheerful in Religious duties. Now
Samuel tells Saul that when he met these Prophets, the Spirit of the Lord should come
upon him, and he should Prophesie with them, that is the Spirit of Prophecy should
come upon him, enabling him to join with these Prophets in singing Gods praises, though
he had not been taught and trained up in those Spiritual Exercises; and possibly he
might also for that time (f) have the gift of foretelling things to come. See Numb. 11.
25. Further he tells him he should be turned into another man, that is, not only be en-
dued with the present gift of Prophecy, but with the spirit of wisdom and magnani-
mity, and courage, and other qualifications befitting his Kingly calling; so that he

rant Propheta, is-tangis primus Prophetarum collegia, subdavit secundum. Gerebaram.

(a) Prophetae propriis dicuntur qui futura praedicunt. Hic autem Prophetae sunt qui erant Sacramentum literarum stu-
diosi, vide Numb. 11. 25. Prophetae hic dicuntur qui laudibus divinis celebrandis vacabant, & quod quibusdam qua-
si canticis vaticinati sunt; quod a Sibyllis etiam jactum & a Dæmone in Oraculis, apud Herodotum & alios; & ipsi Poetae Prophetae dicunt. Hi Prophetae Hymnos & Laudes Deo concinebant non voce, tum instrumentis musicis.
Horum autem Prophetarum fuerunt quidam collegia instituta, ut in illis ad Dei Laudes concinendas exercebantur & ut
in arte Musicae & Harmonica occuparentur, vide Cap. 19. 30. & Reg. 2. 3. & Cap. 6. prophetarumque varia musica
instrumenta quod spiritus Dei non inspirat in eos qui capere sunt corda, sed in hi quos in Kinge docet. Hic autem pro-
phetarum collegia in partibus Reg. 3. 14. & quando Deo gratie de beneficiis aliqui agebantur, vide Jqd. 11. 34. pra-
terea in v. 14. quodammodo videtur ut unum collegium in Bethel, 1 Sam. 16. 16.

(b) Rachels sepulchrum fuisse in Saul. p. m. actus transiens, non pro modo habitus permanentis. Ex Rustico
lib. & praedum custode Placito factum.

should

should not as before set his heart on *Husbandry and Cattel*, &c. but upon such things as tended to the good Government of his Kingdom, both in Peace and War. And Samuel tells him that if he found all these things to fall out just as he had foretold him, he might from thence assure himself that he was chosen of God to be King over Israel, and when any occasion or opportunity was offered him of doing any thing for the benefit of his Kingdom, he need not fear to undertake it, for God would be with him, (while he walked in his ways) to assist and prosper him. Samuel also enjoins him that when he was to make war against the Philistines, upon such a mighty business he should go down to Gilgal, and there wait for him seven days, that he might offer Sacrifices for him, and direct him from the Lord what he should do. And 'tis probable this seven days waiting was enjoined because Samuel might be hindered from coming sooner by some necessary intervenient occasion, or rather for the trial of Saul's faith and obedience to God in waiting his appointed time, upon which condition, and not otherwise, he was to be established in the Kingdom, and possibly Samuel expressed his Charge more fully and amply to Saul than is here related. These things having passed between them, Saul now took his leave of him, and when he was gone from him, God gave him another heart, that is, wrought in him a sensible change, taking him off from his former thoughts and designs about private Country-affairs, and endowing him with magnanimous thoughts, and Heroical gifts fit for a King, and the Government of a Kingdom. And all the signs Samuel foretold him of exactly came to pass; as particularly when he came to the Hill of God before mentioned, he met a company of Prophets, and the Spirit of God came upon him, and he prophesied among them, and spake of Divine matters above his former abilities, and sang the praises of God (as 'tis probable) with musical skill as they did; and the inhabitants of Gibeah, his friends and acquaintance, who had known him and his education were amazed to see this sudden and extraordinary change in him, and said one to another, what is this that is come to the Son of Kish? Is Saul also among the Prophets? How comes Saul on a sudden to be furnished with such gifts and abilities of Music and Prophecy, who has not been trained up among the Sons of the Prophets, but in his Fathers Country-affairs. Unto whom one of the same place (who it seems was wiser than the rest) made answer by asking another question, But who is their Father? As if he should have said, wonder not at this, seeing all these whom ye hear and see thus Prophecy have not these gifts from their Parents, but from God, who is a free agent, and inspires whom he pleaseth; and having conferred these gifts on them, is alike able (if he please) to confer them on Saul also; therefore it became a Proverb when they saw any man raised to parts and abilities above his birth and breeding to say of him, Is Saul among the Prophets? And when Saul had made an end of Prophecy, he went to the high-place to praise God for his singular favour unto him, and his high advancement, and to pray to him for the further assistance, and guidance of his holy Spirit, and for his protection and blessing upon his endeavours. Next Saul's Uncle (the Father of Abner, Ch. 14. 15.) meeting him either in this place of Religious worship, or else as he was coming down from it into the City, and hearing how he had prophesied among the Prophets, inquired of him where he had been, and how he came to be endued with this extraordinary gift and understanding? He had been with Samuel. He asked him what he said to him? He told him that Samuel acquainted him that the Affair were found; but he forbore to tell him what he said to him concerning his Election to be King, being unwilling (as 'tis like) God had advanced him; and Samuel having been so private in the carriage of the business, it was an intimation to him not to discover it till God should himself openly make it known.

1 Sam. Ch. 9. whole Chapter. Ch. 10. from 1, to 17.

SECT. CLXI.

Samuel now calls the people together to appear before the Lord at Mizpah in order to the choosing of a King; when they were met he spake to them after this manner: Thus saith the Lord, I brought you up out of Egypt, and delivered you out of the hands of the Egyptians, and out of the hands of all Kingdoms and Nations that oppress-

sed

sed you. And you have this day rejected your God who himself saved you out of all your adversities and tribulations, and you have rejected his Prophet, and said unto him, Nay but set a King over us; so that by asking a King you have as it were shaken off Gods Government over you. Well therefore seeing you are so bent upon it, and resolved to have a King, present your selves before the Lord by your Tribes and your Families (a) for this day, that by casting lots it may be known whom God will make choice of for this purpose. Accordingly they casting lots the Tribe of Benjamin was taken, then the Family of Matri, then the household of Kish, and lastly the person of Saul. Saul (as it seems) understanding how things went, out of modesty withdrew and hid (b) himself, so that they could not find him. Therefore they inquired of the Lord either by the High-Priest, and by Urim and Thummin, or possibly by Samuel whether the person chosen would come thither to them, or else how they should find him? The Lord answered, he hath hid himself among the staffs; that is, among the furniture of his own Tent. Immediately they ran and fetched him thence, and when he stood among the people, he was higher than any of them by head and shoulders; Samuel then said to them, Behold the person whom God hath chosen to be your King, there is not so goodly and proper a person (c) among you all. The people hereupon gave a great shout, and said, God save the King. Then Samuel told them the manner of the Kingdom*, that is, shewed them the duty of a King towards his Subjects, and of his Subjects towards him, and these fundamental Laws of the Kingdom he wrote in a Book (d), and laid it up before the Lord, that is before the Ark, or in the Tabernacle, for the sure preservation of it, and to intimate that God would take care of these Laws to uphold and maintain them, and to punish those that should violate or break them. These things being done, Samuel dismissed this great Assembly, and Saul went to Gibeah his own City; and there went with him a band of men (e), such whose hearts God had touched, and moved to think it fit, that they should attend him, and as a Royal guard wait upon him, and conduct him in his return home. But all the people were not so well pleased with this Election, though it plainly appeared to be of God; there were some rude and wretched fellows, Sons of Belial that despised him, and looked upon him as a person unfit to be King, and unlikely to govern them well, and defend them against their enemies as a King should do; whereupon they refused to bring him any presents (f), as it seems the rest of the people did, to testify their submission, and that they did acknowledge him to be their King. But Saul held his peace, not seeming to take notice (g) of their unworthy carriage towards him, but seeking to win them by lenity and love.

1 Sam. Ch. 10. from v. 17. to the end.

(d) Hic liber posit cum multis aliis. (e) Quos scilicet divinus spiritus ad obsequium illud novo Regi exhibendum impulit.

(f) That was the custom of those times as is noted concerning Jehoshaphat, 2 Chron. 17. 5. See Mat. 2. 11. sine muneribus Reges orientis adiri non solent.

(g) Novum Imperium inchoantibus illis clementia fama, ait Tacitus.

SECT. CLXII.

Nabash King of the Ammonites now came up and besieged Jabesh-Gilead, a City without Jordan; this attempt had been brewing against the Israelites before they desired a King, and was in great part the occasion of it, as appears Ch. 12. 12. And now possibly it was the more hastened by Nabash, because of the report that was brought to him that the Israelites had shaken off the Government of Samuel, and had chosen a King to reign over them, at which some of them were discontented, and would not accept him. 'Tis like the Ammonites made the ground of their present quarrel, the old pretence and claim which they laid to the land of Gilead, in which Jabesh stood, see Judg. 11. 13. which now they hop'd to recover, and revenge the shameful overthrow which Jephthah then gave them. The men of Jabesh-Gilead being now in extreme fear, and not trusting in the Providence of God as they ought to have done, and contrary to Gods command (who had forbidden them to make any Covenant with the accursed Nations) they desire Nabash to make a Covenant with them, and to take them under his protection as his Confederates; and they would pay him

A a a

him Tribute and serve him. *Nabash* proudly and tyrannically answers them that on this condition only he would make a *Covenant* with them, namely if he might have liberty to put out their right eyes. Herby he intended (it seems) to disable them from War, [for with their Shields they covered their left eyes, and therefore if their right eyes were put out, what service of war could they be fit for?] as also to fix a reproach upon all *Israel*. For the accepting such base conditions would be a perpetual disgrace to all the people, of whom it would be said that they were so base a people that they would buy their peace and lives upon any terms; yea it would be a reproach to the God of *Israel*, as if he could not help his people in their distresses, or would not do it. The Elders of *Jabesh-Gilead* desire seven days respite to send unto their brethren for help, in which time if they were not relieved, they promise to come out unto him, and to yield themselves to be disposed of at his pleasure. *Nabash* (being puffed up with a vain opinion of his own strength, and thinking it impossible that their brethren in that time either could or durst come to relieve them) yields to their desire, and by this means (through his own arrogance and folly) he brought ruin and destruction upon himself and his people. And God by his wise Providence made this a means that *Jabesh-Gilead* should be delivered by the hands of *Saul*, whose valour and magnanimity being in this achievement so much displayed, the hearts of the people were hereby more inclined to receive him for their King. The men of *Jabesh-Gilead* having therefore liberty granted them to send to their brethren, their messengers came first to *Gibeab* (where *Saul* and *Samuel* now were) to acquaint them with the extreme straits they were in, that so they might speedily send into all the Coasts of *Israel* for help. When the people of *Gibeab* heard these doleful tidings they lift up their voices and wept; *Saul* though elected King, yet being returned to his own house, betook himself as it seems to his former private Country-life, expecting till God should please to give him an opportunity by some eminent action to show himself worthy to be their King. Coming home therefore out of the fields after his Herd, he perceived the people all in an uproar crying out, and wringing their hands, and tearing their hair, and expressing the bitterest lamentation. Being extremely surpris'd at it, he asks what was the matter? they tell him the sad tidings that were brought to them concerning *Jabesh-Gilead*. At the hearing of this the Spirit of God came upon him, that is the Spirit of fortitude and courage, and magnanimity, and zeal for his Country's defence; and though he was before very patient in his own cause, when certain Sons of *Belial* scorned and despised him, and easily passed it over as we have seen, Ch. 10. 27. yet now his anger was highly kindled, and he was impatient of the wrong that was done to the Lord and his people by the *Ammonites*. Taking therefore a yoke of *Oxen*, and hewing them in pieces, he sent the pieces to the several Tribes of *Israel*, in imitation of the *Levite*, Judg. 19. 29. who did thus cut his Concubine in pieces and sent them to the several Tribes to stir up their indignation. And because he was not as yet generally received as King, he uses not only his own name, but *Samuel's* also, and by his messengers gives the people to understand that whosoever did not come forth and join with them in this expedition against the *Ammonites*, their *Oxen* should be so served. And the fear of the Lord fell upon the people, and so moved and inclined their hearts that they readily came forth and joined with *Saul* and *Samuel* in this undertaking. And when they were come together in the Territories of *Bezek*, *Saul* numbered them, and the Children of *Israel* were three hundred thousand, and the men of *Judah* (a) thirty thousand; having got this great Army together, *Saul* and *Samuel* sent away the messengers that came from *Jabesh-Gilead*, to inform the Inhabitants thereof that on the morrow by that time the Sun was well up, they might expect them to come for their help. The messengers returning to the City with this news, the Inhabitants thereof were wonderfully revived at it, and sent to *Nabash* (who besieged them) that on the morrow they would come out to him, meaning and understanding thereby if no help came for them in the mean time. But this they concealed (b), that nothing might be presently attempted against them, and to make their enemies the more secure, that *Saul* might have the greater advantage against them. *Saul* dividing his Army into three parts, and marching (as it seems) all night, by the morning-watch he came upon the enemy, and surprized them unawares, and slew a vast number of them, and so scattered the rest that there were very few of them left together. And thus he raised the siege of *Jabesh*, and freed the Inhabi-

Chap. 4. the Old Testament Methodiz'd.

Inhabitants thereof from that horrid cruelty intended against them (a). The *Israelites* were so transported with joy for this victory, and so taken with the prudence and brave conduct of *Saul* in the obtaining of it, that some of them came to *Samuel*, and said, Where are the men that said *Saul* shall not reign over us? bring them forth that we may put them to death. But *Saul* said, There shall not a man be put to death this day on my account; I shall never consent that a day of so much joy and triumph, and wherein God has so eminently shewed himself gracious unto us shall be stained with severity against those that sinned me, or with the least sorrow or mourning among the people. And here we see again what a difference there was betwixt *Saul* in his first Government, and what he was afterwards, when the Spirit of the Lord had departed from him. Now none more humble and gentle than he, not a man shall be put to death for him, but afterwards in his dealing with *David* and the Priests of the Lord, he was another man, even blood-thirsty, cruel and implacable beyond measure. But to go on, *Samuel* upon this victory spake to the people after this manner: Come (says he) let us go to *Gilgal* and renew the Kingdom there; that is, let us by a general consent confirm *Saul's* Election, and settle and invest him in the Kingdom. Accordingly the people went to *Gilgal*, and there they made *Saul* King before the Lord; that is, they anointed him publicly, (as before *Samuel* had done privately) and performed all other Solemnities requisite for his Inauguration, sacrificing Sacrifices of Peace-offerings, and Thanksgiving before the Lord, and rejoicing and praising him for their late victory, and for their new King, by whose conduct under God, they had obtained it, and praying to the Lord for him, and craving his blessing upon his Government.

1 Sam. Ch. 11. whole Chapter.

be brought hither at this time that they might consult with God as occasion served in this weighty business, and also (it may be) that it might grace the action.

SECT. CLXIII.

THE Children of *Israel* being at this time wonderfully transported with joy for their new King, and possibly flattering themselves that God was well pleased with them for asking a King, seeing he had given them one by whom they had obtained so great a victory, *Samuel* thought fit to take this occasion to make them sensible of their mistake, and that they had grievously sinned in asking a King, whereby they rejected God from reigning over them as their Sovereign, and himself as his Deputy and Vicegerent. Behold (says he) I have hearkened to your voice, and have according to your desire (the Lord also permitting it) set a King over you. And now you have a King settled among you to govern you, and go before you as your General to war. And as for my self I have very great cause to be well pleased (being old and gray-headed) that the burden of the Government is taken off from my shoulders. And as for my Sons, behold they are with you now not as rulers but as private men; they are before you to give account to you and your King of their former behaviour and carriage, and to make satisfaction (a) for any thing they have done amiss whilst they were in place of Government. And as for my self I may truly say that I have endeavoured faithfully, and in the uprightness of my heart to perform the duties of my place in the sight of you all, both in the service of the Sanctuary in my younger days, (when I me precepted was a *Levite*) and in my riper age by administering justice since I was called to be a *re* no *did* *Judg*. And seeing the Government is transferred from me to another you need not now run, neq; talia fear to speak your minds of me, and therefore if you can justly accuse me of any evil, speak it freely, and mine's it against me before the Lord, and before his anointed, whose *Ox** (I pray you) or whose *Ass* have I wrongfully taken away? whom have I to look upon defrauded, or whom have I oppressed? of whom have I received bribes to blind mine as are in eyes? and to cause me to wrest judgment? If any such injurious dealing can be proved against me, here I am ready to make restitution, and to give satisfaction. The

A a a 2

people

19.

(a) Where by the way we may observe the humble submission of the Tribe of *Judah* to the Government of *Saul*, (notwithstanding they had the promise of the *Kingly* *Scripter*) because they saw it thus determined by the pleasure of God.

(b) Sic non tam ipse decipiens suos hostes, quam promittens ut ipse deciperetur.

(a) How thankful the inhabitants of *Jabesh-Gilead* were afterwards to *Saul* for this great benefit we may see Ch. 31. 11, 12, 13.

* V. 15. that is in a solemn manner, as in God's presence, and possibly before the Ark the sign of his presence, which by *Samuel's* appointment might

† See Deut. 16.

people answered, *Thou hast not defrauded or oppressed us at all, neither hast thou taken ought of any mans hand to pervert justice.* Well then (says he) let the Lord be witness, and let his anointed here present be witnesses that you acknowledge and declare that you have not found any injustice or injurious dealing in me. They answered *let them be witnesses.* Possibly he desired thus to justify and clear himself as to the whole course of his Government (as Moses likewise had done, Numb. 16. 15.) both that he might be an example to their new King, and make him the more careful to avoid those ways of injustice and oppression which he had told them before the Kings of the earth were prone unto, see Ch. 8. 11. As also that he might hereby convince them of their sinful folly in rejecting him, and wish him the upright and impartial Government of Judges, and chusing to be under Kings, from many of whom they should find but hard and oppressive usage. Having thus justified himself, he goes on further to argue with them concerning Gods dealing with them, and their carriage towards him: Now therefore (says he) stand still that I may reason with you concerning all the righteous acts of the Lord, wherein he hath approved himself faithful, and hath performed his Covenant which he made with you, and your fathers, and hath given you help and deliverance out of the hands of your enemies; and therefore you are guilty of great ingratitude in not relying upon him, but distrust him, and rejecting his Government. Recall, I pray you, and call to your remembrance Gods former dealings with you, when Jacob was come into Egypt, and his posterity exceedingly multiplied, they being grievously oppressed, cried unto the Lord for deliverance, he then made Moses the Governour of his people, and Aaron the High-Priest, and sent them to deliver your Fathers out of that bondage, which they accordingly did, and then they led them through the Wilderness, and brought them into the Land which the Lord had promised to give unto them. And Moses put them in possession of that part of the land which was without Jordan, and substituted Joshua in his place who gave them possession of the rest. But they soon forgot the kindness of the Lord, and regarded not his Commandments. So he sold them into the hand of Sisera Captain General to Jabin (who dwelt at Hazar) and into the hands of the Philistines, and into the hand of the King of Moab. And when they were in these distresses they cried unto him, and confessed their sins, and how they had wickedly fallen to Idolatry, and had worshipped Baalim and Ashtaroth, and then humbly besought him to help them, and deliver them out of the hands of their enemies, and promised faithfully to serve him. The Lord being moved with compassion towards them, he sent them several Saviours and Deliverers, particularly Jerubbaal, or Gideon, and Bedan (that is Samson, so called because he was of the Tribe of Dan) and Jephthah*. And to come down to your own times, I hope I may without vanity mention my self also as one under whose conduct (by the blessing of God) you have had great deliverances, and have enjoyed great tranquillity and safety. But when ye understood that Nabab King of the Ammonites was coming against you, nothing then would satisfy you but to have a King set over you, whereas the Lord your God was your King, and held in his own hands the right of governing you, and ruled over you by Judges as his Substitutes and Deputies. And with his Government you should have been well contented, and satisfied, till he was pleased to alter it. And now behold seeing nothing else would content you, he hath set a King over you. But though you have greatly offended him and deserve to be rejected of him, and cast off from being his people, as you have rejected him from being your King, yet if you will fear him, and serve him, and obey his voice, the Lord will not forsake you, but will be to you and your King a Leader, Guide and Protector, and you shall continue to be his people, following of him as dutiful children do their father, which will be a great honour and advantage to you. But if you will not obey the voice of the Lord your God, his hand will be against you, as it was against your Fathers, whom for their disobedience he caused to fall in the Wilderness. But possibly you will think that all that I have said unto you in blaming you for desiring a King, are but the words of a weak old man, but ye shall know that I speak to you from the Lord who hath sent me unto you as his Prophet and Ambassador; and seeing you are so difficult to believe me in this thing, except my words be confirmed by Miracles, you shall see a Miracle to confirm you; Is not this a fair and bright day as the days use

* He mentions not these Judges in the order of time in which they lived, and in which only on some of them to put them in mind of the rest.
P. 14. Eritis post Jehovah, i.e. Abraham antecedit vos, & defraus vos. P. 16.

use to be in *Wheat-harvest*? you know we use to have no rain or thunder at this time of the year, [see Prov. 26.] you see now no sign of any approaching tempest; yet ye still seem at this time by my prayer obtain both rain and thunder from God, by which you may be convinced that your wickedness is great in desiring a King, and thereby rejecting the Lord (who is so powerful a Protector, and hath thunder and rain, heaven and earth at his command; and is able to destroy all his and his peoples enemies, as you have had lately experience, Ch. 7. 10.) as also in rejecting me his Prophet, who by my prayers can procure thunder and rain from heaven. Samuel accordingly prayed unto the Lord that day, and immediately the Lord sent thunder and rain in a very extraordinary manner, inasmuch that the people were not only convinced thereby that they had heinously sinned in desiring a King, but also were much afraid that by this terrible tempest they should be destroyed. They hereupon desired Samuel to pray for them, saying they had added to all their former sins this also in asking a King (a). Samuel encouraged them, and bad them not despair of Gods mercy towards them, provided they turned not aside from following of him, but served him sincerely, and with all their heart. And though they had committed a great wickedness, yet the Lord would be gracious unto them if they ceased from sinning, and following after Idols, which cannot profit them, nor deliver them; for they are vain, and have nothing of power or virtue in them, [see 1 Cor. 3. 4. Deut. 32. 21.] Nay, are so far from being able to help them, that their following after them would most certainly bring down Gods wrath upon them. However he bids them be of good comfort, for the Lord would not forsake his people upon whom his name is called, seeing of his free grace, and not for any merits in them he had chosen them to be his people, and therefore being in Covenant with him, it would not stand with his glory to leave them, or cast them off (b), except they did first reject and cast off him; for other Nations would then be apt to say God was unfaithful in his promises, or not able to perform them, which would highly tend to his dishonour. And as for me (says he) though the unkindness you have expressed towards me may make you afraid, I will not regard you, and the thunder I have prayed for and obtained, may seem to argue some displeasure conceived in my mind against you, yet God forbid that I should so far sin against him as to neglect my duty in praying for you, and faithfully instructing you. No, assure yourselves I will still pray for you, and teach you the good and right way; only be you careful to fear the Lord, and to serve him in truth and sincerity, remembering what great things he hath done for you. But if ye and your King shall do wickedly, remember what I say unto you, you will be both of you consumed and destroyed, neither will my prayers do you any good.

1 Sam. Ch. 12. whole Chapter.

ed in the manner of asking him: 1. Asking him very unseasonably, not waiting Gods time. 2. They ask him with impetuous impatience, brooking no delay. 3. Proudly, they would be like other Nations, resting more on their King than on Gods power and promises. 4. Disrespectfully, as weary of it, and desiring to exchange it for that of a King, and casting off his holy Prophet Samuel, a most innocent and upright Judge.

(b) P. 22. Verba negantia pro contrariis affirmantibus per quandam metonymiam ponuntur. Gloss.

SECT. CLXIV.

S A U L having reigned one year from the time that he was chosen, and publicly declared King at Mizpeh, [Ch. 10. 24.] to his solemn Inauguration at Gilgal, and another year (a) since his Coronation, and seeing the people lamentably oppressed by the Garrisons of the Philistines that were in the land, and kept in such miserable bondage by them that they would not suffer them to have any weapons of war (but what they got by stealth, or kept hid in some secret place) nor would suffer a Smith to remain among them lest by that means they should get them Swords or Spears, &c. [See Ch. 13. v. 19.] He resolved now to raise an Army to drive the Philistines out of those Forts, wherefore appointing the people to assemble themselves and come unto him, he chose out of them three thousand men, whereof two thousand he kept about his own person, and marched with them to Michmash (a tract of ground in the border of Benjamin near the mountain of Bethel) and a thousand he left with his Son Jonathan in

(a) vide Mal. vendam in loc.

in Gibeah, the rest of the people he sent to their own homes. Jonathan having a thousand of these new raised forces under his command, he presently set himself to the work, and went and smote the Garrison of the Philistines that was in Gibeah on the Hill near his own City, see Ch. 10. 5. The Philistines were heret greatly enraged, and presently raised a great Army consisting of three thousand (a) Chariots of War, and six thousand Horsemen, and an innumerable company of Foot, intending to be revenged on the Israelites. Saul hearing of their vast preparations, presently dispatched his Agents into all parts of the Kingdom to proclaim by sound of Trumpet the victory obtained by Jonathan (b); for their encouragement, and also to make known to them that the Philistines being hereupon extremely enraged, were preparing to come against them with an huge Army. And because Samuel had before appointed Saul [Ch. 10. 8.] that if he came to be in danger, or intended to attempt any thing against the Philistines, he should first go down to Gilgal, and there wait for him seven days, till he came and advised him what he should do, and offered Sacrifice both for him and the people, therefore Saul now removed with his forces from Michmash to Gilgal, and the people were much terrified at this news of the approach of the Philistines Army, and some of them hid themselves in Caves and Thickets, some in clefts of Rocks, some in high places, and places of strength, some in pits and dens, and some of them fled over Jordan to the land of Gad and Gilead. And those that followed Saul to Gilgal, followed him trembling. They formerly were confident that if they had a King, he would save them from all their enemies, and now they have one they are perplexed with fear, not finding themselves any whit more secur'd by his presence from the dangers that threatened them, and so are taught by their own experience that there is no safety but in Gods protection. Saul now at Gilgal expects Samuel six days, and having itayed till the seventh was almost expired, he began to conclude that he would not come, and seeing his Souldiers continually dropping away from him, and fearing lest the Philistines might fall upon him on a sudden before he had by Sacrifice fought the Lords favour and help, he resolved not to stay any longer for Samuel, but commanded Sacrifices to be immediately offered, intending after that to pitch upon some course with the advice of those about him, for the defence of themselves and their Country against the Philistines. As soon as he had made an end of offering the Burnt-offering, behold Samuel came; and thus by not waiting a small time longer, he transgressed Gods Commandment, and brought a great punishment upon himself. Saul hearing that Samuel was come to Gilgal, he went out to meet him, to salute and welcome him. Samuel understanding how things had gone, angrily said to him, What hast thou done? Saul tells him that having waited for him till a great part of the seventh day was spent, he conceived he would not come within the time appointed, and so being constrained by necessity, even against his will (c), he had offered Sacrifice (d); for how could he stay any longer except he would have had the enemy to come upon him and his weak and unarmed company before he had made supplication to the Lord for them, and sued for his help, which would have been the way to expose them to ruin and destruction. Samuel said, Thou hast done foolishly in not waiting full seven days as I appointed thee from the Lord, Ch. 10. 18. Hadst thou obeyed the Commandment of the Lord herein, he would have established thy Kingdom over Israel for ever, that is, for a long time, even as long as any of thy posterity lived. But now thy Kingdom shall not continue, that is, shall not be established upon thee and thy posterity, but shall be rent from thee and given to another. It may perhaps seem strange that Saul should lose his Kingdom for this, which to the eye of reason appears not to great a transgression, if we consider what Saul pleaded for himself; but we must also consider that there may be much wickedness of heart in doing that which outwardly seems but a small offence; and Saul being the first King of Israel God was pleased by this severity

(a) V. 5. Tringens millia currum, at in cunctis locis videtur. Nam Pharaoh tantum 600 currus habuit, Exod. 14. 7. & Jacobin 900, Jud. 4. 3. & Solomon 1400, 1 Reg. 10. 26. Nimium hoc pro num. ro equitum qui sequitur. Aliqui nemum 1900, & munda in numeris possim accidere. Amo negaverit qui non sic harum litterarum radis atque imperitus. Itaque sunt qui possunt ad illas litteras obsequi. Endas consensit. & sic שרש שרש significat tria millia. Et sic habent Syr. & Ch. quomodo illos legitimi probabile. Et in Hebrais quibus usi sunt exemplaribus, quod & ipsum vult multum esse. Sed in his tribus millibus for assu plerique curus fuerunt facinorari. Et sic ut a tria proportio carum & equitum. Vide Vol. in loc.

(b) V. 4. The victory is ascribed to Saul (though obtained by Jonathan) because he put his Son upon this service. Victoria militum Principi ascribitur. (c) The true cause why he hastened to Sacrifice seems to be because his Souldiers run away to fall from him, in whom he put more confidence than in God. (d) V. 12. Roboravi itaque me, i.e. Obfirmavi animum, q.d. itam reclamante animo obtuli holocaustum pro timore. Quare cum inter se confingerent voluntas & necessitas, tandem vicit necessitas, sed nulla erat necessitas offerendi Sacrificia contra voluntatem divinam. Tali enim Sacrificio non placatur Deus sed irritatur. V. 13. ושרש significat durationem longam non tamen eternam, q.d. longo tempore dignitas illa Regia mansit in tua stirpe. In sempiternum, i.e. quam diu Saulis posteritas viveret. Gr.

against

against him for his violation of his command to make him an example to all that should afterwards succeed in that Throne, that they might fear to transgress the Commandment of the Lord as he had done. Thus the Lord did with great severity punish the first sin of Nadab and Abihu, Levit. 10. 1. that all the succeeding posterity of Aaron might take warning thereby, and beware how they carried themselves in their Priestly Office. But to go on, Samuel tells Saul that because he had not obeyed the Lord, he knew by revelation that the Lord intended to reject him, and that he had found out a man after his own heart, (though he knew not at present who it was) whom he had appointed and designed to be King and Captain over his people in his stead. Samuel having delivered to him this sad message, went up from thence to Gibeah. Saul now numbering the Souldiers he had left, found them to be but about six hundred, the rest of his two thousand being run away; with this small party he goes up to Gibeah, where Jonathan joins with him; the Philistines great Army was now encamped at Michmash, from whence they sent out parties to spoil the Country, and to fetch in booty to their Camp, and therefore they went out three several ways, one to Ophrah, a City of Benjamin, that lay North-east from Michmash; the other to Bethoron, a City of Ephraim, that lay North-west; and the third towards the Valley of Zeboim, which was South-East: Saul had but a very small Army (as we have seen before), and those only armed with Clubs, Bows, or Slings, not a Sword or Spear found among any of them but only Saul and Jonathan; and the reason of it was this, The Philistines when they gave the Israelites that great defeat [Ch. 4. 10.] and took the Ark of God, they disarmed them, taking away their iron arms and weapons, and to keep them from getting any more for the future, they took away all their Smiths, and would not let one of that Trade live among them, lest they should make them Swords and Spears (a). Now the Israelites were in such miserable bondage that they were fain to go to the Smiths that were in the Philistine Garrisons to sharpen their Shares and Coulters, their Axes and Mattocks, only they allowed them Files at their own houses to sharpen their Tools when they were blunted.

1 Sam. Ch. 13. from v. 1, to 23.

Sword or Spear, but with thunder from heaven, 1 Sam. 7. 10. Nibucadnegar also carried away the Craftsmen and Smiths out of the land of Israel, possibly for the same reason, 2 King. 24. 14.

SECT. CLXV.

THE body of the Philistines Army remaining in the Plains about Michmash, it seems a party of them went and took a passage near to them, which was the passage from Michmash towards Gibeah, and kept it against the Israelites. Jonathan the Son of Saul being moved by a special instinct of the Spirit of God, and endued not only with Heroick gifts of valour and fortitude, but also with an extraordinary strong faith in Gods promises, that if his people obeyed him, One of them should chase a thousand of their enemies, and two of them put ten thousand to flight, Deut. 32. 30. He had a design in his head to set upon that Court of Guard of the Philistines which kept the Michmash-passage, but he acquaints not his Father with it, who in likelihood would have dissuaded him from undertaking so dangerous and desperate an enterprise. Saul there was now encamped with his fix hundred men in some field, or plain near unto Gibeah, called Migron, where having fortified himself, he observ'd the motions of the enemy, Abiah (a) (the Son of Abihub the eldest Son of Phinehas) being now High-Priest came thither with the Ephod, and Ark for the peoples better encouragement. Jonathan now acquaints his Armour-bearer with his design; & Come (says he) let show and I go and surprise that Court of Guard which the uncircumcised Philistines keep near Michmash; come let us try, it may be the Lord will work for us; for there is no restraint to him to save by many or by few. His Armour-bearer replied, Do all that is in thine heart; that is, all that seemeth good unto thee; turn thee and go whither thou wilt, I am with thee according to thy heart; that is, as willing and ready to follow thee in this en-

terprise with him, have his promise that he will give us victory over his and our enemies; yea a special promise that Saul shall save us out of the hand of the Philistines, Ch. 9. 16.

terprise

(a) The chief victory that the Israelites got over the Philistines after this was miraculous, not gotten with

terprize as thy own soul can desire. Now there was it seems a *craggy passage* between Gibeon and Michmash, and he that went through that passage (which had two Rocks in the way) must go over both of them one after another; Jonathan now with his Armour-bearer resolving to make this attempt, he humbly desires a sign from God to confirm his faith, that he would bless and assist him in this dangerous enterprise, as Abrahams servant in a like case did, Gen. 24. 13. And undoubtedly by the guidance of Gods Spirit he pitched upon this particular sign, viz. That if the Philistines when they first discovered themselves to them should say, *Tarry till we come unto you*, that should be to them a sign of their great courage and boldness, and then they should not go up to them. But if they should say *come up unto us*, it should be a sign of their fearfulness, and then they should go up, for the Lord would deliver them into their hands. Having obtained this sign, Jonathan and his Armour-bearer present themselves before the fort of the Philistines, who seeing them, stayed in a scoffing manner, behold the Hebrews come out of the holes where they had hid themselves; then they call'd to them, and said, *Come up to us and we will shew you a thing*; implying that they durst not come up, or if they did they would pay them for their pains, or teach them more wit than thus to hazard themselves. Jonathan seeing that God had now answered his desire in giving him this sign of victory, he and his Armour-bearer fetching a little compass about to another place (as Josphus tells us, which was not guarded by any Souldiers, the Philistines thinking it sufficiently defended by nature) they clambered up on all four, hands and feet, and so got into the Fort, and God striking the Philistines with a great terror, Jonathan slew such as he first met with, and his Armour-bearer having gotten a Spear or Sword from some that fell, did also slay others that he met with; and they two in a small compass of ground not bigger than half an acre, slew about twenty men. The Army of the Philistines upon this take the Alarm, and both they and the Garrison, and the Spoilers that went out to spoil were all smitten with such a mighty terror from the Lord, and with such a dreadful fear, and such giddings and dizenings of brain, (God also at the same time sending a terrible earthquake which encreased the astonishment) that they fell upon and slew one another, mistaking their friends and fellows for their enemies. Sauls Scouts perceiving a great hubbub in the Army of the Philistines, and that by mutual slaughters they destroyed one another, they acquaint Saul therewith, who thinking this might happen by some part of his Army skirmishing with them; he ordered his Souldiers should be numbred to see who were wanting, and they found only Jonathan and his Armour-bearer absent; a Saul then calls to Abiah the High-Priest presently to put on the Ephod to enquire of the Lord what was the cause of that tumult in the Camp of the Philistines, and what he should do on this occasion: But he understanding again by his Spies that the Timents went on and encreased, he had the High-Priest stay his hand (a), for there was no time for them now to stand consulting, and enquiring of the Lord, for the present opportunity suggested to them what they should do, namely all join together, and fall upon the Philistines (being thus disordered) with all their might; which accordingly they did. And when they came to the Philistines Camp, they found that every mans Sword was against his fellow, not being able through fear and amazement to discern friends from enemies, [see Judg. 7. 22. 2 Chron. 20. 23.] so that there was a great slaughter among them. And the Israelites who had formerly been taken Captives, and were now slaves and bondmen to the Philistines, and forced to follow their Camp, and attend upon their Carriages, joined now with their brethren against them. Also the Israelites that had hid themselves in Mount Ephraim, when they heard that the Philistines fled, they also came out of their holes and pursued after them; so that there were divers sorts of men which joined in this Battle to work their destruction; the Philistines themselves who slaughtered one another, Sauls Army, the Israelites that were Captives among the Philistines, and the Israelites who for fear of the Philistines Army had hid themselves in Caves and Rocks. Thus the Lord saved Israel that day. And the pursuit after the Philistines went on to Beth-baven in the North of Benjamin. Saul being hot upon the pursuit, though the people were greatly distressed with hunger and faintness, yet rashly charged them under the penalty of a dreadful curse, and of being devoted as an accursed thing that they should not eat any food till night, that so they might not be hindered from pursuing their enemies. But this charge of Sauls was rash and inconsiderate, and though it had a shew of zeal and good

(a) By the many sad effects that accompanied this following victory we may see how much God was displeased with this prophane contempt of his Ordinance, and not staying to Inquire of the Lord by the Ephod.

intent,

intent, yet it was in many respects sinful and wicked: For, 1. it favoured something of pride, and too eager appetite to have the glory of the victory only ascribed to himself, and his policy and conduct, which more duly belonged to his Son. 2ly, He did it of his own head, without any warrant from God. 3ly, Though he pretended a good end, yet he used ill means, viz. the interdicting and forbidding of food to the people, though never so faint, and needing to eat. 4ly, He charged them under the penalty of present death, v. 43. which it was unlawful for him to inflict (though a King) without just cause. 5ly, Hereby he weakened and disabled the people, and so hindered them from obtaining a much more glorious victory, v. 30. 6ly, He was hereby an occasion of the peoples sin, who afterwards being ready to die with hunger, did out of greediness eat the flesh with the blood, v. 32. However the people being thus severely charged by Saul, and that under a curse, and the penalty of present death, none of them tasted any food, but pursued the enemy. At last they came to a Wood that lay between Michmash and Ajalon, that had such plenty of Honey that they found it upon the ground, either in hollow Trees out of which it ran upon the ground, or else in clefts of Rocks, or else the Bees made their nests in the very hollow places of the earth. But though they found such plenty of Honey there, yet none of them for fear of the curse durst put his hand to take any of it and to carry it to his mouth; but Jonathan not being with his Father in the Camp when he thus adjured the people, and so knowing nothing of it, and being through hunger and weariness ready to faint, he put forth the end of his Javelin or Spear that he carried in his hand, and dipt it in the wild honey that lay before him, and did eat of it, whereby his Spirits were much revived and refreshed, and his eyes that were dim before with fasting and faintness, and emptiness and want of Spirits, were now enlightened, and grew clear again. One of the Souldiers seeing him thus eat, told him that his Father had given the people, which till then they had observed, but now were grown so weary and faint that they could not any longer pursue the enemy. Jonathan hearing this, said, My Father hath caused a great inconvenience to the whole land of Israel this day, by imposing upon you this severe charge, seeing hereby he hindreth you from obtaining a full and complete victory. For if I myself by tasting a little honey am so much refreshed that I am enabled to go on cheerfully as your Leader in the pursuit, how much more if all the Souldiers had been permitted to eat freely of the enemies spoils as they happened to light upon them, would they have been enabled thereby to have pursued and slaughtered more of their enemies? However the Israelites smote the Philistines that day from Michmash to Ajalon in the Tribe of Dan, not far from their own Country. But night being come, and the time of the prohibition expir'd, being with long fasting extrem hungry, they greedily flew upon the spoil and cattel of the enemy, and slew them on the ground, and dressed them, and eat them, not staying till they could be thoroughly cleansed of the blood, which was contrary to the Law, Deut. 12. 16. And thus though they strictly observed the Kings command for fear of present death, yet they observed not Gods command, though the violation of it brought them under the penalty of a greater punishment. Some acquainted Saul herewith telling him that the people sinned against the Lord in eating the flesh before the blood was well drain'd out of it. Saul severely chargeth their sin upon them, but without any acknowledgment of his own, which was the cause of theirs: Ye have sinned this day (says he) in thus eating the blood. Roll me a great stone that thereon in my sight the people may kill their Beasts, and that I myself may see the blood fully drained out of the Cattel which they kill. Then Saul began to build an Altar to the Lord that he might offer thereon Gratuatory Sacrifices for that glorious victory which God had newly given them; but it seems he did not finish it. Saul and the people having now refreshed themselves, he exhorts them vigorously to prosecute the Philistines, Let us go (says he) after the Philistines by night and spoil them unto the morning light, and let us not leave a man of them. The people seemed very willing to it, but the High-Priest said before we undertake such a weighty business let us first ask counsel of God by Urim and Thummim, and crave his direction in it, Saul agreed hereunto, and was willing to ask counsel of God by the High-Priest; but the Lord answered him not (a) that day, which shewed that he was highly displeased (see Ch. 28. 6.) but not with Jonathan for eating a little honey; but with Saul for the rash charge which he in his arrogance and tyranny had imposed

B b

upon

* V. 28. In the Hebrew phrase a man is said to answer when his speech relate to a thing before done as well as to a thing before spoken. See Numb. 11. 28.

† V. 35. Adificavit Saul Altare, i. e. Caput edificavit, & cum capessit extruere altare domus, dixit Saul, Ascendamus ad Philistinos, &c. videtur hoc innuere tantum-modo incipisse postea negligentiam deliquisse quando extra fecit quando drum consultaret.

(a) Silentium Dei conspiciabatur innocentia Jonathan, & proposita Saulis inhumanitatis, & nimia durities in iudicio prostrabat.

upon the people, having no warrant from God to do it. It is evident that the Lords refusing to answer *Saul* tended to *his*, that it might be discovered that *Jonathan* had indeed offended against the command of his Father (though ignorantly) but that *Saul* had by that rash unadvised charge and curse hindered the prosecution of the victory, caused *Israel* to sin, and now brought his own Son under the danger of being accursed and put to death. *Saul* concluding that God was angry, because when he enquired of him by the Priest, he would not answer him, he therefore presently commanded all the heads of the Tribes and Families to draw near unto him, that by casting lots it might be discovered who it was that had thus offended God among them; for though himself had greatly sinned in that rash and unadvised Oath he had made, and the curse he had imposed upon the people, yet he concludes that the violation of his command must needs be the great offence which caused the Lord to be silent, and therefore for the finding out this he would have them cast lots, and solemnly protests who ever was found guilty, (yea though it were *Jonathan* his Son) he should not be spared; but not a man among them would accuse *Jonathan*: Then he said to the people, *Be ye on the one side, and I and Jonathan will be on the other*, and he prayed unto the Lord to give forth a perfect lot, that is, a lot which might clear the innocent, and fall upon the guilty. The lot being cast, *Saul* and *Jonathan* were taken, then the lot was cast between *Saul* and *Jonathan*, and *Jonathan* was taken; *Jonathan* was truly innocent and faultless, but not in *Saul's* sense, and therefore why is he taken by the lot that was innocent? Many reasons are rendered for it: 1. To punish *Saul's* rash Oath, who thereby brought his dearest Son into extreme danger. [See the case of *Jephtha*, Judg. 11. 30, 31, 35.] 2ly, To discover *Saul's* hypocrisy, who seemed very scrupulous and conscientious in keeping a rash and wicked Oath, yet made not conscience of killing his innocent Son. 3ly, To justify *Jonathan*, and that he might be declar'd innocent. *Jonathan* being taken, *Saul* asks him what he had done? *Jonathan* tells him he had tasted a little honey with the end of his rod or javelin; and he saw he must die for it, though he was wholly ignorant of the Kings severe prohibition. *Saul* replies, God do so to me and more also if I spare thee; a strange zeal this was in *Saul*, and an evidence that the Spirit of God had left him; he will not yet in pursuance of his rash Oath spare a brave, valiant and most worthy son, and yet a little while after contrary to Gods express command spareth the wicked King *Agag*, Ch. 15. 8. The people hearing this his rash resolution concerning his Son, what (say they) shall *Jonathan* die who hath wrought the great Salvation in *Israel*? Shall he die that is innocent, and hath committed no offence that deserueth death? Shall he die that is so brave a Prince, and worthy of all honour and reward, seeing the Lord by him hath given a great and miraculous deliverance to his people when they were in a forlorn and desperate condition? As the Lord liveth there shall not one hair of his head fall to the ground, for he hath wrought with God, (that is, under God, and by his help and assistance) a great deliverance for us. So the people rescued *Jonathan* that he was not put to death. Thus *Saul* ceased from pursuing the *Philistines* any further at present, and so the rest of them got back to their own Country. However *Saul* being by this glorious victory better confirm'd and settled in the Royal Throne, he took upon him the managing of all the affairs of the Kingdom, and especially shewed himself very valiant and active in fighting against all the enemies of it, particularly against *Moab* and the children of *Ammon*, bordering on the East of *Canaan*, against *Edom* bordering on the South, against the Kings of *Zobah* on the North, and against the *Philistines* on the West; and though he did not wholly vanquish and subdue them, because God had reserved that work and the glory of it for *David*, yet he sore vexed them, and much weakened them, so that they did not with that courage and success fight against *Israel* as before they had done. And all this came to pass through Gods free mercy to his people, giving good success to *Saul* in his Wars (though a wicked man) for their sakes. And besides the forementioned successes, *Saul* gathered a great host, and smote the *Amalekites*, as appeareth in the following Chapter, and here is spoken of by way of anticipation, that his warlike exploits might be summed up together. In the next place *Saul's* Sons are mentioned that followed their Father in the War, and like valiant Souldiers lived and died with him, as *Jonathan*, *Ishui* (who is called *Ahinadab*, Ch. 31. 2.) and *Melchishua*. *Ishui's* is not here named though now above twenty years of age, [see 2 Sam. 2. 10.] possibly because he followed not his Father in the Wars. Neither are his Children by

Rizpah

Rizpah here mentioned, because she was not his Wife, but only his Concubine. The Daughters he had by his Wife (whose name was *Ahinomai*) were *Merab* and *Michal*. The Captain of his host was *Abner*, his Cousin-german, Son to his Uncle *Ner*. And when he saw any strong or valiant man he took him into his service.

1 Sam. Ch. 14. whole Chapter.

SECT. CLXVI.

S Ometime after *Samuel* by Gods appointment sendeth *Saul* to destroy the *Amalekites*, but before he telleth him what God commanded him to do, he putteth him in mind of Gods singular favour towards him, and the high honour he had exalted him unto, that thereby he might move him to perform what God commanded him with the more diligence and cheerfulness. And though he had formerly failed in his duty, yet now remembering what the Lord had done for him, he should be sure strictly to observe his Commands and Injunctions. *Samuel* now tells him that the Lord would send him against *Amalek*; three several times the Lord declared that he would destroy the *Amalekites*, Exod. 17. 14. Numb. 24. 20. and Deut. 25. 19. And now *Saul* is sent to execute that vengeance upon them which the Lord had so long ago at several times threatned; and though the present King and Subjects of *Amalek* had been cruel and bloody adversaries to the people of God (as *Samuel* intimates, v. 33. As thy sword hath made many women childless, so shall thy mother be childless), and so deserved to be destroyed for their own sins; yet because the Lord would have the *Israelites* know that he had not forgot the former injury of their Ancestors towards his people, though 'twas four hundred years since it was done, he resolves now to visit it upon them; and he mentions one circumstance that greatly aggravated it, viz. that when his poor people had been long under a miserable bondage in *Egypt*, and were newly escaped from it, yet even then they came out against them, and fought to destroy them. Nor need it seem strange that the present *Amalekites* should be utterly destroyed, for that which their Ancestors had done so many years before. For though God destroys none everlastingly but for their own sins, yet with temporal punishments he doth usually punish the Children for the sins of their Ancestors, especially when the Children go on in their Fathers steps, as by that which is said of *Agag*, v. 33. it seems these *Amalekites* did. *Samuel* therefore commands *Saul*, from the Lord to go and smite *Amalek*, and utterly destroy all that they had, and not to spare Man, Woman or Child, no not so much as their very Cattle, † For he had anathematiz'd, and devoted them all to destruction as he did *Jericho*: *Saul* hereupon gathers a great Army, and numbers them in the Plains of *Telaim*, or *Telem*, a City in the Tribe of *Judah*, Josh. 15. 24. and finds them to be two hundred thousand footmen, besides ten thousand men of *Judah* (a), *Saul* marching his Army and coming near to the chief City of *Amalek*, he sent to the *Kenites* the posterity of *Jethro*, who lived in *Tents* [see Judg. 4. 17.] among these *Amalekites*: to depart and get them out from among them, if they loved their lives; for *Jethro* and his family had shewed kindness to the *Israelites* when they came out of *Egypt*, he himself came out with much joy to meet *Moses*, and to congratulate all the goodness which the Lord had shewed to *Israel*; therefore now *Saul* gave them warning to remove away that they might not suffer with the *Amalekites*, whom God intended at this time to punish for the wrong their Progenitors had done to his people; but he was willing to spare the *Kenites* for the kindness their Ancestors had shewn to them. The *Kenites* accordingly removed from them; soon after *Saul* in the valley of their chief City fought (b) with the *Amalekites* and discomfited them, and took their King *Agag* prisoner, and pursued them from *Havilah* to *Shur*, which is over against *Egypt*, and destroyed all that came out with *Agag* to fight against them, with all others they could meet with, and destroyed also their Cities and Towns. But that many of them did escape this slaughter is manifest from Ch. 27. 8. and Ch. 30. 1. as we shall see afterwards. *Saul* having taken their King (whom God he should above all the rest have slain) he and the people spared him (c), either to

mand devoted to destruction, but shewed himself afterwards so bloody and barbarously cruel that he caused Gods Priests to be slaughtered (whom he should have preferred) and that upon a meer suspicion, Ch. 22. 11.

B b b 2

make

* Ecce quantum abstrahit homines a obedientia mandatorum Dei.
(e) So Abah spared Benhadad, a King.
20. 35.
† Dicitur Deus respicere cum id agit quod respiciat agunt homines, nimirum cum opus suum demereri statuit, vid. Jacob. 1. 17:

V. 12. Et paravit sibi manum, i.e. formicem triplicem, nam trophæis impetratur manus ad significandum quod homines valida manu essent profecturi. Freldlib.

* Quod locus erat ad sacra facienda idoneus.

† Adeps hic ponitur pro vicinis adipibus, & pinguioribus.
(a) See Jer. 7. 22, 23. Isa. 1. 13, &c. and Eccl. 5. 10. 14. Prov. 15. 8. Hof. 6. 6. Mat. 12. 7.

make their triumph more glorious, or out of covetousness * to get a great ransom for him, or out of foolish pity because he was a King (e). They spared also the best of the sheep, oxen and lambs, pretending to reserve them for Sacrifices; but doing it out of covetous desire to enrich themselves; but God having anathematiz'd and devoted them all to destruction, he would have esteemed it as a pleasing sacrifice if they had thus offered them unto him, as he required in the case of Jericho, Josh. 6. 17. but they following their own reason, and not Gods command, spared all that was good, and every thing, that was vile and refuse they destroyed. Then the Lord spake to Samuel saying, *Is repentest thou that I have set up Saul to be King, for he is turned from following me, and hath not performed my commandments*: God is said to repent when he does as men do, that repent, and are grieved for what they have done; men are said to repent when they undo what they have before done, so God now resolved to alter the course of his dispensations towards Saul, and to retract and revoke the benefits he had bestowed on him. Samuel hereupon was exceedingly grieved for Saul, and prayed earnestly all night for him, hoping to have obtain'd of the Lord not to cast him quite off. But the Lord would not hear his prayer, see v. 23, 26. However Samuel going out early in the morning to meet Saul, it was told him that he came to Carmel, a Town belonging to Judah, lying in the way from Amalek, [Josh. 15. 55.] and that there he had set up a Monument of Triumph for this victory obtain'd over the Amalekites, having the picture of a hand upon it to signify that by his hand and sword he had conquered his enemies. They further told him that from thence he was gone to Gilgal. Samuel going thither to him, Saul hearing of his coming, went out to meet him, and said, *Blessed be thou of the Lord, I have performed the commandment of the Lord*. How hypocritically and vain gloriously doth he boast of his obedience to God when he was to get a transgressor? Samuel said if thou hast obeyed the Commandment of the Lord, what meanest this bleating of sheep in mine ears, and this lowing of oxen which I hear; Saul replies, *the people saved the best of the sheep and oxen to sacrifice unto the Lord thy God*, that is to the Lord whom thou intirely lovest and servest, and therefore canst not sure but allow of the means of his Worship! But the rest we have utterly destroyed. Samuel answers that he would tell him what the Lord had said to him that night. Saul bids him say on, as expecting, possibly some good message from him; so far doth hypocrisy blind men even then when they have done that which is notoriously evil. Samuel said *when thou wast little in thine own eyes, and but of mean condition* (as thou didst confess, Ch. 9. 21.) God advanced thee to be King over all Israel; and the Lord sent thee on an expedition against the Amalekites, preposterously charging thee to destroy those great and notorious sinners who had so much malice in them against his people, and to fight against them till they were consumed, wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil as an hungry hawk doth upon his prey, converting that to thy own use, like Achab which God had devoted to destruction, see Josh. 7. Saul justifies himself and says he had obeyed the voice of the Lord, he had gone the way the Lord had sent him, and had brought with him Agag King of the Amalekites, and had destroyed all the rest of the Amalekites he could light on; but indeed the people had saved the chief of the sheep and oxen (which should have been destroyed) to sacrifice unto the Lord in Gilgal*; if this (says he) be a fault, 'twas thy not I that committed it. But it seems to me to be no fault at all, seeing they did it out of a good intention, and reserved the best of the spoils to sacrifice them to the Lord, in token of their thankfulness for this great victory. Samuel answers, *hath the Lord as great delight in burnt-offerings and sacrifices as in obeying his voice? Behold to obey is better than sacrifice, and to hearken to the voice of God than to offer the fat of Rams*, or present to him the best of Sacrifices. And the reason is plain, for obedience preserveth from sinning, whereas sacrifices were ordained only to cleanse us from the guilt of sin when committed; and 'tis much better to prevent a disease than to be cured of it when contracted. And further God always accepted of obedience (a), and is well pleased with it, but rejecteth sacrifices as but a dead carcass, when obedience (which is as it were their life) is wanting. He further tells him, *That rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry*; for an act of rebellion against any command of God (though had it not been for that command the thing would not have been of its self unlawful) is as manifestly a sin as those things are that are against the law and light of nature, and contrary

to the truth and glory of Gods Essence as Witchcraft and Idolatry are. And such was this act of Saul's in sparing Agag, and the best of the Cattel; for being done expressly *against the command of God*, it was no less than rebellion and stubbornness against the Almighty, which is as hateful to him as any wickedness or iniquity is, yea as Idolatry itself, whereby men forsake God, and serve Idols. Lastly he tells him, *Because thou hast rejected the word of the Lord, therefore he hath rejected thee, and thou shalt be deprived of thy Kingdom*. Saul hearing this, said unto Samuel, I perceive now that I have sinned and have transgressed the Commandment of the Lord, and have not obeyed the orders that thou gavest me from him. Indeed I feared the people, and obeyed their voice, which was a great fault in me; however I intreat thee earnestly to pray to the Lord for me, that he would please to pardon my sin, and be reconciled to me; and I beseech thee go with me to Gilgal, that there we may together praise God for our late victory, and also pray unto him for the pardon of this great sin which my self and the people have committed. Samuel replies, *I will not go with thee, I will have no conversation with thee who hast shewed thy self such a rebel against God*, lest I should seem any way to allow or approve what thou hast done. And undoubtedly Samuel really meant † to do as he said, and accordingly turned about to go away. But Saul was extrem loth that he should thus go away from him in an anger, and that the people should take notice of his (and consequently of Gods) displeasure against him, wherefore he laid hold on the skirt of his mantle to detain him, and using some force to hold him, the mantle rent; Samuel tells him that this was a sad Omen (a) from the Lord against him, and signified that the Kingdom should be rent from him, and given to a neighbour of his that was better than he, viz. to David, who was not yet known either to Saul or Samuel himself. And Samuel to assure him that what he had denounced against him would certainly come to pass, he tells him that God who is the strength of Israel was absolutely able to effect what he had threatened, and he would not lie nor repent, nor alter his decree (b) and purpose as weak men oftentimes do. Saul hereupon confesses again his sin, and though the sentence of his depositing was so firmly decreed that it could not be altered, yet he intreats Samuel for the present to uphold his credit with the people, and to grace him with his presence, and and to accompany him in worshipping God. Samuel being thus importun'd went along with him (c) to preserve his Government for the present from the disrespect and contempt of the people, and that he might perform what Saul had omitted, namely to destroy Agag. Samuel therefore being come to Gilgal commanded that Agag should be brought to him; Agag came to him delicately, that is, in the attire, and with the gesture and gate of a King, thinking surely that the bitterness of death had been past, seeing he was to be brought (not before the King that took him prisoner) but before the old Prophet, who he thought (as 'tis like) would only reprehend him. When he came before Samuel, he said to him, *As thy sword hath made many women childless, so shall thy mother be childless among women*; then by an extraordinary motion of the Spirit of God he bowed him in pieces * in the presence of the Lord, and his people. Then Samuel went to Ramah, and Saul to his own house at Gibeah; and Samuel never went after to visit Saul to instruct him and direct him in his affairs, or to ask counsel of the Lord for him as formerly he had done. He did indeed afterwards see him at Naioth, but it was accidentally and unawares, Ch. 19. 24. However Samuel mourned exceedingly for him, and was grieved at his disobedience whereby he had so highly provoked God.

1 Sam. Ch. 15. whole Chapter.

SECT. CLXVII.

THE Lord now makes known to Samuel that all his mourning for Saul was but in vain, partly because he continued still obstinate and impenitent, and partly because the Lord had absolutely determined to take the Kingdom from him. In which case though Samuel might bewail Saul's condition, yet he might not bewail it in that manner as might imply an unwillingness to submit to the good pleasure and determination of God therein. And though the Lord intended not that Saul should presently be deposed from being King *, yet he orders Samuel presently to fill his horn with

* Denuntiat ei privationem Regni, cuius ex-
tremum Paulus
tristat. Saulum
enim postea. Ri-
gem mansisse pa-
tuit, quia cum a
Rigem suum
habuit & po-
pulum, & ipse
David & Sa-
muel, v. 22.
† Non intende-
bat reverti sed
posse mutavit
propositum ex
causa que de-
centur v. 31. sic
Christus, Josh. 7.
dixit ego non
ascendam, sed
statim posita
ascendit.
(e) The Hi-
story adds that
it was also to
show that the
man that
should hereaf-
ter tear off the
the skirt of
his garment
should be the
man that
should succeed
him in the
Throne, and
hence was that
which Saul
said, Ch. 24. 20.
Now behold I
know that thou
shalt be King.
Sec.
(b) Mutat ali-
quando Deus
sententiam pro
Prophetas fig-
uram, non
autem constan-
tem.
(c) Non inten-
debat reverti
sed posita mu-
tavit proposi-
tum.
* See Ch. 24.
instance, i. Ryh.
18. 40.

with oyl, and to go to Jesse the Bethlemite, for he had chosen one of his Sons to be King over Israel, and he should anoint him to that office whom he should point out unto him, that as he had anointed Saul, so by anointing one of another family (by Gods appointment) to succeed him in the Throne, he might testify that God had rejected Sauls posterity. Indeed Saul was chosen by the Lord to be King of Israel, but it was upon the violent importunity of the people that would needs have it so, and would not be beaten off from it. So that Saul was the peoples King rather than Gods, and given to them in wrath; but David was merely chosen of God, who did of his own free will, (no body thinking any thing of it) send Samuel to anoint him. And so he was a King of Gods own providing, the King in whose seed the Kingdom was to be established, and one who would in his Government carefully perform the will of God. See Ch. 13. 14. Samuel was something afraid to go upon this enterprize, and therefore he said, Lord how can I go? if Saul hear of it he will certainly kill me. The Lord instructs him how to avoid this danger, he bids him to go to Bethlem and to take an heifer, and say he came to offer a Sacrifice there, that is, a Sacrifice (d) of Thanksgiving, or a Peace-offering, after which followed a Feast made of the remainders of the Sacrifice, see Ch. 9. 12. He orders him to invite Jesse and his Sons to this Feast. Thus the Lord directed him to conceal the principal cause of his coming, and to pretend only that business which might be safely made known. Samuel accordingly goes to Bethlem, the Elders of the City trembled when they saw him, fearing lest some heinous sin committed among them had drawn him thither, and that he came to deliver some sad message from the Lord against them; therefore they presently asked him whether he came peaceably? he said yes, for I come to sacrifice unto the Lord, sanctify therefore your selves, and come with me to the Sacrifice, and particularly let Jesse and his Sons prepare and sanctify themselves both legally and spiritually, that they may eat of the Sacrifice. 'Tis like Samuel had acquainted Jesse privately with the cause of his coming, and that thereupon Jesse brought in his Sons one by one into some private place, whether before they sat down to eat of the Sacrifice they had retired themselves for that purpose, that that person might be anointed whom God should point out to Samuel. Accordingly Eliab, Jesse's eldest Son was first brought forth, when Samuel saw him, he thought within himself, surely this is the man; the comeliness of his person made him think this was he whom God had chosen; but herein he was led and guided only by his own spirit, for the Lord presently said to him, Look not on his countenance, or the height of his stature, consider the Lord seeth not as man seeth; for man looketh on the outward appearance, but God looketh on the heart. Then Jesse called Abinadab and made him appear before Samuel, and Samuel was admonished by a secret voice of Gods Spirit that neither was this the man whom he had chosen. Then Shammas was called, he also was refused. Jesse then called four more of his Sons in order, and set them one after another before Samuel, but he told him never an one of these was the person whom the Lord had chosen. Jesse wondering at this, Samuel asked him whether these were all his Sons? He told him he had one more, viz. the youngest whom he employed in keeping his sheep; he had omitted to bring him, as imagining it could not in any likelihood be of all the rest whom God would choose; and this possibly was so ordered by Providence that it might more evidently appear that David was merely chosen of God; Samuel orders that this youngest Son should be immediately sent for, for (says he) we will not sit down till he come. At last David came,

(d) *Authoritas Prophetæ facit ut sacrificium ubique is adesset & imparet, rite fiat, substant enim Prophetæ impedire liget rituales facinoribus Hebræis, Samuel ex peculiari mandato hoc fecit.*

DAVID chosen to be King and first anointed by Samuel.

* *Sole pulchre animus etiam in vultu appareat, vide Platonis convitiuum. Erat in Davide forma non mollis sed virilis, & militaris. Oculi ipsius bellicæ quondam ferociam spirare videbantur. Unde non est statim regnatus, sed ut Sauli mortenti in regno succederet.*

him which he had seized upon, and so he served the Bear also, see Ch. 17. 35. 36. and other famous and valourous exploits, it seems he achieved soon after he was anointed, whereby he became famous even among Saul's Courtiers, see v. 18. and probably from that time forward he had an extraordinary measure of the gifts and graces of the Spirit, poured forth upon him, and particularly the Spirit of Prophecy, and the gift of Poetry, and composing Divine Psalms, and Hymns, together with the gift of Musick, wherein afterwards he became very eminent, inasmuch that he was called the sweet Singer of Israel, and has left such Divine Psalms and Hymns as may serve to instruct the people of God to the end of the world. Samuel having thus anointed David, he returned to his own house at Ramah.

1 Sam. Ch. 16. from v. 1, to 14.

SECT. CLXVIII.

SAUL now was bereaved of those Heroical gifts that God had before bestowed upon him, and Satan (by Gods permission) taking advantage of his extreme melancholy and discontent (for the loss of Gods favour, and his Kingdom) filled him with frights and fears with disquietness of mind, and grief of heart, which so distempred and distracted him, that he fell into fits of Phrensie, and sometimes grew outrageous, and ready to kill any body that came in his way, and was (for a time) as one possessed with a Devil. He had preferred his own reason before Gods directions in the business of the Amalekiter, (and so made an Idol of it) and now God justly deprives him of the use of it. His Physicians tell him that an evil spirit sent of the Lord (to execute his righteous judgment) troubled him, and therefore advise him to seek out a man that was skilful to play on the Harp, who by his Musick might cheer and revive his spirits, and allay his melancholy passions, and thereby he would be less subject to the Devils operations. One of Saul's servants (that stood by) said he had seen a Son of Jesse that was very skilful in playing on the Harp, and was also a man of war, and prudent in matters (e), and a comely person, and the Lord was with him, and assisted him in all his designs, and prospered him in all his enterprizes. Saul hearing this, sent messengers to Jesse to desire him to send that Son of his that kept his sheep (f) unto him. Jesse sent his Son David to him, with a small present (g), namely an ass laden with bread, and a bottle of wine, and a Kid; for great persons do many times kindly accept of small presents from their inferiours, seeing they are signs that they do respect and honour them. But Jesse knowing that God had anointed his Son David to succeed Saul in the Kingdom, might well have been afraid to put him into Saul's hands, had not his faith overcome his fear. David now came and attended upon Saul, who was much pleased with him, and loved him greatly, and appointed him to be one of those that should carry his Shield before him; Saul also liking him very well (h) sent to his Father that he might stay with him, and continue in his service. And when the evil spirit was at any time upon Saul, David played on his Harp before him, and so he was for the time freed from his melancholy, God working with David's Musick, and giving Saul ease thereby, that he might make way for David's advancement. Yet the Musick wrought no perfect cure on him, but only an abatement of his fits. He should have used the right means if he intended to be cur'd, viz. Repentance, Faith, Fasting and Prayer.

1 Sam. Ch. 16. from 14, to the end.

walking upon God till it should be his good pleasure in his own way to raise him to the Kingly dignity.

(e) Such a Present Jacob sent to Joseph under the notion of the Lord of all Egypt, that his Sons might find favour with him, Gen. 43. 11.

(f) This great love of Saul to David quickly turned into mortal hatred.

SECT.

David continued sometime in Saul's Court, but finding an alienation in Saul's affection towards him, he withdrew himself and returned to keep his Fathers sheep, see Ch. 17. 15. The Philistines about this time either out of desire to avenge their former shameful loss (when Jonathan and his Armour-bearer put their whole Army to flight, Ch. 14. or out of jealousy of the growing power of the Israelites through the many victories lately obtained by Saul against his other neighbours, or stirred up by God to accomplish what he intended to do, now invade the land of Israel with a great Army, and pitched between Socoob and Azekab in the Tribe of Judah; and Saul and the men of Israel gathered together and pitched by the valley of Elah near unto them. So the Philistines were on a mountain on one side, and the Israelites on a mountain on the other, a valley being between them. Thus each party kept their ground of advantage for a time, not joining battle, but only skirmishing now and then. And there came forth a Champion out of the Camp of the Philistines, whose

* See Josh. 11. 22. name was Goliath of Gath *, whose height was six cubits and a span, that is three yards and three hands breadth, so he was higher than any ordinary man by a yard and a foot; and he had arms suitable to his vast stature, he had an helmet of steel, and a coat of mail made after the similitude of Fish-scales, one piece lying over another, and the weight thereof was five thousand shekels of brass, so that counting a shekel at half an ounce (which was the weight of the common shekel) Goliath's Coat weighed two thousand and five hundred ounces, that is, one hundred fifty and six pounds, and four ounces, or thereabout, assigning to every pound twelve ounces. And he had greaves or boots of brass upon his legs, a target or gorget of brass between his shoulders, and the staff of his spear was like a Weavers beam, and his spears head weighed twenty five pounds, and one went before him bearing his shield, and he stood and cried to the armies of Israel, Why are ye come out to fight your battle in array? that is, what need we bring a whole Army on each side to fight it out? let us cast all upon a single combat; I am not I a Philistine, and chosen by them for their Champion, and you servants of Saul, therefore do you choose out a man from among you to fight with me, and let us two decide the controversy; if he be able to kill me, then the Philistines shall be your servants; but if I prevail against him, then shall ye be our servants. And then in an insulting manner he further said, I defy the armies of the Israelites this day; when Saul and all Israel heard these words, they were greatly dismayed, none of the whole Army daring to answer this proud Philistine challenge, no not Jonathan himself, whom God had endued with so great a measure of courage and fortitude, that he and his Armour-bearer had alone routed the whole Army of the Philistines, as we may see Ch. 14. but we must consider that both faith and courage are the gifts of God, which when he withholdeth, those that were at other times as bold as a Lion may shrink for fear. God also now meant to magnifie David, and make him famous among the people, that so there might be a way made for the fulfilling his purpose and promise of advancing him to the Throne. The Philistines for forty days together morning and evening presented himself before the Army, challenging any Israelite to come forth and combat him, but not a man among them durst undertake him; at last it so happened that Jesse the Bethlemitte (who was at that time an old man, and being unfit for war stayed at home) having his three eldest Sons in the Camp with Saul, he thought good to send his youngest Son David (who kept his sheep) to see how they did, and to carry to them some provisions, viz. an Ephah * of parched corn, and ten loaves, and to carry also to their Captain ten cheeses (possibly that he might use them with the more kindness and respect, and to bring him from them some token or pledge that they were alive, whereby he should assuredly know that he had done what he commanded him. Saul and the Israelites were encamped on a mountain that lay close upon the valley of Elah, and in the valley the two armies often skirmished one with another. David rising early in the morning, and leaving the sheep to the care of a keeper, he took the provisions which his Father had sent, and halted away with them, and when he came to the Trench where the Carts and Carriages lay which brought provisions

See 1 Chron. 20. 5.

* An Ephah was some thing short of our English Bushel containing ten O-mers, and every Omer about a peck.

to the Army, the host was drawing forth to be set in battle-array, and shouted to the Battle. The Philistines also on the other Hill had put themselves in battle-array, and they stood army against army ready to fight if they could get any advantage against each other. David seeing this, left what he had brought in the hands of the Keeper of the Carriages, and ran into the army, and saluted his Brethren; as he talked with them behold Goliath the Philistine Champion came forth, and drawing up towards the army of the Israelites, spake in that insulting manner as he had done before, and defied the army of the Israelites. The Israelites were so dismayed at his vast stature, that not one was found that durst adventure to fight with him. David hearing the daring words of the Philistine, and seeing the people much perplexed that he should thus defy them, and that none among them should be found that had courage enough to undertake him, he asks what shall be done to the man that shall kill this Philistine, and so take away the reproach from Israel; for what is this uncircumcised Philistine (says he) that he should dare thus to defy the armies of the Living God? And possibly he inquired after the reward promised, only to let the standers-by perceive that he himself had some thoughts of undertaking the combat, but not so much for the sake of the reward, as to vindicate the honour of God and his people. The people told him the King would enrich that man with great riches that should undertake it, and would give him his daughter to wife, and make his Fathers house free in Israel, that is free from Taxes, and other impositions, and so innoble his family. Eliab (David's eldest brother) perceiving by the manner of his talking with the people that he had some inclination to undertake this Giant, his anger was kindled against him, and very sternly he asked him for what purpose he came thither, and with whom had he left the sheep he was appointed to keep? intimating that he was fitter to keep sheep and play on his harp, than to be a Soldier; and then upbraiding him with arrogance and ambition, I know (says he) thy pride, and the naughtiness of thy heart, for thou art come hither that thou mayst see the battle, and try if thou canst by some desperate action get thy self a name. David meekly answers, What have I done to deserve so sharp a reproof from thee? Is there not sufficient cause that I should come when my Father bath sent me? and being come, have I not cause to be concern'd with other Israelites, and to speak as I have done, when I hear God thus dishonoured, and his own peculiar people thus scorn'd and reproach'd by a blasphemous wretch, an uncircumcised Isid? Then David finding such harsh usage from his brother, turned from him to others, to whom he spake after the same manner he had done before, and intimated his willingness to fight with this Giant, if no body else would undertake him, and 'tis like he spake the more freely, that so what he said might come to the Kings ears. Saul hearing of it sent for him, to whom humbly addressing himself, he said, My Lord let no mans heart fail him because of this hideous monster, for I myself (though the weakest of many) trusting in Gods power and assistance will encounter him, if no body else will do it. Saul said alas! thou art not able to go against him, for thou art but a youth, and not bred in war, and be a man of full age, and vast stature, and trained up in war from his youth. David humbly replies that he had had experience of Gods extraordinary assistance vouchsafed to him; for keeping his Fathers sheep there came a Lion and a Bear, one at one time, and the other at another, and seizing each of them a Lamb out of the flock, he pursued after them, and when the Lion turned upon him, he took him by the beard (or hair of his nether chap) and slew him, and took the prey from him, and so served the Bear also, and he doubted not but this blasphemous miscreant (who defied the armies of the Living God) should (through the Divine assistance) be as easily conquered as one of them; for that God (says he) who delivered me out of the paw of the Lion, and the paw of the Bear, will I trust deliver me also out of the hands of this uncircumcised Philistine. Saul hearing him express so great courage and confidence in God, and that grounded upon the former experience he had had of his extraordinary assistance, he gave him leave to enter the lists with this Giant, and wished him good success, and prayed that God would be with him in it. But he thought fit first to arm David well with armour taken out of his own armoury, and so he put on his head an helmet of brass, and armed him with a coat of mail, and David girded his sword upon his armour, and assayed to go with his armour on, but he quickly found himself unequal, and therefore said, I cannot go * with these, having not been used to wear such arms, they are a burden to me. So he put them off, and took his staff in his hand, and his sling, and chose

* P. 39. Non sum assuetus talia ferre. Vatab.

V. 43. *Batulia*,
Enallage name
of the Gen.
21. 7.

him five smooth shaves out of the brook, and put them into his *shepherds bag*, and so went out to meet the *Philistine*. When *Saul* saw him thus going forth, he askt *Abner* whose *Son* he was? for it seems having been distemper'd with *frantick fits*, he had forgotten him, though he had formerly known him, and greatly loved him, and *Abner* being *General of the Army*, and so much absent from *Court* had not (it seems) taken any notice of him when he was there, and therefore told the King he knew not. *Saul* bad him enquire whose *Son* that *stripling* was. *David* now (armed only with his staff and sling) goes out to meet the *Philistine* who came up towards him with his armour-bearer carrying his great shield before him; when this monstrous Giant saw *David* come towards him (who was but a youth, and his countenance rather amiable than terrible, not like the countenance of a Soldier) he disdain'd him, and said, *What am I a dog that thou comest out to me with a staff?* then curling him by his gods, he said, *let Dagon and the other gods we worship confound thee: Come to me and I will give thee fish to the fowls of the air, and beasts of the field. David reply'd, Thou comest to me with a sword and with a spear, and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the Armies of Israel whom thou hast defied. This day will the Lord deliver thee into my hand (I know it by the inspiration of the Spirit of God) and I will smite thee, and take off thine head, and I will give the carcase of the beast of the Philistines this day unto the fowls of the air, and to the wild beasts of the field, that all the earth may know that there is a God (who is Almighty, and the only true God) who watcheth over Israel, and all this present assembly both of Israelites and Philistines shall know that the Lord sweareth not with sword or spear, (but he can save without these, and is not tyed to such outward means for the battle is the Lords, and he governeth it and giveth victory to whom he pleaseth), and I know that he will this day give you Philistines into our hands. Goliath now prepared himself for the Combat, and came and drew nigh to meet *David*, and *David* accordingly halted to meet him, and putting his hand into his Bag he took thence a stone and slung it with extraordinary force, and smiting the *Philistine* in his forehead, the stone sunk into his head, (God so guiding and directing it) and he fell upon his face to the earth; then *David* ran to him, and trampled upon him, and having no sword with him, he drew out the *Philistines* sword out of its sheath, and slew him, and cut off his head therewith. Thus *David* prevailed over the *Philistine* with a sling and with a stone, God using such contemptible means the more to manifest his own power and glory. The *Philistines* seeing their *Champion* thus conquered, and being stricken with a secret terror from the Lord, they immediately fled, and the army of the *Israelites* with a great shout pursued after them, and did great execution upon them, inasmuch that the wounded of the *Philistines* fell and were scattered all along in the way of *Shaaraim* (a City in the Tribe of *Judab*) even unto *Gath* and *Ekron*. The *Philistines* being thus discomfited, the *Israelites* returned and spoiled their *Tents*. *Abner* now brought *David* before *Saul* with the Head of the Giant in his hands; *Saul* asked him whose *Son* he was? he told him, he was the Son of *Jesse* the *Boothmite*. *Saul* had now much discourse with him, and so many excellent endowments of wisdom, courage, zeal for the glory of God, and him a person precious in the eyes of God) *Jonathan*'s heart and affections were in an extraordinary manner drawn forth towards him, so that his soul was knit with the soul of *David*, and hereby God provided *David* a friend in *Saul*'s Court to plead for him, and to reveal *Saul*'s plots and evil intentions against him, and to be (by his true and real love) a comfort and support to him in all his approaching troubles and distresses. And *Jonathan* and he made a Covenant of entire friendship, and brotherly love. *Saul* also now resolv'd to keep him in his Court, and that he should go no more home to his Father, and made him a Captain over some of his Troops, and *David* behaved himself so wisely that he was highly valued by all the people, and even by *Saul*'s servants themselves; *Jonathan* also to testify his true and great love to *David*, stript himself of his own robe and gave it to him, and gave him also his Sword and his Bow, and his Military Girdle, so that he put him both into a Courtiers and Soldiers Garb. These things being done, they now march from the Camp to *Gibeath* where *Saul* dwelt. As they pass'd along, the women came forth out of all the Towns by the*

V. 14. *David* some years after (when he was confluenced King, and had taken Zion from the Jebusites, a Sam. 5. 7.) brought him a person precious in the eyes of God) Jonathan's heart and affections were in an extraordinary manner drawn forth towards him, so that his soul was knit with the soul of David, and hereby God provided David a friend in Saul's Court to plead for him, and to reveal Saul's plots and evil intentions against him, and to be (by his true and real love) a comfort and support to him in all his approaching troubles and distresses. And Jonathan and he made a Covenant of entire friendship, and brotherly love. Saul also now resolv'd to keep him in his Court, and that he should go no more home to his Father, and made him a Captain over some of his Troops, and David behaved himself so wisely that he was highly valued by all the people, and even by Saul's servants themselves; Jonathan also to testify his true and great love to David, stript himself of his own robe and gave it to him, and gave him also his Sword and his Bow, and his Military Girdle, so that he put him both into a Courtiers and Soldiers Garb. These things being done, they now march from the Camp to Gibeath where Saul dwelt. As they pass'd along, the women came forth out of all the Towns by the

the way (as the custom * was) with Instruments of Music, singing in *Triumphing Songs*, *Saul* hath slain his thousands, and *David* his ten thousands; they ascribe so much to *David*, because by his killing *Goliath* he was (under God) the cause of routing the whole army of the *Philistines*. And so solemn and glorious was this *Triumph* of the *Israelites*, that this passage in the *womens song* came to be reported and known among the *Philistines*, as we may see *Ch. 21. 11. and Ch. 29. 5.* But this thing greatly offended *Saul*, and he said they have ascribed to *David* ten thousands, and to me but thousands, what can he have more but the Kingdom? From thenceforth therefore he began to have an evil eye against *David*, and to suspect that he was the man of whom *Samuel* had told him that he should be King in his room, *Ch. 13. v. 14.*

† *Sam. Ch. 17. wh. Ch. and Ch. 18. from 1. to 10.*

10. *Judg. 11. 32. As women have usually the heaviest share in the calamities of a Land that is over-run by an enemy, and that because they are least able to resist, and are frequently taken for slaves, or ravish'd and abus'd in a savage manner, so likewise they have the greatest cause to rejoice when the enemy is vanquish'd; and hence it may be arole this custom of the womens triumphing at every great victory.*

SECT. CLXX.

SAUL's jealousy of *David*, and his hatred against him doth now every day more and more appear, and it manifested it self in these Particulars following.

1. The evil spirit coming upon him, he prophesied (a) in the midst of the house, not as he had done before [*Chap. 10. 10.*] when *Samuel* had newly anointed him, for then being inspired with Gods Spirit, and endued with common graces he prophesied and praised God, together with the rest of the Prophets; but now that Spirit being departed from him, and an evil spirit being permitted by God to possess him, he fell into strange extasies and raptures, and had such kind of motions and actions as the Prophets when ravish'd out of themselves used to have, see 2 *King. 9. 11.* and while *David* played on his harp to compose his spirit, and allay his raging passions (as he had formerly done) *Saul* having a javelin in his hand, cast it at him, intending to kill him, and this he attempted two several times, but *David* nimbly avoided the stroke, *Ch. 18. 10. 11.*

2ly, *Saul* seeing how the Lord was with *David*, and preserv'd him from great dangers, he feared he was the man whom God had chosen to be King in his room, and therefore having failed in these violent attempts against him, he resolves to try other ways to destroy him; therefore he made him one of his Colonels, hoping he would at one time or other meet with his death in the Battel. And *David* behaved himself bravely in all his ways, and the Lord was with him, and he led forth his Soldiers bravely to Battel, and as bravely brought them off again, and acted all his Military affairs with such prudence and wise conduct, and was so prosperous in them that the people generally loved him, *ver. 12, 13, 14, 15, 16.*

3ly, *Saul* under pretence of performing that promise made to him of giving him his daughter if he killed *Goliath*, he now offers him his eldest daughter *Merab* in marriage, but with design to expose him thereby to the Sword of the *Philistines* (b). He tells him he shall have her, but then he expects he shall be valiant for him, and not stick to expose himself to any dangers, and ready upon all occasions to fight the Lords battles. Thus he hypocritically pretendeth zeal for Gods glory, when he maliciously intended *David*'s ruin. *David* humbly answers, What is my parentage, education, or condition of life? that I should think my self worthy to be husband to a Kings daughter? So far was he from aspiring to this honour, though so justly due to him. But though *David* sufficiently approved his valour in fighting the Lords battles, and contrary to *Saul*'s expectation elcaped many dangers, and won much honour, yet *Saul* peridiously broke his promise with him, and at the very time when he should have married his daughter he gave her to *Adriel* the Son of *Barzillai* the *Ephraimite*, born at *Meholab*, see *Judg. 7. 22.* *David* bears this great indignity patiently, without expressing any unbecoming resentment of it. But God to whom vengeance belongeth, would not suffer the malice and wickedness of *Saul* exprest herein to go unpunished, for all the five Sons (d) that *Adriel* had by this daughter of *Saul* were hanged

* It seems it was the custom in those times that when God had given them any great victory over their enemies; the women were wont with dances and songs of triumph to celebrate the praises of God. See *Exod. 15.*

(a) *Extra se rapitatur & spiritu malo incensus ita sermone aliquo suo compehabet ut boni Prophetae solent ad a spiritum bono.*

(b) *tactis Saul in fore-am, quam Davidi secretis, nam ipse a Philistinis postea occisus est.*

* *Ver. 18. Enallage numeri, etis ad quatuor.*

hanged up to satisfy the Gibeonites for the cruelties which Saul had exercised upon them, as we may see 2 Sam. 21. 8, 17, 18, 19.

(c) In those days and long before it was the custom to give Dowries to their wives, and not as now to receive portions. See Gen. 34. 12. Exod. 22. 16. Dent. 22. 29. and the Dowry was at the woman's disposing, and if her husband died before her, served for her maintenance, and education of her children if no other portion were left them.

4ly, David being thus treacherously defeated of Merab, Michal, Saul's youngest daughter falls in love with him. This being made known to Saul, he seemed to like it very well, hoping by that means to bring his purpose about of destroying David. So pleasing to a malicious mind is the very hope of doing mischief to a person whom he hates. Saul therefore resolves to give this daughter to David to wife, that she might be a snare to him, and a means one way or other to run him into danger, and he hoped that the being his daughter would be brought to compass and join with him in effecting his ruin; but it pleased the Lord to cross his design in this also, for he made Michal an instrument of preserving him from the snare which her Father had laid for him, Chap. 19. 11, 12. But to proceed, Saul carrying on this treacherous design against David in his mind, he tells him that though he failed him before, yet now he would make him amends; he had but two daughters, and one of them he resolv'd he should have, and if he became his Son-in-law by marrying either of them, he supposed it would be no great wrong to him though he had not the elder. David was not very forward to believe Saul in this proposal, nor greedy to embrace this motion, having been before deceived by him. Saul perceiving this, let his Courtiers to persuade him (as of themselves) that the King very much delighted in him, and that all his servants loved and highly valued him, and therefore why should he not readily accept of this honour that was offered him to be the Kings Son-in-law? David answers them, *Seemeth it to you a light and small thing to be Son-in-law to a King? and do you think me worthy of it, who am a poor man, and not able to give a Dowry (c) fit for the Kings daughter; and possibly upon that account I was slighted before when I should have had his other daughter.* The Courtiers relate to Saul what David had said, Saul bids them go to him again, and tell him that he desired not any Dowry for his daughter, but only an hundred foreskins of the Philistines, to take thereby some revenge on them, they being his and his peoples enemies. This was that which Saul hypocritically pretended, whereas his great design was to make David fall in the attempt, or else to provoke the surviving Philistines to revenge themselves on him if he did effect it. And observable it is that he requires their foreskins not their heads, the more to enrage them against David; for he knew that the circumcising and cutting off the foreskins of the slain Philistines would be looked upon by their surviving brethren as a matter of the greatest scorn and disgrace that could be put upon them. However David hearing on what terms he might be the Kings Son-in-law, (namely if he brought him so many foreskins of the Philistines within such a time, and finding the time was not yet expired) he accepts the terms, and accordingly went out with his men, and slew of the Philistines two hundred, and brought their foreskins and gave them in full tale to the King; and having thus perform'd double to what was required of him, and within the time limited, Saul had no colour or pretence to deny him his daughter, and therefore forthwith gave him Michal to wife. However Saul seeing and finding by continual experience that God prospered David in all his ways, and blessed him in all his concerns, he was the more afraid of him, apprehending that he was the man whom God would set up in his stead, and upon that account he became his implacable enemy. The Princes of the Philistines besides former provocations, being now extremely enraged at the slaughter David had lately made among them when he kill'd two hundred of them, and especially at the dishonour he had put upon their Nation, by cutting off their foreskins, and bringing them to Saul, they with their forces invade the land of Israel, and David though a new married man (and so by the Law, Dent. 24. 5. exempted from going to war this year) yet (it seems) readily went out and behaved himself more prudently and valiantly in this expedition than any of Saul's Commanders, so that his name became very precious and renowned among the Israelites, from v. 20, to the end.

5ly, Saul now seeing that none of his secret designs against David took effect, but that he prospered in all his undertakings, and so gained more and more reputation among his Courtiers and all the people, he now openly gives command to Jonathan, and to his servants to kill him. Jonathan (who truly loved and much delighted in David) gives him notice of his Fathers bloody purpose towards him, and advises him to look to himself that night following, and to hide himself in some Cave or

secret

secret place of the field where Saul was wont to walk and take the air, and thither he himself would accompany him, and would speak to him in his behalf, and whither he saw to be his temper and inclination towards him, he would discover to him. Jonathan accordingly waited upon his Father into the field, and there spake good of David to him; and though he knew he was sometimes troubled with frantick fits, and might in a rage do him a mischief for it, yet he resolves to hazard that, rather than desert his friend in a righteous cause. *"Tis true, whilst David was esteem'd a favourite with Saul, all his Courtiers carried it fair towards him [Ch. 18. 5.] and faun'd upon him, but now when Saul had openly discovered his ill will to him, not a man among them would open his mouth for him, or do any thing to prevent the danger he was in; however Jonathan that truly loved him, resolv'd to speak for him, and therefore he said to his Father, Let not the King sin against his servants, against David, for he hath not sinned against thee, but his works and deeds have been very good towards thee; for he put his life in his hand, and slew the Philistine, and the Lord wrought a great Salvation for all Israel thereby; thou sawest it, and didst rejoice therein. Wherefore then wilt thou sin against God, and shed innocent blood, and slay David without a cause? How high a degree of ingratitude and injustice will it be so ill to requite so noble an exploit, which did at that time so exceedingly affect thee? Saul was so melted with these words of Jonathan, that he solemnly sware to him at that time that David should not die; but great and frequent swearers do often forget what they have sworn, and do not stick to forswear themselves, and break their Oaths, as we shall see Saul soon did. However Jonathan not knowing what was in his heart, calls David and acquaints him with what his Father had said and promised, and so he brought him again to the Court, and he was in the presence of Saul as in time past. During his continuing there, the Philistines again made an inroad into the Land, and David went out and fought against them with great courage, and slew them with a great slaughter, and the rest of them fled to their own Country, Ch. 19. from 1. to 9.*

6ly, The evil spirit being again upon Saul, and he having a Javelin in his hand, as David played upon his harp before him, in a frantick fit he ran his Javelin so violently at him as if he intended to have pinned him to the wall, but David nimbly avoiding the stroke, the Javelin ran into the wall. And this was the third time that Saul had sought to kill him with his own hand. David therefore thought it now high time to shift for himself, and so he left the Court, and went to his own house. From v. 9, to 11.

7ly, Saul then sent messengers to David's house to lye in wait about the house in the night, and to slay him in the morning when he came out. Michal either casually discovering Saul's servants watching about the house, and guessing at their errand, or else having some secret intelligence from Court of Saul's design against her husband, the acquaints David with it, that he might look to himself, and then to prevent his present danger she let him down thorough a window *, and so he fled and escaped, * See Act. 9. 25. And further to delude the watchmen, (if by violence they should break into the house) and to gain longer time for David to escape, she laid an Image (b) in a bed, and put a pillow of Goats-hair under the head of it, and covered it with a cloth, thereby intending to make them believe that David was sick in bed, and therefore in all humanity at present not to be disturb'd. When the messengers whom Saul had sent to watch about the house had waited till morning, and saw he came not forth as they expected, they went and told Saul of it, who sent them back again with a new commission to enter his house and take him. Michal thinking sickness a fair pretence to keep them from too eager pressing upon him, that she might gain the more time for his escape, told them he was sick in bed; they thinking it had been so, returned and acquainted Saul therewith. Saul suspecting it was but a pretence of Michal's to preserve her husband, sends them back again to see whether it was so or no; however if he were sick he charges them to bring him with them, though they brought him in his bed. They coming again to the house, and going up to lay hold on him, behold there was no David but only an Image in the bed. They then carry Michal before Saul, who angrily asks her why she had deceived him, and sent away his enemy? she answers, *He threatned to kill her if she would not let him go.* Here by the way we may observe that though her intire love to her husband be highly to be commended, yet her telling lyes to preserve him cannot be excus'd, and further we may take notice, that

(b) Humanum quidem non idololatricam qualis illa, Gen. 31. 19.

that if people once allow themselves in *lying*, it will encrease upon them, and *one lye* will draw on *another*, and a *lesser* will draw on a *greater* and *louder*, as we see here in this example of *Michal*, who first told an *official lye* (as they call it) to save her husband, and now tells a *pernicious lye* to save *her self*; she should rather have imitated her brave brother *Jonathan* example, who spake boldly to his father in defence of her husbands innocence. From 11. to 18. *David* was so affected with this deliverance that he composed the 59 *Psalms* upon this occasion of *Saul's* sending to his house to kill him, as may appear by the Title.

8ly, *David* thus escaping fled to *Ramah* to acquaint *Samuel* with all that had passed, and with what *Saul* had done unto him, and to crave his advice and counsel in these dangers and difficulties. Hereupon he and *Samuel* went down to *Naioth* near *Ramah*, where was a College of *Prophets*, but some body or other quickly informed *Saul* that *David* was come thither, and he presently sent messengers to take him there; when the messengers came thither and found the *Prophets* prophesying, that is, praising God with *Psalms* and *Hymns*, and speaking of Divine matters, and *Samuel* among them sitting as *President* over them, and governing this holy assembly, the *Spirit of the Lord* fell upon them, and they (instead of apprehending *David* which was the business they were sent about) prophesied also. *Saul* hearing of this, sent other messengers upon the same errand a second and a third time, and they prophesied * also, that is praised God with *Psalms* and *Hymns*, and magnified his name as the other before had done. *Saul* might by this miracle have been convinc'd of his sin and folly in pursuing after *David* when he saw him thus miraculously preserved and protected by God; but being thus disappointed by his messengers, and his heart being hardened, he resolves to go thither himself, and to fetch *David* thence even out of his Sanctuary; but it fell out quite contrary to his expectation, for whereas his messengers did not prophesie till they came into the company of the *Prophets* at *Naioth*, the *Spirit of the Lord* now falling upon him he prophesied † before he came thither, even in the way, and was chang'd from a Persecutor into a *Prophet*, which plainly shews that the hearts of Kings are in the hand of the Lord, Prov. 21. 1. He comes at last to *Naioth*, where he, *Samuel* and *David* being all met together, he prophesied for a while before them, praising God with *Psalms* and *Hymns*, and then throwing aside his Princely robe (or military habit) and falling down on the ground he lay in a trance or extasie all that day, and the night following, see *Numb.* 24. 4. And thus was *Saul* in the midst of all his fury cast down *, and as it were bound by the Almighty power of God, and expos'd to shame and contempt among all that saw him thus disrobed, thus manacled and restrain'd; inasmuch that some of them said, What is *Saul* (that hath shew'd himself so great an enemy to *David*) now among the *Prophets*, and come hither to act as one of them? This was mercifully ordered for *David*, who hereby had liberty to escape for his life.

1 Sam. Ch. 19. whole Chapter.

SECT. CLXXI.

David taking the opportunity of *Saul's* extasie, (wherein he continued a day and a night) he fled from *Naioth* to *Gibeah* where *Jonathan* was, and heavily complaining to him that his father should still persecute him, he said, What have I done? what is mine iniquity? what is my sin against thy father that he so earnestly seeketh my life? *Jonathan* replies, God forbid it should be so; my father hath sworn to me that thou shalt not die; and moreover he doth not use to do any thing of moment without acquainting me with it, and I know nothing of any such purpose he hath, and therefore I believe thou art more afraid than thou needest to be. It seems *Jonathan* had not heard of *Saul's* sending his messengers to take *David* at his own house, nor of his pursuing him to *Naioth*. *David* seeing him so difficult to believe that he was in such danger, he solemnly protested and swore to him, as true as the Lord liveth, it was so; and as sure as he himself was alive there was but a step between him and death. And as for his Fathers not acquainting him with it, that was no argument against it, for 'tis like he would not let him know of it, that it might not grieve him, and that he might not use means to prevent it. *Jonathan* then said, seeing the case is so, I will do any thing

thing for thee thou canst reasonably desire of me. *David* therefore propounds a way to him how he might discover his fathers affection towards him. It seems the Feast of the New-Moon was to be celebrated on the morrow, in which they offered Peace-offerings, and Gratulatory Sacrifices, sounding Trumpets over their Offerings, [see *Numb.* 10. 10. & 28. 11. & *Psal.* 81. 3.] and on the remainder of these Oblations they feasted together. And though the Feast lasted only one day, viz. the first day of the month, yet there being provisions in an ample and plentiful manner provided, they were allowed to eat what remained the next day, if the Sacrifice which was offered was a vow or voluntary offering, see *Levit.* 7. 16. This Feast was to be kept at *Saul's* Court the next day; the chief men of his Court being to sit with him at Table, and every one having his known seat, which was so peculiar to him, that if it were empty no other sat in it. Now *David* being a great Commander in the Army, and the Kings Son-in-law, had among others his seat, and did use at this Festival to sit with the King at Table. *David* therefore tells *Jonathan* that he intended to absent himself from this feast, and not to be at it either the first or second day, but on the third day he would come and hide himself in the fields that he might be inform'd how things went. He desires *Jonathan* diligently to observe how the King took his absence. If he missed him and took notice of his absence, he desires *Jonathan* to tell him that he asked leave of him that he might go and keep this New-Moon-Feast with his kindred at *Bethlem*, for their family for some signal mercy received from God, did annually set apart that day to commemorate it. And (says he) if thy father accept my excuse and be not displeased at my absence, then we may conclude all is well; but if he be angry at it, then it is a manifest sign that he hath determined evil against me, and is vex'd at my absence, because it did cross his purpose of doing me a mischief. I pray thee therefore deal kindly with thy servant, for thou hast brought me into a Covenant of friendship with thee, which we made in the presence of the Lord, and with invocation of him to be a witness and judge between us, to reward the faithful and to punish the transgressor. And as for me, if thou hast hitherto found any iniquity in me, slay me thy self, for why shouldst thou expose me to thy fathers fury? *Jonathan* replied, Far be it from thee that thou shouldst die either by my hand, or my fathers. If I know of any evil determin'd against thee by my father, assure thy self, I would not conceal it from thee. Then *David* said, seeing thou canst hardly come to me thy self without suspicion, nor canst safely intrust any servant with such a secret, how shall I know whether thy Father were enraged at my absence or no? *Jonathan* desires him to go out with him into the field that they might discourse of these things more privately; there he tells him that when he had founded his Father, and discovered his mind and purpose concerning him, he would faithfully reveal it to him whether it were good or bad; if I do not (says he) then let the Lord God of Israel inflict deserved punishments on me as a false and faithless friend. And as for my part being well assured that the Lord hath made choice of thee to succeed my Father, I do heartily pray that the Lord would advance thee to the Kingdom as he did my Father, and would make thee victorious over thine enemies as my Father hath been. And when God shall have made thee King after my Father, thou shalt not cut me off (as a jealous King would do) being the next heir, but shalt manifest that great kindness towards me which by Covenant (made in the Lords presence) thou hast bound thy self to shew me. And because this Covenant made between us extendeth not only to our own persons but to our posterity also, thou shalt not take off thy loving-kindness from my house for ever, [see 2 Sam. 21. 7.] no not then when the Lord hath cut off all the enemies of *David* from the face of the earth. So *Jonathan* renewed and ratified the Covenant that was before made between them, and he said, let the Lord require it at the hands of *David's* enemies, and consequently of me if I keep not Covenant with *David*, but prove his enemy. And as *Jonathan* renewed and confirmed his Covenant by a solemn oath with *David* and his house, so he required *David* to do the like with him and his posterity (being very desirous to make a sure and firm league with him whom he so dearly loved) and at his motion *David* willingly did it, as appeareth ver. 42. *Jonathan* further said to *David*, to morrow I suppose thou wilt be missed at the New-Moon-Feast, because thy seat will be empty; when therefore thou hast stay'd three days at *Bethlem*, or at some other private place, come down quickly to the place where thou didst formerly hide thy self when I first gave thee notice of my Fathers resolution to kill

* The like example we have in the High-Priests Officers who were sent to apprehend Christ, Joh. 7. 45, 46.

† Donum Prophetandi aliquando Impiis concedit Deus ut Balsamo, vide Mat. 7. 22.

* See a like case in one of his name and Tribe, Ait. 9.

kill thee, [Ch. 19. 2.] and remain by the stone *Ezel*, viz. the stone that directs Travellers in the way they should go; and this shall be a token between me and thee, whereby I will shew thee what thou shouldst do: If I cannot come with convenientcy to speak with thee my self, I will shoot *three Arrows* on the side of that stone as though I shot at a mark, and I will send a *lad* to find out the *Arrows*, and if I call to him and say, *the Arrows are on this side of thee, take them up, then come thou away*, for there is peace to thee and no hurt: But if I say to the *lad*, *Behold the Arrows are beyond thee, then go thy way*, for the Lord by *this sign* (given thee by me) commands thee to be gone, and to thist for thy self. And as touching the *Covenant* which we have mutually made and confirmed by Oath, the Lord be a witness between us, and a just avenger of either, if either of us transgress, that so it may stand firm and inviolable for ever. The *New-Moon* being now come, the King fat down to eat in his *Chair of State* by the wall, and Jonathan sat down by him, and *Abner* coming after to sit down, Jonathan arose to give him honour and respect being the *Kings Cousin* and *General of the Army*, and David's place was empty; but Saul said nothing of it that day, but supposed he absented himself by reason of some legal pollution that had befallen him, which rendered him unfit to come, and forbad him coming under the penalty of being quite cut off from the people, *Levit. 7. 20, 21.* On the next day Saul seeing David's place empty again, he asked Jonathan why the Son of Jesse (by which diminishing title he intimated his displeasure and indignation against him) was absent both those days? Jonathan answer'd, he earnestly desired leave of him to go to *Beth-lem*, telling him that their family had a *Sacrifice* to offer in that city, and his brother (having commission from his Father so to do) had commanded him to be there, that he might on that occasion meet his Brethren, and on that account he was absent. Saul hearing this, his anger was kindled against Jonathan, and he told him he was right his mothers son, for he had been perverse and rebellious against him, and so was he. He tells him he had chosen the Son of Jesse to be his friend and favourite to his own ruin and confusion, and to the confusion of his mothers off spring that sprang from her womb. For (says he) thou maist assure thy self that as long as the Son of Jesse liveth thou shalt never attain the *Crown* and *Kingdom*, which by right of inheritance belongs to thee. Therefore I charge thee to tend for him, for he shall surely die. Jonathan humbly replied, O my Father, what hath he done? what is his crime, that he must die? Saul hearing him speak thus, in a rage call a *Javelin* at him to kill him, but he nimbly escaped the stroke, and so plainly saw what was his fathers desperate resolution against David. And thus Saul by his own rage and fury frustrated his own design; had he disssembled his anger, he might easily have got David into his hands, but by thus openly discovering it, he taught him to thist for himself. Jonathan seeing how things went, rose from the Table in a great discontent, and would not eat any thing on the second day of the Feast, for he was heartily grieved for David, because his fathers anger was so implacable against him, and because he had in that furious manner disgraced him in that publick assembly, as though he had been a *Traitor* and *Rebel*. On the third day in the morning (which was the day before appointed between David and him) Jonathan went out into the field and a little lad with him; he had the *lad* run before and find out the *Arrows* he should shoot; as the *lad* ran he shot an Arrow beyond him, and when he was come to the place, Jonathan cried out to him that the Arrow was beyond him, and bad him make halt and bring him that and the other Arrows that he had since shot. Jonathan and David agreed upon this secret way of giving intelligence concerning Saul's mind, because they thought that some body possibly might be present in the field where David was to hide himself, and they could hardly hope for an opportunity to meet and consult together without being observed: But Jonathan (as it seems) now perceiving the coast to be clear, he immediately sent away the *lad* with the quiver, bow and arrows, and then David rose out of the place where he had hid himself, and bowed himself three times with his face to the ground before Jonathan, and they killed each other and wept over one another until David exceeded, whose condition at this time in the eye of reason was most deplorable, for now he saw he was to be separated not only from his dear friend Jonathan, but from his wife and family, and from prosecuting the wars against the enemies of God, in which he had so often been successful, and which was worst of all he saw he was now like to be banished from the House of God,

* Whether Jonathans mother had deserved this censure we need not inquire; for this is the property of viratulous persons to speak any evil whether right or wrong of the person against whom their spirit is stirred.

God, and all his publick Ordinances in which his soul so much delighted; and this also aggravated his misery, he knew not well whither to flee and betake himself. Into these great straits God was pleased to bring him for the exercise of his faith and patience, and to teach him to flee unto him by fervent prayer as his only rock and refuge. Jonathan and he having discours'd some time together, at length Jonathan embracing him, wished him all happiness, and desired him to be mindful of the Covenant they had both of them sworn in the name of the Lord, calling upon him to be a witness and a judge between them, and their seed after them, and to punish those of them that did not inviolably keep that Covenant. So they parted.

1 Sam. Ch. 20. whole Chapter.

S E C T. CLXXII.

David now perceiving how implacable Saul's anger was against him, he concludes he must thist for himself, and stand upon his Guard; and accordingly taking some few faithful servants along with him *, and some few others that voluntarily joined themselves to him.

1. He first flies to Nob a City in the Tribe of Benjamin, near to Anathoth, about twelve miles from Gibeab, whither it seems the Tabernacle was now removed from Shiloh (though the Ark still remained at Kirjath-jearim, see Chap. 7. 1.) and possibly Saul caused it to be removed thither for his own convenientcy, that he might with more speed and ease upon all occasions resort to it. And hence it was that there were so many Priests now dwelling here, namely that they might attend upon the service of the Tabernacle. David being resolved to fly for his safety out of the land, came hither first, not only to get some supply of his present want, but also to visit the Tabernacle, that he might there worship the Lord before his departure, and seek unto him for help and comfort in this his day of adversity. Leaving therefore his small company in some place nigh, he went himself to Abimelech the High-Priest at Nob, (who it seems was also call'd Abiathar, see Mark 2. 26.) and had a Son also of that name, as his brother being dead he was High-Priest in his room. we may see Ch. 22. 20. Abimelech was much troubled when he saw David come to him alone, fearing that he was fled from Saul upon some displeasure, and if so, it would be dangerous for him to entertain him. He asks him therefore how it came to pass that he was alone? David replies that the King had sent him about a secret business, and enjoined him to let no body know of it, and so he had appointed his servants to stay for him in a place nigh at hand.

This was indeed a direct lye, and proved afterwards the occasion of that horrible Massacre which Saul made of Abimelech, and the rest of the Priests of that City, even eighty five persons that wore a linnen Ephod, yea of the utter destruction of the City, and the inhabitants thereof, both men and women, and children, yea even of the very beasts as we read, Ch. 22. 18, 19. Just cause had David to bewail this pernicious lye of his as long as he lived, and so no doubt he did; for he charges it upon himself when Abiathar the Son of Abimelech brought him the sad tidings thereof, Ch. 22. 22. I have occasioned (says he) the death of all the persons of thy Fathers house. And 'tis supposed that the remorse for this very sin was fresh in his heart when he wrote that passage in the 119. Psalm. v. 28, 29. My soul melteth away for heaviness, strengthen thou me according to thy word. Remove from me the way of lying, &c. David now desires Abimelech to furnish him with some bread and provisions for himself and his servants that were at hand, they being in great want of food; Abimelech tells him he had no bread there at the Tabernacle, but the shew-bread *, which was not to be eaten by any but the Priests, [see Levit. 24. 9.] much less by any that were unclean. Yet considering that charity is to be preferred before all ceremonies, and that in case of necessity the precept of Ceremonial Law was to give way to the Moral, he condescends in this exigence to relieve them with the shew-bread, (and what he did therein is approved by our Saviour, Mat. 12. 3, 4.) provided the young men had kept themselves from their wives (&c.), therefore he

for other bread. (a) Hic sacerdos nō his videtur scrupulosus, Quid enim si David fuisse immundus? Idem vult solum sane mori?

D d d

which

* See v. a. and Mat. 12. 3. 4.

It seems Abiathar being dead he was High-Priest in his room.

* Davids heart was such thorough the apprehension of the danger that he must presently be gone, therefore he could not stay.

which (it seems) the *Priests*, (that were to eat the *shew-bread*) thought themselves bound to do by a *laudable custom* grounded on *Exod. 19. 15.* though not expressly by the *Law* commanded. And it seems the *High-Priest* thought that if the young men had not thus abstained, they would be under a *double impediment*; *David* tells him 'twas three days since they came out, and *all that time* they had been absent from their *wives*, therefore the bodies of the young men were *clean*, and on this account not unfit to eat of this bread. Besides (says he) the *shew-bread* is in this case of necessity to us but as *common bread*, (so as we may lawfully eat of it) especially seeing it is this day (b) removed from standing upon the *Table before the Lord*, and there is other bread consecrated according to the *Law*, and set hot in the room of it; upon these considerations the *High-Priest* gave him the *shew-bread*. But it so happened that there was one of the servants of *Saul* there that day, by name *Doeg*, the chiefest of *Saul's* herdsmen, by Nation an *Edomite*, but by profession a *Prophylete* to the Religion of the *Israelites*, yet a notorious wicked man, and a great enemy to *David*; it seems he was detained there before the *Lord*, that is, in the Court of the *Tabernacle*, to pay some *Vow* he had made, or to offer some Sacrifice he was engag'd to offer. This man diligently observed *David* and his actions, that he might relate them to *Saul*; *David* askt *Abimelech* whether he had not there a *Sword or Spear* that he could lend him; for (he told him) he had not brought his *Sword* or his *weapons* with him, because the *Kings business* required haste. Thus one by making a breach in the Conscience, another quickly follows it, and finds an easy passage thorough it. The *High-Priest* told him there was no *Sword* there but *Goliath's* (c), which was wrapt in a cloth, and kept behind that holy place where the *Sacred Vestments and Ornaments* were laid up, of which the *Epod* was the chiefest, see *Exod. 28. 4. 6.* if he pleased he might have that. *David* answered, *There is none like to that, give it me*; for as oft as I look upon it, it will put me in mind of *Gods* wonderful assistance vouchsafed to me in conquering *Goliath*, and will strengthen my faith and assurance in him, that he will help me in the like difficulties and dangers. *Ch. 21. from 1, to 10.*

21. Having gotten *Goliath's sword*, he now flies into the Country of *Achish* King of *Gath*, call'd also *Abimelech*, which was the common name of the Kings of the *Philistines*; here he hoped to have sojourn'd (at least for a time) secretly and undiscovered. It seems he had more hope of safety there than in his own Country at present. The servants of *Achish* after some time discover who he was, and apprehend him. Possibly *Goliath's sword* might be some means of discovering of him; and so *God* justly made use of this sword which he got of the *High-Priest* by lying, as a means to bring him into danger. The servants of *Achish* bringing him before their King, said unto him, *Is not this David the King of the land*? that is, a famous warrior, and chief Commander among the *Israelites*, and as it were another King in the esteem of the people: or is not this David who is design'd (as we hear) to be King in the land? For possibly the report that *David* should be King, and that *Saul* persecuted him on that account, was so ripe and common in *Israel*, that it spread it self even to the land of the *Philistines*. Further they say, *Is not this he of whom the women sang in their triumphant dances*, *Ch. 18. 7. Saul hath slain his thousands, but David his ten thousand*. *David* was much surpris'd to hear these words spoken of himself by the servants of *Achish* before their King, and seeing himself in their hands, and not knowing which way to help himself, he resolv'd to behave himself before them as if he had been distracted. And indeed they might well think that he that had done so much against them, would not now alone have come among them if he had been in his right wits. And accordingly in his gesture, words, and actions, he carried himself as if he had been mad, scrabbling on the doors, and letting his spittle fall on his beard (d), he thought possibly that mad men were usually objects of pity and compassion, not of malice or revenge, and supposed that hereupon they would be the more inclin'd to spare him, seeing he was not likely (being in this sad case) to do them any further mischief. But though at present he made use of this stratagem, yet he rely'd not upon it, but put his trust in *God*, and rely'd (e) on him alone for help and deliverance, as

(A) Non illicite proposita hac simulatio, quippe exerts mendaciam. Anonymi: Simulatio facit simulatioem sine loco (Inquit illi) prudentia summa est. Potest Deus suos servare per sapientiam, immo per infantiam, & per infirmitatem. Simulatio hac mendacium non erat, sed silentium dante, vel diffimulatio veritatis juxta de causa. Nec illicite erat hujusmodi simulatio, cum fiat ad utilitatem suam sine alterius prejudicio.

(c) David solentem suam non simulationis sua acceptam tulit, sed misericordiam Dei.

appears

appears by the two *Psalms* he compos'd on this occasion, viz. the 34. and 56. And *God* by his alwise Providence so ordered this thing that *Achish* thinking him absolutely mad, slighted and askt them in some kind of anger, *Why they had brought a mad man before him*? He told them, he had no need of mad men, neither desired they should bring such persons into his house. In all probability (*God* at present so insinuating him) he thought this man was not *David*, but some odd fellow they had pickt up in the way, and with that apprehension he dismiss'd him.

1 Sam. Ch. 21. whole Chapter.

31. *David* having thus got away from *Achish*, he fled to the Cave of *Adullam* (a City in the Tribe of *Judah*, not far from *Beitlen*) which being an hold of some strength, [see 2 Sam. 23. 13.] and lying in his own Tribe among his kindred and friends, he expected from them favour and protection; and accordingly hither his Brethren, and those of his Fathers house resorted to him, possibly fearing if they stay'd at home, they should be persecuted and oppress'd by *Saul* for his sake. And such as were in distress, or in debt, or discontented, gathered themselves unto him, and he became a Captain over them; so that number of his followers now came to be about four hundred in all. But some will say did *David* do well to entertain such as these? I answer, first, 'tis like he did not know who of them were in debt. 21. He had no purpose to shelter them against any that should demand justice against them. 31. He intended not to make use of them against *Saul*, but only for his own defence. 41. His followers lived not upon Plunder, and the spoil of the Country, but were rather a Guard to the people, and preserved them from the incursions of their enemies, as *Nabal's* servants witness'd for them, *Ch. 25. 15. 16.* 'Tis true they were many of them men that were in a poor and afflicted condition, and thinking themselves in no safety at home, fled to *David* for protection. 51. 'Tis probable that by this time it came to be generally known, that *Saul* persecuted *David*, because he was anointed of *God* by *Samuel* to succeed him in the Throne. And if this were the ground of their coming to him how could he reject them? 'Tis likely indeed that the mouths of his adversaries were opened against him upon this occasion. But so long as his cause was just, and he did not undertake to defend his followers in any evil, nor made use of them to oppress others, their reproaches were unjust and not to be regarded. Here probably he compos'd the 142 Psalm, the title being *Maschil of David, a prayer when he was in the Cave*.

41. *David* finding that his Parents by reason of their age were not able to endure the hardship of being with him in the Cave, therefore he went to *Mizpeh* of *Moab* to provide a place for them to abide in for a while, till he knew what *God* would do with him. And here he judg'd that the King of *Moab* would favour him in his request, out of hatred to *Saul* (f) who had made war upon him, see 1 Sam. 14. 47. and so accordingly it fell out, for he obtained the King of *Moab's* grant, that they should dwell in his Country, and they liv'd together in the hold or Castle of *Mizpeh*, till the Prophet **Gad* warn'd *David* from the Lord to go back again into the land of *Judah*, either because the King of *Moab* and his people were treacherous, or because he intended to bring *David's* faith to a further trial by *Saul's* persecutions: ver. 3. 4.

51. From hence he removeth into the Forreist of *Hareth* in the Tribe of *Judah* the news of his being here, is presently brought to *Saul*, he sitting under a Tree in an high place in *Gibeath*, having his Spear in his hand, and his servants standing round about him; whereupon he said, *Hear now ye Benjaminites, will the Son of Jesse give every one of you fields and vineyards, and make you all Captains of thousands, and Captains of hundreds, that all of you have conspired against me, and none of you have shew'd me that my Son hath made a league with the Son of Jesse, and there is none of you that after he had is sorry for me, or discovers to me that my Son hath stirr'd up my servant against me, to lie in wait to destroy me, as you see it is at this day. Then Doeg the Edomite (of whom before) telleth unto *Saul* the story of *David's* coming to *Abimelech* at *Nob*, and what pass'd between them, maliciously wringing all they did to the worst sense, and composing all that might any way excuse them; and this caus'd *David* to charge him with lying and flandering, as well as with malice and mischief, and to threaten against him utter ruin and destruction, *Psal. 52. 3. 4. 5.* which Psalm was compos'd on this occasion. I saw (says *Doeg*) the Son of *Jesse* coming to *Abimelech*, and he inquired of the Title.*

D d d 2

the

David here composes the 142 Psalm.

(f) Et forsitan propter cognationem David cum ille erat, per Ruth. vid. Ruth 4. 10. * Magnam pro Davide curam ostendit Deus cum nunc per Prophetas, nunc per urim, & Thaurmin instruit. Gr. (g) David's 1 Chr. 21. an high place in Gibeath, having his Spear in his hand, and his servants standing round about him; whereupon he said, Hear now ye Benjaminites, will the Son of Jesse give every one of you fields and vineyards, and make you all Captains of thousands, and Captains of hundreds, that all of you have conspired against me, and none of you have shew'd me that my Son hath made a league with the Son of Jesse, and there is none of you that after he had is sorry for me, or discovers to me that my Son hath stirr'd up my servant against me, to lie in wait to destroy me, as you see it is at this day. Then Doeg the Edomite (of whom before) telleth unto Saul the story of David's coming to Abimelech at Nob, and what pass'd between them, maliciously wringing all they did to the worst sense, and composing all that might any way excuse them; and this caus'd David to charge him with lying and flandering, as well as with malice and mischief, and to threaten against him utter ruin and destruction, Psal. 52. 3. 4. 5. which Psalm was compos'd on this occasion. I saw (says Doeg) the Son of Jesse coming to Abimelech, and he inquired of the Title.

David composes the 52 Psalm on this occasion, as appears by the Title.

the Lord for him, and gave him *viſuals*, and the *Sword of Goliath* the *Philistine*, but he spake not a word of *David's* presence, wherewith *Abimelech* was deceived. The King hereat was greatly enraged, and sent for *Abimelech*, and all his *Fathers* house, viz. the *Priests* that dwelt at *Nob*, being the most of those that remained of *Elis* house, whom God threatened to cut off, Chap. 2. 31. He asks him why he had conspired with *David* against him, and had inquired of the Lord for him, and given him bread and a sword? *Abimelech* acknowledges the doing of the things *Saul* charges him with, but utterly denieth that they were done with any treacherous mind against him, but rather therein to do him service; for he thought *David* had always approved himself faithful to the King in all his undertakings, for which the King had highly honoured him, and made him his *Son-in-law*, and (as far as he knew) he had been ever obedient to the Kings commands, going out readily on all services, which he appointed him, though never so full of difficulty and danger, and (as he understood) he was a person greatly honoured in the Kings family. And for his inquiring of the Lord for him, he says he had often done that in former times when he was to go out on the Kings service, and to lead out his forces against his enemies; and that which I have done (says he) without blame at other times, I had no reason to think would be blamed now; but to aid or assist one that intended and designed to rebel against my Lord and Sovereign, was never in my heart, far be it from me; let not the King therefore impute this as a fault to me, or to my fathers house, for of any conspiracy against thee thy servants knew nothing at all, neither less nor more. We may see by this Apology that this good man was loth to declare he had been deceived by *David*, and drawn on to do all that he did by those untruths which he had told him. He would not to excuse himself of a seeming fault accuse *David* of one that was real; and thereby incense *Saul* the more against him. But *Saul* like a bloody Tyrant (that his ears against *Abimelech's* just defence, and told him that not only himself, but all his Fathers house should die, though he had not so much as any colour of a crime to lay to their charge. And whereas by the Law none were to die under two or three witnesses, he condemneth so many upon the bare and single and malicious testimony of one false and flattering *Sycophant*. Neither doth he take time further to examine the cause, or the reasons or testimonies which might be produced in excuse of *Abimelech* and the *Priests*, but in a rage and fury from a rash sentence proceeds to a present execution without any delay. And thus this wretched man that could out of a seeming pity and mercy spare *Agag* (who was by God appointed to die) now sticketh not to murder and massacre a multitude of innocent persons. Accordingly he commanded his guards that were about him to slay forthwith the Lords *Priests*. But the servants of the King that attended upon him would not do it, chusing rather to obey God (who had forbidden murder) than this wicked King. Then *Saul* commanded *Dogg* that he should fall upon them. *Dogg* accordingly taking unto himself such persons as were alike bloody-minded with himself, (and so fit for his purpose) fell upon them, and slew on that day fourscore and five persons that were a linen *Ephod*. And thus that which the Lord had threatened against the house of *Elis*, [Ch. 2. 31, 32.] was in part fulfilled, for of that family these *Priests* were. Then *Dogg* (having as it seems *Saul's* Commission for it) went to *Nob* and there destroyed men, women and children, and sucklings, yea the very oxen, asses and sheep that belonged to that City; so great an abhorrence and detestation did he manifest against all that seemed favourers of *David*. Upon the occasion of destroying of this City at this time, the Tabernacle was remov'd from hence to *Gibeon*, where it continued to the days of *Solomon*, 2 Chron. 1. 3.

1 Sam. Ch. 22. from v. 5. to 20.

6ly, *Keilah* a City in the Tribe of *Judah* being now on a sudden besieged by the *Philistines* their neighbours, and *David* lying with his forces not far from them in the forest of *Hareb*, and so in a capacity to afford them some speedier succour than *Saul* could do, who was at a greater distance, it seems some of them came to him to acquaint him with their present distress, namely that the *Philistines* now besieged their City, and that they had robbed the threshing floor of the Corn that was brought unto them, (they being without the City) and therefore they humbly crave his speedy help. *David* was not willing rashly to engage in such an enterprize, (especially with so little strength as he had about him) without a special commission and promise from God,

God, therefore he inquired of the Lord (probably by the Prophet *Gad* who was come to him before as we have seen Ch. 22. 5.) what he should do? and the Lord encouraged him to go against the *Philistines*, and to save and rescue *Keilah*. *David's* men when they understood what enterprize he was about, mightily dissuaded him from it, speaking to him after this manner, We are afraid here in the land of *Judah*, even among our friends and acquaintance lest we should be surprised by *Saul* and his Troops, how much more dangerous must it needs be then for us (being but a few) to go against such a potent enemy as the *Philistines*, and that in the borders of their own land? *David* to satisfy his followers, inquired again of the Lord, and God bad him go, for he would deliver the *Philistines* into his hands. So *David* and his men went to *Keilah* and smote the *Philistines* with a great slaughter, and brought away their cattle, either such as they had brought out of their own Country for the provision of their armies, or such as they had brought with them to carry the spoils of the *Israelites* home with them. While *David* and his forces were here about *Keilah*, *Abiathar* the Son of *Abimelech*, who only escaped of the *Priests* at *Nob* (being now *High-Priest* in his Fathers room) came to *David*; and brought the *Ephod* with him, which was a visible pledge that God had forsaken *Saul*, and would be with *David* to direct him in all his ways. So that *David* hath now the *High-Priest* and a Prophet in his army. *Abiathar* relates to him the sad story of *Saul's* destroying *Nob* and the *Priests* that were there. *David* replies, I fear'd when I was at *Nob* that *Dogg* would acquaint *Saul* therewith. Alas I must needs say (to my great grief and sorrow) that I have been the occasion (though not intentionally) of the death of thy Fathers family, seeing they suffered these calamities not only for my sake, but partly through my fault. However abide thou under my protection, and I shall take care of thee that I may as much as lies in me make thee some amends. Thou maist assure thy self that I will be as careful of thy safety as of my own; for I know that he that seeks my life seeks thine also.

1 Sam. Ch. 23. from 1. to 7. Ch. 22. from v. 20. to the end.

7ly, *Saul* now understanding that *David* with his forces had got into the City of *Keilah* (which he had lately rescued from the *Philistines*), he said, God * hath delivered him into my hands, for he is thus in being entered into a Town that hath gates and bars. He thought (it seems) he had him in such a trap that he could not escape. *Saul* immediately therefore gathers a great army together to go down to *Keilah* to besiege *David* and his men. *David* by secret intelligence understood that *Saul* was contriving mischief against him, therefore he call'd to *Abiathar* the *High-Priest* to bring the *Ephod*, and to put it on and to inquire of the Lord for him by *Urim* and *Thummim*; and *David* joyning his request to the Lord, said, O Lord God of *Israel*, thy servant hath certainly heard that *Saul* intendeth to come to *Keilah* to destroy the City for my sake, I pray thee inform me by thine holy Oracle, whether he will come or no, and in case he do come, whether the men of *Keilah* will be treacherous to me, and endeavour to deliver me into his hands? The Lord who by his Presence * knoweth future contingents which will come to pass in a course of natural causes, if not prevented or crossed by other contingents; he telleth him that *Saul* would come thither, that is, if he, viz. *David* staid there, and the men of *Keilah* would deliver him into *Saul's* hands, that is, if their intention and purpose were not prevented and crossed by his speedy departure from them. *David* having received this answer, he with his men (which were now about six hundred) arose and departed out of *Keilah*, and went whither soever they could go, and fought up and down for some place to shelter themselves in; and *Saul* hearing they were gone from *Keilah*, forbore to go with his army thither.

1 Sam. Ch. 23. from v. 7. to 14.

8ly, *David* intending only to stand on his own defence, and not to raise an offensive war, betakes himself with his forces to the strong holds in the Wilderness of *Ezrah*, in the Tribe of *Judah*, and particularly to *Hachilah-Hill* South of *Jeffsonim*. And *Saul* continually fought his life, but the Lord delivered him not into his hands. *Jonathan* (as it's probable) secret intelligence from *David* where he was, he went privately to him, and strengthened his hands in God, by putting him in mind of the promises of God, and assuring him of his protection and favour, and thereby strengthening his faith, he filled his heart with comfort and courage. He bad him be of good courage, for

for the hand of Saul his Father should not find him to do him any hurt: Thou shalt (says he) be King over Israel, and that my Father knows very well from the words of Samuel, Ch. 15, 28. [See also Ch. 20. 30, 31.] and I shall be next unto thee. Of this (it seems) he conceived some hope grounded on David's great love to him, and possibly on some particular promise he had made to him, and the firm Covenant that was between them, though he had no assurance of it, God having made no such promise to him, but intending otherwise to dispose of him, and to take him to a better Kingdom, so that he lived not to see David sit on Israel's Throne. Jonathan having spoken after this manner to David, they renewed and confirmed their Covenant in the presence of the Lord, which they had formerly made, and Jonathan went to his own house, David abiding still in the Wood. The Ziphites being terrified possibly by that severity Saul had used against Nob, and the Priests of the Lord there, [Ch. 22. 18, 19.] they come now and acquaint him that David did hide himself in the Wood near them, and if he would please to come down with his forces thither, they would do their utmost to deliver him into his hands. Saul took their message very kindly: Blessed be ye (says he) of the Lord, for ye have compassion on me: Go therefore and prepare or order the matter with care and diligence before hand, and observe all his haunts, and lurking places that we may not miss of him. For I understand he is very cunning and subtle in his proceedings, when you have found out these things come to me again with certain intelligence of them, and I will go along with you and will find him out if he be above ground, though he lurks in the most secret corner of the land. So these Ziphites went before to do as Saul had enjoined them. But David understanding that they had discovered him to Saul *, and that Saul was coming with an army to take him, he removed with his forces from that place which was near Hachilah-Hill to a Plain in the Wilderness of Maon, which lay Southward from Jeshimon. Saul pursues after him thither, and at last there was only a hill between them, and that not likely to keep them long asunder, seeing Saul's men being many in number began to compass David and his men round about. David was here in great fear of being surprised, and therefore made all the haste he could to get further out of Saul's reach. Just in this nick of time (God so ordering it by his Providence) news came to Saul that the Philistines had invaded the land, which caused him speedily to draw off his forces to resist the common enemy. Whereupon David called the place Sela-Hammalekoth, that is, the Rock of Divisions.

1 Sam. Ch. 23. from 14, to 29.

* Upon this occasion he composed the 54 Psalm, as the Title doth shew.

gly, Hence David flies to the strong holds in the Wilderness * adjoining to Engedi (b), a City of Judah; Saul returning with his forces from pursuing the Philistines, it was told him whither David was fled, and he took 3000 chosen men out of Israel and went to pursue David and his men upon those high steep and craggy rocks upon which wild beasts used to live; and he came to the sheep-cotes, where was a Cave, and Saul (c) being weary went into the entrance of it, which was narrow, to cover his feet, that is, to sleep. [See note in Judg. 3. 24.] But though the entrance of the Cave was narrow, yet it seems it was roomy within, for David and several of his men had hid themselves in the sides and innermost parts of it. David's men perceiving that Saul was come into the entrance or mouth of the Cave, and that there he had laid himself down to sleep, they tell him that God had now put such an opportunity into his hands of cutting off his enemy (that thirsted after his blood) as if he had from heaven called unto him, and commanded (d) him to do it. But David arising, went softly to Saul, and only cut off the skirt of his Robe, that he might thereby make it evident to him that he could as well have killed him if he had had a mind to it; and yet David's heart smote him for this little that he had done, because it had an appearance of an injury offered to the King. But it seems his men were almost ready to murder him that he would not kill Saul at this time, and so put an end to his and their tedious troubles. Whereupon David mildly spake unto them, saying, God forbid that I should stretch forth my hand against my Master the Lord's Anointed. I cannot, I dare not do it. And with these words he stayed his Soldiers from offering violence unto Saul. Saul awaking rose up and went on his way. David immediately got out of the Cave, and following him, cried after him, My Lord be King. When Saul looked back, David bowed himself to the earth before him, and then humbly addressing himself to him, said, Wherefore

(d) P. 4. dicit, h. e. dicitur o-
dicat quia pro-
bit anam.

fore bearkest thou to mens words that tell thee that David seeketh thy hurt? Thou seest that this day the Lord delivered thee into my hands when thou wast in the Cave; some had me kill thee, but mine eye spared thee, and I told thee I would not put forth my hand against my Lord, seeing he is the anointed of the Lord. Moreover, my father see, ye see the skirt of thy robe in my hand, for in that I cut off only the skirt of thy robe, and killed thee not when I might so easily have done it, thou must assure thyself that there is no evil intention in my heart against thee, neither have I transgressed against thee as those base Sycophants that are about thee do suggest. And yet thou huntest my life to take it. The Lord judge between me and thee, and in this my innocent cause (wherein I so unjustly suffer) do thou decide against thee. But however, though it should not please him to do it, yet I am resolved not to avenge my self on thee, neither shall my hand be upon thee. The Proverb of the Ancients tells us, That wickedness proceedeth from the wicked; that is, wicked men will not stick to do any wicked thing. But thou needest not fear any such thing from me, seeing thou hast found the contrary by thine own experience. I am resolved to refer my cause to God, and not to avenge my self in my own quarrel. Besides consider, I pray thee, who it is that thou pursuest with so much eagerness and violence; even a weak and contemptible man, and in comparison of thee no more to be esteemed than a flea (e), or a dead dog (f). Having therefore neither power nor will to do thee hurt, the Lord judge between me and thee, and plead my cause, and deliver me out of thy hands. David having ended, Saul was so affected with what he had said, that he lifted up his voice and wept, and said, Is this thy voice, my Son David? Thou art more righteous than I, for thou hast done me good, and I have rewarded thee with evil. I am convinced that thou hast dealt exceeding kindly with me. For when the Lord had delivered me into thy hands thou didst not take away my life. If a man find his enemy, and have him at an advantage, will he let him go away without doing him any hurt? This is not the common course of the world. The Lord therefore reward thee for the great kindness thou hast shewed me this day. And now I know assuredly that thou shalt be King, [see Ch. 15. 28. & 23. 17.] seeing God hath endued thee with such heroic and Kingly virtues, and does so eminently prosper thee in all thy undertakings. I know that the Kingdom of Israel shall remain firm and established to thee and thy posterity after thee. Swear now therefore to me that thou wilt not cut off my seed after I am gone, (as other jealous Princes use to do) nor blot out my name by destroying my posterity. And David Iware unto him accordingly, having in effect bound himself by Covenant and Oath before unto Jonathan to do the same that Saul here required. But how can David be said to have observed his Oath, when as afterwards he delivered the five Sons of Merab Saul's daughter, and the two Sons of Rizpah his Concubine to the Gibeonites to be hanged? see 2 Sam. 21. In answer, David had a full intention to observe this Oath as far as lay in him, as appears by his putting to death those that murdered Ishbosheth, though he had risen against him, 2 Sam. 4. and by his preserving and cherishing Mephibosheth, 2 Sam. 9. But in the case before mentioned he was not left to his own choice, but necessitated by a special command from God to deliver them into the hands of the Gibeonites for their satisfaction, that Gods wrath being appeased, the heavy judgment of famine under which they lay, might be removed from the land, see 2 Sam. 21. 6. 9. and therefore in this he brake not his Oath *, seeing he did it in obedience to Gods express command, and by his special commission and direction, which is enough to dispench with any Oath.

After this Interview between Saul and David, Saul went home and David and his men betook themselves to the strong hold near Engedi, (of which before) having no confidence in Saul's faithfulness, who had so often after reconciliation returned to his malicious practices.

1 Sam. Ch. 23. v. 29. Ch. 24. whole Chapter.

Samuel now dies having lived as Judge twenty years, and eighteen years in the reign of Saul, unto which there are two years only wanting to make up those forty years spoken of, Act. 13. 21. which is likely to be the time between the death of Samuel and Saul. After Samuel's death, very many of all sorts and conditions assembled together to solemnize his Funeral, and bewail their loss of him, as of a faithful Prophet who revealed unto them Gods will, as also their sin in rejecting his Government, which by sad experience they had now found to be much more easy and profitable to them than that of a King, and that it had been much better for them to have lived under a Judge

(e) Valde Fac-
thetica oratio
& Interjunctio
Davidis made.
Davidis made.
(f) Canem
mortuum &
pollicem per-
sequi dicitur
de his qui
transmissos ho-
minis magna
conatu insistant.
tur.

* Omnia pacta
promissa, vota,
jurejuranda
ad hoc caput
referenda sunt
P. Marcy.
† Hereupon he
composed the
57 Psalm, and
the 63.

At this time
Samuel dies,

a Judge of Gods appointing, than a King of their own choosing; and therefore now they sadly lamented Samuel's death, and buried him at Ramah, in the ancient burying place of his family, 1 Sam. 25. 1.

1oly, Samuel being dead, from whom David used to receive both counsel and comfort, he now flees with his men from the holds of Engedi to the Wilderness of Paran, that lay on the South-border of Judah towards Idumea, not far from the desert of Maon. It seems there was a man who had his habitation in Maon whose lands and inheritance lay about Carmel, a man of great Estate, who had three thousand sheep, and a thousand goats; the mans name was Nabal, signifying a fool, he was of a churlish nature, and ill conditioned, and wicked in all his course and conversation, though descended of the wise and virtuous, and noble family of Caleb; so true it is that grace is not intailed, nor goeth by inheritance, but is Gods free gift, which he bestoweth on whom he pleaseth, and often denieth to the children of virtuous and religious Parents. His wife name was Abigail (signifying the Fathers joy) a name well suiting her nature and conditions, being a wise, virtuous and beautiful woman. David heard that Nabal did on such a day shear his sheep, at which time it was the custom to make a great feast for their servants and friends; hereupon he sent ten young men to him, to salute him in his name, and to wish all peace* and happiness to him and his family, praying for a blessing from God upon all that he had. They tell him they came from David, who understood he sheared his sheep that day, and it being a good day, a time of mirth and feasting, and plentiful provision, he sent them to desire the favour of some provisions from him for himself and his Soldiers. They tell him they had not injured any of his servants, nor plundered any of his Cattel (though it be usual with Soldiers and men of war to do) when they lay near them in Carmel; therefore we pray thee (say they) give us that which thou hast in readiness, and what thou art willing to bestow upon us. After this manner spake the young men to him in the name of David, without being importunate, or insolent, or adding any thing more than David had given them in charge. Nabal churlishly replied, Who is David, and who is the Son of Jesse? Carrying it as if he had not heard of David before, who was so famous for his virtues and good parts, for his victory over Goliath, and others of Gods enemies, for his marriage with the Kings daughter, and for the high honour and esteem he had been in with the Kings servants, but being now in an afflicted and low condition, and out of favour with the King, this rich churl in a way of contempt, asks who he was? And further (says he) there be many servants now a days that break away from their masters. Covertly hereby upbraiding David first for flying from the King his master, and standing out in rebellion against him. And, 2ly, for giving entertainment to fugitive servants that were run away from their own masters. Further (he adds) shall I take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be? So these young men returned unto David and acquainted him with what Nabal had said. David who at other times could with wonderful patience endure all the injuries which Saul had done him, being now left to himself, and enraged with this reproachful and contumelious answer of Nabal, he breaths forth nothing but revenge; wherefore he bids his Soldiers gird on their Swords, as he girt on his, and four hundred of his men following him, he resolved to destroy Nabal and all his family. Surely (says he) I have to very good purpose, kept all that this fellow hath in the Wilderness, (so that nothing was missing of all that he had) to be thus required by him: Let the Lord so deal with the rest of my enemies as I am resolved to deal with this wicked and ungrateful fellow, and let me not prosper if I destroy not all that belong to him by the morning light, not leaving him so much as a dog to piss against the wall. Thus David being left to himself, discovered the inward corruption of his heart, and plunged himself into grievous guilt: for this was a bloody and unlawful vow (a); Nabals churlishness and covetousness (though great crimes in themselves) were not yet to be punished with death, much less was his innocent family to be slain for his offence. However David with this bloody purpose marches with his men towards Nabal's house. In the mean time one of Nabal's servants fearing that mischief would ensue upon his Masters churlish answer, and not daring to intimate so much to him by reason of his forward and perverse disposition, he addresseth himself to his Mistress, and acquaints her that David

(a) In malefactors fidem recludit August.

had sent messengers to salute their master, but he instead of taking it kindly, had used them with great contempt and reproach. But (says he) our master had little reason so to do, for Davids men were very kind to us when they quartered near us, in the Wilderness; we were not hurt by them, neither missed we any thing of all that belonged to us; they were a wall unto us both by day and night, and a sure and strong guard to defend and protect us from receiving any hurt or damage either from thieves, or wild beasts, I pray thee therefore consider what is fit to be done in the case; for David is a man of courage and promises, and will never suffer such a gross abuse and injury offered to him to go unavenged. For my part I am afraid he will revenge himself on our whole family. I thought good to speak to thee of it, that thou might consider of some way to prevent it. As for our Master, he is such a Son of Belial, of such an harsh and churlish temper that a man knows not how to speak to him. Abigail being greatly awakened by this representation of her servant, the speedily (without acquainting Nabal therewith) provided and took two hundred loaves, and two leather-sacks of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on offer, and had her servants go before with them, and she would follow after; and riding upon her ass attended with her servants who had the charge of the presents, on a sudden as she came under the hollow of the hill, she met David and his men. Seeing David coming she lighted off her ass and bowed her self to the ground, and fell at his feet, and said, Upon me*, my Lord, upon me let the punishment of this great iniquity (b), and transgression fall, which has so much provoked thee; yet I pray thee let thy hand-maid speak a few words in thy ears, which may possibly dispose thee to forbear taking revenge upon us. Let not my Lord regard this man of Belial, this Nabal, is his name, and indeed he answers his name, for folly is with him; it will not be for thy honour to regard his words or his actions; wise men do not use to regard the words of fools. He is not worthy that thou shouldst trouble thy self about him, much less that thou shouldst destroy me and my whole family for his sake. She spake not thus to disgrace her husband, (for his folly was too notoriously known) but because she had no other excuse to make for him to preserve him from ruin. As for me (she says) I saw not the young men whom my Lord did send. Had I seen them or known of their coming, I should have treated them more civilly. And now my Lord as sure as the Lord liveth, and as sure as thou thy self art alive, thou oughtest to believe that by my coming to meet thee, and to pacify thy anger, the Lord doth intend to hinder thee from coming to shed blood, and from avenging thy self with thy own hand; and seeing I trust the Lord will by his alwise Providence so over-rule thy heart, my earnest prayer is that God would make all thine enemies like Nabal; that is, as weak and unable to hurt thee as Nabal is. And as for the present (c) that thy handmaid hath here brought to my Lord, though it is so mean that it is not worthy of thy acceptance, yet do not (I pray thee) disdain it, seeing it may be of some use to thy servants that follow thee. And I beseech thee vouchsafe to forgive the trespass of thy handmaid, seeing I take the blame of this miscarriage wholly upon my self. I do verily believe the Lord will give thee the Kingdom, and that thy Kingdom will be lasting, and durable; and nothing better becomes a King than clemency and mercy. And that which induces me to believe this is, because I see thou fightest the Lords battels, and hast often engaged thy self (having warrant from him) in a just defence of his cause and people; and no self-revenge or cruelty hath been found in thee all thy days hitherto; therefore (I pray thee) do not stain thine honour now by shedding innocent blood. Indeed Saul is risen up unjustly to pursue thee, and seek thy life, but all his attempts will be in vain, for the Lord will carefully preserve, and charily keep thy life as men are wont carefully to bind up those things in bundles which they much value and intend to preserve. And that mans rage must needs be vain who seeks to destroy him whom the Lord will preserve and protect. But as for the lives of thine enemies, them will be by a violent death sling out, as men use to sling out stones out of their slings, which they value not. And it shall come to pass when the Lord shall have performed all his promises which he hath made unto thee, and hath settled thee in thy Kingdom, and made thee Ruler over all Israel, then it will be a comfort to thee to remember that thou didst spare us; and thou wilt not be tormented with anguish and trouble of conscience that thou didst shed innocent blood, as certainly thou wilt be if thou shouldst proceed to execute thy bloody purpose. And when thou art come to thy Kingdom, let me find favour in thine eyes, when my occasions and necessities shall require me to wait upon thee.

Ecc

Abigail

(c) P. 27. Beneditio, id est, munus bene donum si ve rem a benedictione Dei possum.

* Stabile manebit regnum in familia tua.

Abigail having thus spoken, David said, Blessed be the Lord God of Israel which sent thee this day to meet me, and blessed be thy advice, and blessed be thou who hast kept me this day from shedding blood, and avenging myself with my own hand; for in very deed as I was at the Lord's house, who hath graciously kept me back from hurting thee and thy family, except thou hadst thus seasonably met me, I had utterly destroyed by the next morning, Nabab, and all that belonged to him. But thou mayst now assure thyself that my wrath is appeased, and as an evidence thereof, I do kindly accept of the present thou hast brought me, and will not avenge the wrong offered me by thy husband, either upon him or any of his family: I have heard thy suit, and do grant all that thou desirest; therefore go in peace to thy own house, and the Lord be with thee. Abigail returning to her husband Nabab, behold he kept a Feast that day in his house like the Feast of a King, for plenty of provisions, and multitude of guests. And he had been so merry with his guests that he was very drunk, wherefore the said nothing to him more or less of his danger till the morning. In the morning when he had slept out his drunkenness and drouth, the acquainted him with the desperate danger he had by his folly run them all into, and how near destruction they all were, if in the very nick of time it had not been by a wonderful Providence prevented. He hearing this was so terrified with the horror and dread of the danger he had been in, that his heart died within him, and falling into a swoon, he became as a stone; and about ten days after the Lord smote him with some plague or sickness whereof he died. When David heard of the death of Nabab, though he rejoiced not in the evil that was befallen him, yet he could not but rejoice in the manifestation of God's justice upon him, and that the Lord himself had pleaded his cause against him, and had returned his wickedness upon his own head, and had withheld him from revenging himself.

* Abigail's up-
on David's de-
sire restored
her to him a-
gain, 2 Sam.
3. 14, 15.

Sometime after David understood that Saul out of malice to him, had given his wife Michal to one Phaltiel*, the Son of Laish, who was of Gallim, a place in the Tribe of Benjamin; wherefore reflecting upon the piety, the prudence, the modesty and comeliness of Abigail, and possibly something upon her portion also, (as being in likelihood of very great wealth, which his present condition might cause him to consider) he sent some of his Attendants to her to treat with her about marriage. And he chose rather to send others than to go himself, that Abigail might be the more free in her choice, (not being over-awed with his presence) and also that he might come off with less disgrace if his motion were not accepted. The messengers coming to Abigail, acquaint her with their business, she (as one wonderfully surprized at the strangeness of the motion) bowed her self to the earth before them, and addressing her self to the principal person among them, said, Alas, I am utterly unfit for so high a dignity and advancement: Let thine handmaid be a servant to wash the feet of the servants of my Lord. I hardly think myself worthy to be a servant to his servants. Herein Abigail shewed not only her great humility, but her faith also, who could think so honourably of David when he was in such a persecuted state, and such a despised condition. But the messengers pressing her further, she at last consented, and as 'tis like sometime after when the messengers came again to fetch her, she rode upon an ass after them, having five young maidens to attend her. And so he became David's wife. David also took to wife Abinoam of Jezreel a City in Judab, by whom he had Amnon his first-born.

1 Sam. Ch. 25. from v. 2. to the end.

117. From hence he fled back again to Hachilah-Hill, which is before Jeshimon, for though the Ziphites had once sought to betray him there, yet he hoped he should find more favour from them now, seeing they knew how wonderfully God had delivered him. And besides possibly he apprehended this place more convenient for him, upon his marriage with Abigail, because her possessions lay near it. However the Ziphites (fearing possibly that if David came to the Crown he would remember them for their former treachery against him) bring Saul tidings a second time that he was there, that so he might be cut off, and they secured from any danger from him. Saul accordingly without delay came with three thousand chosen men of Israel to find him out. David having some intelligence of his coming, he sent out Scouts to see if it were so, and was by them informed that it was so indeed. Saul being come near to him with his forces, David arose and went secretly himself, (and possibly disguised) to the place where Saul had pitched, and he beheld where he lay: and Abner the

Captain

Chap. 4. the Old Testament Methodiz'd.

391

Captain of his host, and he saw that Saul lay inclosed with the Carriages, and his Soldiers about him, but they were all fast asleep; David being moved doubtless by a special instinct of God's Spirit to undertake this dangerous Enterprize, and being desirous once more to manifest his innocence to Saul, he spake to Abimelech the Hittite, one of his Commanders, (being so by birth, though an Israelite by Religion) and to Abishai the Son of Zeruiah (a) his Sister, [1 Chron. 2. 15, 16.] demanding of them which of them would adventure to go with him into the Camp to Saul? Abishai readily answered he would go with him. David and Abishai accordingly entered into Saul's Camp through the midst of his Army, and found Saul and his men fast asleep, his Spear sticking at his head, and a Cruse of water standing by him. Then Abishai said to David, God hath at this time delivered thine enemy into thy hands, it would be a strange and unaccountable neglect if thou shouldst let slip this opportunity which Providence plainly offers thee; let me (I pray thee) smite him with the Spear that stands at his head, and let me alone, I will smite him so surely at the first blow, that I shall not need to give him a second. David charges him not to touch him (b), for (says he) who can stretch forth his hand against the Lord's anointed and be guiltless? Possibly the Lord himself will smite him with some mortal disease as he did Nabab, or he will die a natural death, as other men do by sickness or old age, or he will come to his end by some casualty, falling in battle. But as for me, God forbid that I should stretch forth my hand against him, or smite him myself, or suffer him to be smitten. But I pray thee take the Spear that stands at his boulder, and the cruse of water that stands by him, and let us be gone. So they took away the Spear and the cruse of water, neither Saul nor any of his men about him awaking, for a dead sleep from the Lord was fallen upon them. See Gen. 2. 21. Then David went over to the other side, and stood on the top of an hill at some distance from Saul's Camp, but so as his voice might be heard, and he called aloud to the people and to Abner, and it seems he called often before he could awaken him; at last Abner awaking said, Who art thou that criest unto the King, so as to disturb him in his rest? David answers what art thou Abner, a man so esteemed for valour that there is scarce any in Israel like unto thee? wherefore then hast thou not kept thy Lord the King better? For I do assure thee there came one of my followers into your Camp that would have destroyed the King, had not I prevented it; as the Lord liveth, thou and the people about the King are worthy to die because ye have not watched better about your master, the Lords anointed. And now behold here in my hand the Kings Spear, and the Cruse that stood at his head; How came I by these? Saul being now awake and hearing David speak to Abner after this manner he cries out, What is this thy voice my Son David? David answers, It is my voice, my Lord O King. And I pray thee wherefore doth my Lord thus pursue his servant? What have I done, or what evil is in my hand? Now therefore let my Lord the King vouchsafe to hear the words of his servant: If the Lord hath stirred thee up against me, let him receive an offering*, that is, let him be appeased with a sacrifice and oblation which I will offer for the sin whereby I have provoked him. But if they be Court-Sycophants and malicious persons that by their lies and slanders have incensed thee against me, I leave them as cursed creatures to Gods just vengeance, who will plead my cause against them. For they have endeavoured to drive me out from abiding in the Inheritance of the Lord, and from enjoying his Ordinances, and by forcing me as an exile to flee into Idolatrous Countries. They have in effect said to me, Go and serve other Gods. And now seeing thou knowest my innocence, let not my blood (I pray thee) be shed without cause, for the Lord will see it, and will not let it go unpunished. Besides it is not honourable for the King of Israel to pursue me with so many men, who have so little power to hurt him: For I am but as a flea, forced to skip hither and thither to save my self, or a partridge on the mountains forced to flee from place to place to escape thy hands. Then said Saul, I have sinned: Return my Son David to thy former condition, for I will no more do thee harm, seeing my life was precious in thine eyes this day, and thou hast spared me when it was in thy power to kill me. Behold I have played the fool, and erred exceedingly; I do acknowledge my fault and folly, and openly take shame to myself for it, in the hearing of all that are about me. David desires him to send one of his young men to fetch his Spear, having taken it from him, only to evidence his innocence, and that he had no evil intention in his heart against him. And therefore (says he) let the Lord recompence every man according to his righteousness, and faithfulness. Thy life was indeed in my power this day, but I would not stretch forth my hand against

(a) She had three Sons, Ja-ab, Abishai, and Abiel, all valiant men, the being David's Sister is always mentioned and not her husband, who possibly was of no great family, and his name no where mentioned in Scripture.
(b) Nisquam magis clares Clementia Davidis quam hoc loco, & c. Privato gualia adhibere erat David, non actu Rex (vide ca. 16. 13.) non licet regem sum accendere quamvis Tyrannum. P. Marti.

* Placato Iram ejus Sacrificiis, & munere. Child. Paraph. oblationem meam cum voluntate.

against the Lords anointed. And as thy life was precious in mine eyes, so let my life be precious in the eyes of the Lord my God, and let it please him to preserve it, though thou shouldst fail of thy promises made to me, and shouldst seek again to take it away. Then Saul said unto David, Blessed be thou my Son David, thou shalt do great things, and shalt at last prevail, mangle all the malice of thine enemies. Then David retired and betook himself to some place of safety, not trussing Saul for all his goodly words and promises, having formerly found him out for false and malicious. And Saul returned to Gibeah where he kept his Court.

1 Sam. Ch. 26. whole Chapter.

12ly, David now seriously considering the condition of his affairs, began (through the weakness of his faith) to think that he should at one time or other (notwithstanding all his former deliverances) perish by the hand of Saul, if he did not speedily get himself out of his reach; therefore he thought there was nothing more advisable in his present circumstances than that he should send to the King of the Philistines, and try if he could be received with his forces into his protection. This indeed was noarrantable course that he now pitched upon for his preservation: For first, God had once before commanded him by the Prophet Gad to abide in the land of Judah, see Chap. 22. 5. 2ly, He having before been such a formidable enemy to the Philistines, and having so hardly escaped with his life once before, when he sought privately to shelter himself among them, there was no likelihood he should be entertained by them on any other terms than that he and his Soldiers should turn to the Philistines and declare themselves enemies to Saul and the people of Israel. 3ly, This must needs tend to the great grief of those that were righteous in the land; and would give his enemies occasion exceedingly to triumph, and to say, that now he discovered what he was, seeing he had deserted his own people and religion, and had joined himself to their unmerciful enemies. But thus it is, when mens hearts sink through distrust of God as it seems Davids now did; they seek to help themselves by any means they can. David therefore having (as 'tis probable) sent his Agents before hand to the King of the Philistines, and having obtained assurance from him under the publick faith, that he and his Soldiers should live safely in his land (which 'tis like out of meer policy he consented unto, knowing the hatred that Saul bear him, and believing that David and his forces would be ready to join with him and his subjects against Saul) he passed over with six hundred men that followed him, to Achish King of Gath. He carried also his two wives along with him, Abinoam and Abigail, and his followers likewise carried their wives and families, not thinking it safe to leave them behind them in the land of Israel; and for some time by Achish's permission they dwelt in Gath, or about it. When it was told Saul that David was fled to Gath, he gave over any further thoughts of seeking after him, he being in the land of his enemies, and so out of his reach. David being desirous to dwell apart by himself with those that followed him, that he might have the more freedom for the exercise of his Religion, and might keep his Soldiers from being corrupted with the Vices and Idolatries of the Philistines, and that he might from thence go out and prey the more secretly upon the enemies of Gods people, without having any notice taken of it, he humbly desired Achish that his Officers might assign him and his followers some place in the Country to live in, it not being fit for him a stranger to live with the King in the Royal City, especially having so many people with him who must needs be burdensome, and might sometimes prove offensive to him and the inhabitants of his City. Achish consents therunto, and accordingly gave him Ziklag, which being allotted to the Tribe of Judah, [Josh. 15. 31.] was afterwards given to Simeon, [Josh. 19. 5.] but the Philistine having gotten possession of it, had kept it to this day, and now Achish giveth it unto David, and so it was only joined to Judah's portion*, but was also upon this occasion delineated to be ever after a part of the Crown-land of the Kings of Judah. Here David dwelt a full year and four months. While he was here divers of Saul's own Tribe and kindred resorted unto him, who are named before the men of Gad who had fallen to him before, because these men coming to him was more strange and remarkable. And all who favoured his cause had here opportunity to resort to him, as we may see 1 Chron. 12. from v. 1. to 22. Now these are they that came to David to Ziklag, and were among the mighty men, helpers in the war. They were armed with bows, and could use both the right hand

* Hac donatio justos ad Heredes relictis, Achish dedit Davidi non solum ad inhabitandum sed et in illius dominium ceterat.

and left, in hurling stones and shooting arrows out of a bow, even of Sauls brethren Ben-jamin. The chief was Abiezer, then Joab, &c. and Imaiah the Gibeonite, a mighty man among the thirty Captains that came out of Benjamin to David, and was Colonel over them. There are but twenty three Benjamites named, the other seven (which should make up the thirty) are not set down. And some of the Gadites also separated themselves unto David when he was in the bold or fortrefs of Ziklag in the Wilderness of Judea, men of might, and trained up to war, fit to order a battle, and that could handle shield and buckler, and whose faces were like the faces of lions, (that is, undaunted, fierce and terrible to their enemies) and as swift as Kees upon the mountains: Of these Gadites there are eleven named who had command over several Companies of Soldiers; they were all made Captains of Bands after David began to reign in Hebron, some of them over an hundred, and some of them over a thousand. These are they that came over Jordan in the first month called Abib, when it had overflowed all its banks, so that thereby they would not be kept from coming to assist David, and they put to flight such of Sauls Soldiers as were in those troublesome times appointed to lye in the vallies near the banks of Jordan, to guard the fords and passages left any well-afflicted to David should from those parts come over to his aid; upon these Soldiers of Sauls, these Gadites came suddenly and scattered them, some flying one way, and some another. There came also some other Benjamites besides those mentioned v. 2. that were not so nearly linked to Saul, but bordering upon Judah joyined with some of that Tribe, and jointly came to assist David. David hearing of their coming, went out to meet them, and said unto them, If ye be come in a peaceable and friendly manner to help me, I shall love you intirely, but if ye be come to betray me to mine enemies, (seeing I have done no wrong to Saul or any of you) the God of our Fathers look thereon and rebuke you, and manifest his displeasure against you for it. Then the Spirit of the Lord came upon Amasai* (who was chief of all these brave men) and he answered with great boldness and assurance, Thine are we David, and on thy side, thou Son of Jesse. Peace, and all manner of prosperity be unto thee, and to thy helpers, and assistants, and all that heartily join with thee. We have observed that God hath hitherto wonderfully prospered thee, and we heartily with it may be to still. Then David joyfully received them, and so far trusted them that he gave every one of them a place of command in his Army. Some of the Manassites also, and some others came in day by day to David, inasmuch that his Army began now to be considerable. His forces being thus increased, he would not let them be idle, but under pretence of invading Judea, he sent them another way, and smote the Amalekites, and others (that are supposed to be the remainders of the Canaanites) viz. the Geshurites, namely such as dwelt formerly at Geshur in Gilead, [Josh. 12. 5.] and the Gexurites whose ancestors dwelt in Gexer which belonged to Ephraim, [Josh. 16. 3.] who perhaps at the first coming of the Israelites fled thence to the Amalekites, and had ever since dwelt among them; these Amalekites Saul was commanded to root out, [Ch. 15. 2. 3.] but he left some alive, and now David smote as many of them as he could light on, with other the inhabitants of that place, and left neither man nor woman alive, viz. of such as he met with scattered in several places of that solitary Wilderness, (God having devoted these accursed Nations to utter destruction) and hereby he took care that none should carry tidings of his proceedings to Achish, who would have been highly offended if he had heard that these Nations (who were either his confederates, or as 'tis probable his Tributaries) were destroyed by David; David also carried away their sheep, oxen and asses, and camels and apparel, and returning to Achish (whom possibly he persuaded that he had got that plunder out of the coasts of Judah) he offered as 'tis probable, a part of the spoils unto him. And after this, when ever Achish asked him, Whither have ye made a rode to day? He answered that sometimes he made a rode against the South of Judah, and sometimes against the South of the Jerahmeelites, (who were a particular family of that Tribe, 1 Chron. 2. 25.) and sometimes against the South of the Kenites; and thus either he told Achish direct lye to secure himself and his followers from danger, or at least he purposely deceived him with ambiguity of words, intending that Achish should so understand him as if he had invaded the South parts of Judah, whereas he meant he had invaded those bordering Countries* that lay Southward of Judah, and of the Jerahmeelites, and of the Kenites; and these were indeed the people whom he invaded, and not the Israelites, and of these he spared none (of all that he met with) to bring tidings

† Some take the word Rote for Goats, which very readily climb over high rocks, implying that these Gadites could easily scale high walls, forts or towers, and soon take them.

* He is in o. ther places called Amasai, whom Achish made General of his Army, 1 Sam. 17. 25. and whom David intended to make General instead of Joab, but he was treacherously slain by Joab, a Sam. 20. 3. & 10.

* Equivoce loquens non terminans, sed p. in occupant quod jure spectabant ad Tribum Juda.

tidings to *Gath*; for he thought with himself that if any of them remained alive, they would come and make a heavy complaint to *Achish* against him, and say, *Thus did David to our Country, and this will be his manner and constant course all the while he is permitted to dwell among you.* But *Achish* believed that *David* had invaded the people of the *Jews*, and accordingly said, *Surely he hath made his own people utterly to abhor him, and can never hope that they will be reconciled to him; he shall therefore remain with me to do me service as long as he liveth.*

1 Sam. Ch. 27. wh. Ch. 1 Chron. 12. from v. 1. to 23.

13ly, About this time not only *Achish* King of *Gath*, but with him all the other four Princes of the *Philistines* gathered their armies together to fight against *Israel*, being encouraged no doubt thereunto by the distractions that were now in the land, and the weak state of the Kingdom by reason of them. *Achish* sending for *David* acquainted him that he resolv'd that he and his men should go along with him in this expedition. *David* being unwilling to displease him by a direct refusal, answered ambiguously, and told him that if he commanded him to attend him in this war, he should see what his servant could do. *Achish* thereupon being confident of his fidelity to him, told him he would make him keeper of his head for ever; that is, Captain of his Lifeguard, and would commit the chief care of his person to him as long as they both lived. The *Philistines* accordingly now invading the land, *Saul* was in great perplexity, for *Samuel* was dead, whom though he disregarded in his life-time, yet now he finds himself extremely to want his counsel and advice. The *Philistines* pitched in *Shunem* (a City in the border of *Issachar*) and *Saul* having gathered an army out of all the Tribes of *Israel*, pitched in *Gilboa* a mountainous place in the Tribe of *Issachar*, near *Jezreel*. And his iniquity being now come to its full measure, he was exceedingly afraid, the guilt of his conscience suggesting dreadful things to him; in this distress he enquired of the Lord (a) partly (as 'tis probable) by prayer, and partly by consulting with the Priests and Prophets that yet remained in the land, and putting them upon seeking to God in his behalf; but the Lord answered him not, neither by dreams, or by *Urim*, (for *Abiathar* had carried away the *Ephod* to *David*) or by Prophets, giving them any answer; so that the Lord answered him not, either one way or other*, which was an evidence that he was highly displeased with him. *Saul* had sometime before out of a seeming zeal and pretence of obedience to God, put away those that had familiar spirits (b), and wizards out of the land (c), (namely as many of them as he could meet with) but yet it could not be doubted but that there were still some of them that secretly lurked among the people, wherefore being forsaken of heaven, he now resolves to seek to hell for help, and thereupon bad his servants seek him out a woman that had a familiar spirit (d), and one that wrought by Necromancy, or raising Apparitions and Ghosts of the dead, and consulting with them, [see *Ista* 8. 19.] for he intended to go and enquire of her what he should now do, they told him they heard there was such an one at *Endor*, a Town of the *Manassites* within *Jordan*, wherefore disguising himself, and putting on other clothes that the woman might not know him, (and possibly that others might not discover his gross hypocrisy and impiety in going now to witches for counsel, whom he had before persecuted to the death) and taking two servants along with him he came to the woman by night, and desired her to cause the spirit or ghost of a dead man (whom he should name to her) to come up and appear before him, of whom he would enquire several things. The woman told him he could not be ignorant what *Saul* had done in persecuting those that had familiar spirits, and therefore she asks him why he laid a snare for her life. *Saul* swore to her as the Lord liveth there should no punishment befall her, neither would he discover her if she would comply with him in this matter. The woman having this assurance given her, asked him whom she should call up? He said old *Samuel* our late eminent Prophet. She accordingly by her Diabolical art (e) caused an evil spirit (who took on

(a) 1 Chron. 10. 14. *Tis said he enquired not of the Lord. Indeed he pretended so to do, but he did it not sincerely, nor in faith, and so it is reckoned as not done.

* See Lamentations, Ch. 2. 9. (b) See Leviticus 19. 31. & 20. 6. 27. & Deut. 18. 11.

(c) Out of a like zeal he had destroyed the *Gibborim*, 2 Sam. 21. 1, 2. * *Philistines* sunt quædam superæ, Achetonis morbo.

(d) This is recorded as the last and most desperate wickedness he fell into before his death.

† Divination ex mortuis omnium divinatio antiquissima & signum credite duracionis animarum post mortem. Grot.

(e) Quis credit femine que se Diabolo manciparat tantam potestatem fuisse in animam Samuels in calice regnum jam receptam? Quis credit in manu Diaboli esse, mortuos vita donare? Proinde an piis mortuis ipsi iussu Dei accipi? An illa mollitia in beatas animas cadit? Nemo itaque non videt non verum sed fictum Samuelem comparuisse. Freidlib.

him the shape and form of *Samuel* * to appear. For 'tis no way likely that the Lord who had so lately refused to answer *Saul* by the Prophets, would now raise up *Samuel* from the dead to answer him. Had *Samuel* been raised up by God to appear to *Saul*, he would never have said as this counterfeit *Samuel* did, *Why hast thou disquieted me to bring me up?* It was therefore by the enchantments of the Witch that this counterfeit *Samuel* was raised, or the Devil (f) in *Samuel's* likeness, and therefore called *Samuel* here; and when he was raised, it seems the Witch was presently possessed with a spirit of Divination, and therefore knew that it was *Saul* for whom she had done this, and thereupon cried out, as apprehending he was come to enslave her, *why hast thou deceived me, for thou art Saul?* *Saul* bad her not be afraid, and asked her what the law? she said, she saw Gods, that is, one of the Gods, or some magistrate or personage of great honour, (such being called Gods, *Psalm* 82. 6.) descending out of the earth. *Saul* not yet seeing him, asked her of what form or shape he was? she said, he appeared like an old man covered with a mantle (g). *Saul* then perceived him in that form, (though it were not the true *Samuel* but the Devil in his likeness) and stooped with his face to the earth, and bowed himself to him. This counterfeit *Samuel* now asked him, *Why he had disquieted him to bring him up thither?* *Saul* answered, *I am fore distressed, the Philistines make war upon me, and God is departed from me, and answereth me no more either by Prophets, or Dreams, therefore have I called for thee that thou might make known to me what I should do.* The evil spirit now counterfeiting not only *Samuel's* person, but his words and actions, replied, *Why dost thou ask counsel of me seeing the Lord is departed from thee, and become thine enemy. Alas! I cannot help thee, for the Lord will do to thee as he hath spoken by me. He will rend the Kingdom out of thine hand and give it to thy neighbour, even to David, because thou obeyest not his voice, nor executest his fierce wrath upon Amalek; and therefore it is that this judgment will fall upon thee. And moreover the Lord will deliver Israel with thee into the hands of the Philistines, and to morrow (h) thou and thy sons shall be with me (i); that is, (shall be dead as the true *Samuel* was, who was personated by this evil spirit. *Saul* hearing these dismal tidings, and being very faint through fasting all the day before, even to that time of the night, he fell on the ground in a swoon, and there was no strength in him. The Witch thereupon came to him and told him that he had so far obeyed him as to put her life into his hands; therefore she desired him so far to gratify her as to receive a little refreshment from her, that he might have strength to return to the army. But he utterly refused with him; so he arose from the earth, and sat upon the bed, and the woman having milk, quæst. 2. a fatted calf in the stall, the caused it presently to be kill'd, and dress'd and prepar'd some tim carausi co- of it, and took flour and kneaded it, and baked unleavened bread thereof, and so brought her provisions and set them before *Saul* and his servants, and they did eat of them, and then arose and went their way.*

1 Sam. Ch. 28. from v. 1. to the end.

* For they that die in the Lord are under his protection, and their souls out of Satans reach, in heaven, and without the soul the body cannot act any thing. And as the Devil had no power to bring *Samuel*, so it is not probable that the Lord did send him. For feeling he refused to answer *Saul* in an ordinary way by Dreams or Prophets, it is unlikely he would do it in an extraordinary and miraculous way, by raising the Prophet *Samuel* from the dead.

(f) All which shews that the Author of the Apocryphal Book *Ecclesiasticus* wrote not by the inspiration of the Spirit of God, who faith of *Samuel* in relation to this History, Ch. 46. 20. After his death he prophesied and shewed the King his end.

(g) We cannot think that the true *Samuel* was buried in his mantle, but the Devil thickening the air might form such a likeness and representation of him.

V. 17. Faciet enim tibi dominus. Strigelius, *quod legi quod sit in margine quomodo Hieron. & Sepuaginta vertunt quam 17. Tertia persona sumitur pro secunda, sic mox Hebræi permutandi personas.*

(h) To morrow is not to be understood precisely of the next day following, but indefinitely of some time near approaching. So to morrow is taken, *Exod. 13. 14. Mat. 6. 34. and so here to be understood, for it was not the next day after that *Saul* and his sons were slain, in which the Philistines were but preparing for the battle, and sent away David from among them, (see Ch. 29.) but as it seemeth by the History some few days after.*

(i) First, God may reveal things future and contingent unto *Satan*, who may reveal them to witches, and to Sorcerers before they came to pass, to encourage and harden their hearts in their Diabolical practices, and the hearts of others also that resort unto them.

2y, God sometimes useth *Satan* as an instrument to execute his judgments, as he did in the case of *Job*, and the four hundred false Prophets, that were deluded by him, 1 King. 22. 22. and then 'tis casu for him to recover those things he hath in commission to execute.

Permittit Deus Dæmones aliquando responsa dare idololatris, quia ex malitia sua demeruerunt, ut sic in erroribus exercebant, ut Anella illa, Act. 16. que nisi vera præ diceret, magnum Dominus suis quæstion non præ buisset; Adula de oraculo Delphico reserant omnes Historie.

Cæsa sciscitavit non suum esse, ut filius mortuus loqueretur, respondit, Inauso die loquaturum esse: quod & accidit.

14. The Philistines now gathered all their forces together to *Aphek*, a Town in the Tribe of *Asher*, and the Israelites pitched by a fountain near *Jezreel*. The Four Lords of the Philistines led up their forces, and marched with their hundreds, and thousands, but David and his men marched in the rear with Achish, who seems to be chief among them, if not their General. The Princes of the Philistines observing this, askt in some passion what those Hebrews did among them? Achish reply'd the chief commander of them was David a servant of Saul's, a man of great wisdom and fortitude, who had been with him some days, or rather some years, he having dwelt with him one full year, and four months, (see Ch. 27. 7.) and in all that time since he fell to him, he had found no fault in him. But the Princes of the Philistines were not satisfied with that but imagined that Achish was merely deluded by him, and that he would endanger their Army; therefore they urge Achish to send him back, and to cause him to return to the place he had appointed for him, viz. to Ziklag, left in the battle he should fall off from them, and help their enemies. For how can he better contrive (say they) to reconcile himself to his master than by betraying the lives of this whole Army into his hands? They further add that he was a most dangerous person, (of whose abilities they ought to be very apprehensive) being highly renown'd for his military prudence and valour, among his own Nation, inasmuch that the women sang of him in their dances, Saul hath slain his thousands, but David his ten thousands. [See Ch. 18. 7. & 21. 11.] Hereupon Achish called David, and told him that as sure as the Lord lived he had found him faithful to him, and he could not but highly approve all his carriage since he came into the Army; may he had found no evil in him since the first day he came up to him. Nevertheless he must acquaint him that the Lords of the Philistines favoured him not, therefore he advised him to return with his forces to Ziklag that he might not give them any further cause of jealousy. David replies, what evil hath thou found in thy servant since I have been with thee, even unto this day, that I may not go and fight against the enemies of my Lord the King (k)? Achish answers, I protest thou seemest unto me to be a person of such excellencies, of such probity and goodness as if thou wert an Angel (l) sent from heaven unto me; I perceive every thing to prosper that thou takest in hand. However the Princes of the Philistines have resolv'd that thou shalt go with them to battle, wherefore arise very early in the morning, and with thy forces (that are Saul's subjects) depart and be gone, lest our people fall upon thee, Achish intended no more by his advice than this; but God had a further design in it, for by this means David was not only freed from the danger of being perfidious and ungrateful to Achish (who so much trusted in him) but also from fighting against his servant Hebrews brethren and Country-men, and hereby also he came in time to rescue the prey out of the hands of the Amalekites which they had carried away from Ziklag *.

1 Sam. Ch. 29. whole Chapter.

(k) Necessaria querela, ne si taceret suspitionibus Philistinum suffragari videretur. Menoch. (l) Hunc loquendi modum Philistini a vicinis hauserunt Hebraei. Conterminae enim regiones (ut experientia docet) multas voces, & phrasas communes habent. * As he went forth with the Philistines, and as he returned from them divers fell to him of the Tribe of Danasseth, as we may see 1 Chron. 12. 19, 20, 21, 22.

15. David according to Achish's advice marches back with his forces, and coming on the third day after to Ziklag, he found it to his great astonishment burnt by the Amalekites; for such of them as had escaped Saul's sword formerly, and his sword of late, taking advantage of the Philistines, and his absence, and resolving to revenge themselves on him, they suddenly invaded the South part of the Philistines (a) Country, and the South of Judah (b), and surprizing Ziklag burnt it, (or at least a great part of it) and carried away the women and children captive, God fo over-ruling their hearts that they did not put any of them to death, but kept them alive to sell them (c), (as 'tis probable) for slaves, and to make merchandize of them; among the rest that were carried away captive, were David's two wives, Abinoam and Abigail; d David ed cherubim, and his men coming to Ziklag were extremely surpriz'd at this dismal calamity, and burst into tears, they wept till they had no more power to weep; David now felt the hand of the Lord fore upon him, for his distrust of God, and seeking to help himself by flying to the Philistines the professed enemies of Gods people, and for his

(a) P. 14. Called Cherubites, some part of the Philistines Country being call'd Cherub, and thence the Philistines call'd that were carried away captive, were David's two wives, Abinoam and Abigail; d David ed cherubim, and his men coming to Ziklag were extremely surpriz'd at this dismal calamity, and burst into tears, they wept till they had no more power to weep; David now felt the hand of the Lord fore upon him, for his distrust of God, and seeking to help himself by flying to the Philistines the professed enemies of Gods people, and for his

(b) By the South of Caleb is meant the South of Judah belonging to Caleb's posterity, Josh. 14. 13. where Davids possissions lay which he had by Abigail, Nabals widow. † Quod mirum cum David occidisset omnes, Cap. 27. 9, 11. sed Deus isurum suorum mitigavit.

lying

lying and dissembling, and pretending to Achish as if he had a desire to fight against Saul, and against the Israelites; never was he in greater straits than at this time, for his followers being transported with rage and discontent for the loss of their wives and children, began to mutiny (c), and talk of stoning him as the chief cause of this their great calamity and misery, because having provoked the Amalekites by invading their Country, and slaughtering their people, [Ch. 27. 8, 9.] he had imprudently drawn out his forces out of the city, and left it naked to the malice of their enemies, all this only to employ them in assisting the Philistines in a pernicious war against their own people. However in this desperate danger David encouraged himself in the Lord his God, and by an humble and actual trust cast himself upon his power, goodness, and fatherly care, of which he had had so large experience; then calling to the High-Priest Abiathar to bring the Ephod and by it to enquire (d) of the Lord whether he should pursue those Amalekites, and whether he should overtake them, he had a gracious answer encouraging him to pursue them, and a promise that he should without fail recover all that they had taken away. Wherefore immediately with his six hundred men he marches after them as far as the brook Besor in the borders of Simeon, where two hundred of them being faint and tired could march no further. Here God was pleased to try and exercise his faith again, in that after he had encouraged him to pursue his enemies, he seem'd now to cross him by disabling one third part of his men from going on against them, and this he did that the glory of the victory might be ascribed unto him and not to David; and therefore with these four hundred men (leaving the other two hundred with their baggage) going on in the pursuit, at last they found a poor Egyptian in the field almost ready to perish thorough sickness and hunger, having neither eaten nor drunk any thing for three days, and three nights together; this poor creature they refreshed with bread and water, and a piece of a cake of figs, and some raisins, and then brought him to David, who examining him whence he was, and to whom he belonged, he told him he was by Nation an Egyptian, and serv'd an Amalekite that was in the army gone before, who left him there in the field three days ago upon his falling sick. He tells him he came out with his master, and they had invaded and plundered the South part of the Philistines, and of Judah, and had burnt Ziklag. David asks him if he could bring him down to the Camp where his master was. It seems the Amalekite had told him where they intended to encamp, that so if he recovered he might come to them. Accordingly he tells David that if he would swear to him by God, that he would neither kill him himself, nor deliver him into the power of his master, he would bring him down to them; David promised him faithfully he would not, and so he brought them to the place where the Amalekites had pitched. David found them in a careless posture spread abroad upon the earth, eating and drinking, and dancing and rejoicing for the great spoils they had gotten out of the land of the Philistines, and out of the land of Judah; seeing them in this posture, he fell upon them immediately at the evening of the day, and smote them to the evening of the day following, and destroyed in a manner all of them, excepting only four hundred young men that rode upon Camels, and so escaped. He spared none he could lay his hands on, they being a Nation destin'd by God to utter destruction. David and his men having thus vanquished this great band of the Amalekites, they rescued all the women and children which had been carried away by them, and there was nothing lacking to them, either small or great, either sons or daughters, they recovered all (e); and Davids men took all the flocks and herds which the Amalekites had taken from other places besides Ziklag, and drove them before those Cattel which they had taken from Ziklag, (which belonged to David and his followers) extolling David, and proclaiming, this is Davids quicquam perire voluit, nequa alia proprium Davidem.

(c) Hac omnia Davidi accidit, cum jam sibi videretur esse in tuto.

(d) This David had divers times neglected to do upon weighty occasions, as particularly before he fled out of Judah into the land of the Philistines, and before he followed Achish in the war, but having smared for it, he is now unwilling to do any thing without Gods direction.

(e) Advo Dei dispositus hoc factum quod neque Davidi quicquam perire voluit, nequa alia proprium Davidem.

F f f

gain,

gain, though it was not cowardize, but *meer faintness* that made them stay behind, and their staying behind with the *carrriages* to defend the *stuff*, and being in readiness to aid and assist their fellows if they had been forc'd to retire, might be lookt upon as a good service: David mildly speaks to these murmurers saying to them, *Ye shall not do so, my Brethren, with the spoil the Lord hath given us, and which we have gotten not by our own valour and strength, but by Gods gracious favour, who hath preserved us, and given our enemies into our hands; the thing you propose is unreasonable and unjust, therefore I shall decide the matter thus: As his part is that goeth down to the battel, so shall his part be that tarrieth by the stuff; that is, the men that tarried behind and abode with the baggage shall have their share of the prey, as well as those that marched out with me unto the battel. And so from that day he revived and ratified a statute formerly made by God, [Numb. 31. 27. Job. 22. 8.] that the spoil should be divided betwixt those that fought with the enemy, and those that stayed with the stuff. And when David was return'd to Ziklag, he sent some of the spoils he had taken to the Elders of Judah his friends, partly by way of restitution, because the Amalekites had taken much of this prey from the South parts of Judah, and partly by way of thankfulness for the many kindnesses he had received from them, when Saul hunted him from place to place, and partly in a way of prudence to make them hereby the more firm to him, and more ready to give him their assistance when he should stand in need of it. Thus as it is always darkst just before day dawneth, so God useth to visit his servants with greatest afflictions when he intends their speedy advancement.*

1 Sam. Ch. 20. whole Chapter.

(a) By Jonathan's death the Lord cleared the way for David's advancement to the Kingdom. For if Jonathan's man found so many of the people ready to side with him against David, what would they have done for Jonathan so brave and worthy a Prince, if he had out-liv'd his Father. And Jonathan was no less by it, for instead of an earthly God gave him an Heavenly Kingdom.

(b) Heb. *Tzavars*, so called because they possess the minds and hearts of their superstitious worshippers with terrors and fears, and do neither teach nor comfort them. *Timor* i.e. *Dæmonium pavor*. (c) A Town that belonged to the lot of Manasseh, but not recovered from the Philistines in the first conquest, Judg. 1. 27. nor to this day as was said before of Ziklag, Ch. 27. 6.

Saul

Chap. 4. the Old Testament Methodiz'd.

Saul (who had rescued them from Nabash King of the Ammonites, when he had straitly besieged their City, Ch. 11. 11.) all the valiant men of that City arose and march'd all night, and coming to Bethshan took and carried away their dead bodies, and brought them to Jabesh and burnt them there, that is, burnt the flesh of them, which having hung some days in the Sun was purrified and stinking, and so could not be embalm'd; and the flesh being burnt from the bones, they gathered up their bones and solemnly buried them under a Tree in Jabesh, and there they continued till towards the end of David's reign, when he took them up and buried them in the Sepulchre of Kish the father of Saul, 2 Sam. 21. 12, 14. Then the men of Jabesh-Gilead to express their sorrow for the death of Saul and his Sons, and that they might implore mercy from God in behalf of the whole land which was now in a very bad condition, they afflicted themselves with fasting for seven days together, only taking still at night some small refreshment.

1 Sam. Ch. 31. whole Chapter.

SECT. CLXXIII.

Mephibosheth the Son of Jonathan being five years old at this time, upon the dismal tidings of these disasters, his Nurse catching him up and flying away with him in that great fright and consternation, she let him fall out of her arms, and he became lame of his feet ever after, 2 Sam. 4. 4.

SECT. CLXXIV.

WE are now come to the Second Book of Samuel, so called because it containeth the History of David's reign, who was chosen of God to succeed Saul in the Kingdom, and anointed thereunto by Samuel; and because it relates how those things which Samuel promised unto him from God were really made good unto him. It contains an History of forty years, from the death of Saul to the death of David. As for the Author of it, some think it was the office of the High-Priest to register the History of the Jewish Church, and the remarkable occurrences that hapned in his time. Others think it was pen'd by Nathan the Prophet, and Gad the Seer, as is intimated in the first of Chron. 29. 29. Now the Acts of David the King first and last, behold they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer.*

The first thing here related is how the tidings of the death of Saul and his Sons were brought to David whilst he was yet at Ziklag (a), whether he was newly returned from the slaughter of the Amalekites, and had been preparing and sending away presents to his friends in Judah of the spoils he had taken in that Expedition; on the third day after, a young man came out of the Camp with his clothes rent, and earth upon his head, to tell the dismalness of the tidings he brought; and when he came to David, he fell on the earth and did obeisance. David understanding he came out of the Camp of Israel, askt him how matters went? He told him the Israelites were vanquished, many of them killed, and Saul and his Son Jonathan slain. David stood forth at this, askt him how he knew it to be so? This young man to ingratiate himself with David (who was by general fame known to be the man whom Samuel had anointed to succeed Saul) and apprehending that if he should carry the first tidings of Saul's death to him, he should not miss of a great reward, he tells him that being on mount Gilboa he found Saul leaning on his Spear*, as not being able to stand, because of the deadly wounds the Archems had given him, and the Chariots and Horsemen pursuing him so fast, he call'd unto him and desired him to stand over him and slay him (for he was in great anguish and trouble that his life was yet whole and intire in him) and accordingly he dispatcht him as Saul desired of him, for he was sure he could not live after he was fallen. And he took off the Coronet he wore on his head, and the Bracelets which he wore on his arm, and here (says he) I present them unto my Lord the King.

FFF

David

The Second Book of Samuel,

* See more concerning the Title of this Book, Sect. 149.

(a) Which was not (as it seems) to be so totally burnt down but that some of it was standing, in which David thought better to remain with his men than to go to any other Town of the Philistines.

* The Reader may compare this whole narration with that which he will find, 1 Sam. 31. 4. and then judge what truth there is in this thing.

David then took hold of his Clothes, and rent them, and so did all the men that were with him, and they mourned and wept, and fasted unto the evening, for Saul and Jonathan his Son, and for the people of the Lord that were fallen in the battle, and that by the hands of the Uncircumcised Philistines, which was an evidence of Gods wrath against the Land. David angrily askt this young man how he durst presume to stretch forth his hand against the Lords anointed? 'Tis like the Amalekite thought David would have been highly pleas'd with him for doing it, but David upon Saul's death being come into the actual possession of the Regal right, and this man having confess'd the crime himself, David bad one of the young men about him to fall upon him, and kill him, which he accordingly did, and David said, thy blood be upon thy own head *, for thy own mouth hath testified against thee, that thou hast slain the Lords Anointed.

* See Josh. 2.
19.

2 Sam. Ch. 1. from v. 1. to 17.

SECT. CLXXV.

David now laments the death of Saul and Jonathan, and the men of Israel in a Funeral Song, having first given order that the children of Judab should be taught the use of the bow, and the rather because Saul and Jonathan had been overcome by the Archers among the Philistines, therefore he desired they should be expert in that Art, that they might match their enemies in that military skill for time to come. Which order is further recorded in the Civil Annals, or the General Chronicle of the Memorable Acts of the Nations, called the Book of Jasher *, which was continued (as is probable) from time to time by the Prophets. See Note on Josh. 10. 13.

* Which Book with divers others, particularly some composed by Solomon were burnt in the destruction of Jerusalem by the Chaldeans.

David begins his Funeral Elegy thus: O how are Saul, Jonathan, and many other valiant men of Israel (who were the beauty, ornament, and glory of the land) fallen off the mountains of Gilboa! O tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph, as they us'd to do in their dances and songs, [see Note on 1 Sam. 18. 6.] O if it were possible that this thing might be conceal'd from the enemies of God and his people, lest they triumph and insult over them, [see Judg. 16. 23. Mich. 1. 10.] ascribing the glory of this victory to their Idol-gods, to the great dishonour of the only true God, the God of Heaven and earth. O ye unfortunate mountains of Gilboa, let no dew or rain ever fall upon you more; be ye cursed with drought and barrenness (c) as a sad and woful monument of this calamity, and let there be no fruitful plots or fields found among you, that may yield offerings of first fruits (d) and Tythes. May those hills which have given so much occasion of sorrow never afford any matter of rejoicing, for there the shield of the mighty was vilely cast away, viz. when the Israelites were routed in the field, yea the shield of Saul as though he had not been anointed with oyl, that is, there Saul himself drops his shield, and fell contemptibly, as though he had been a common ordinary man, and not a King. It was far otherwise formerly. For Jonathan's bow, and Sauls sword us'd not to return empty from the blood of the slain, and from the fat * of the mighty; that is, they did usually devour the blood and flesh of their stoutest enemies. Saul and Jonathan were lovely and pleasant in their lives; that is, they dearly loved one another, though Saul in his frantick fits was sometimes enraged against Jonathan, yet no doubt he dearly loved him when those fits were over. And in their deaths they were not divided, that is, they fell together in the field. They were swifter than Eagles, and stronger than Lions; that is, they were nimble and active in pursuing their enemies, and strong and valiant in subduing them. Ye daughters of Israel weep over Saul, who clothed you in scarlet, with other delights, and gave you ornaments of gold upon your apparel; remember the peace you enjoyed under his Government, which was accompanied with great plenty and abundance of all things both for necessity and delight; remember how he enriched the land with the spoils of the enemy. But O sad and deplorable! how are the mighty fallen in the midst of the battle? O Jonathan how wert thou slain upon those cursed high mountains? I am distressed, exceedingly distressed for thee my Brother Jonathan: Very pleasant hast thou been unto me: Thy love to me was wonderful, exceeding the love of women, whose affections usually are very strong. How are the mighty fallen, and the weapons of war lost, viz. the armour that were brought by the Israelites to the battle,

(c) Gravitatis doloris etiam crebus inanimatis maledicere consuevit, vid. Job 3. 3.

(d) Poetica exclamatorum hyperbolica imprecations ad perfundum horrorem, quo pii recordantes accipit mali periculum.

* But is mentioned to signify men valiant, lusty and strong.

battel, and became a spoil to the Philistines, to the great dishonour and weakning of Gods own people. O tell it not in Gath, publish it not in the streets of Askelon.

2 Sam. Ch. 1. from 17, to the end.

SECT. CLXXVI.

David now inquires of the Lord by the Ephod, whither he should go up to any of the Cities of Judab, and he receives directions from God to go up to Hebron (a); accordingly he with his two wives, and his followers with their families went up to that City. The men of Judab presently flock'd thither and anointed David King over them. For though before he had been anointed by Samuel, yet that they might testify their approbation of what God had appointed, they cheerfully now consent to accept him for their King and Sovereign, and he reigned over them in Hebron seven years and six months before the rest of the Israelites did generally submit to him. Soon after the men of Judab had thus acknowledged him, he made inquiry after the Bodies of Saul and his Sons, intending (as 'tis probable) to have honourably buried them, and he was told what had been done concerning them by the men of Jabesh Gilead, of which before, 1 Sam. 31. 11, 12, 13. Hereupon he sent Messengers to them to thank them for the kindness they had shew'd to Saul, desiring the Lord to recompense it unto them, and to manifest his mercy and faithfulness to them for it. And he being now anointed King over Judab, would not have them entertain any thoughts of jealousy, as if he would bear them any spleen or ill will for their kindness shew'd to Saul, but to believe that he would the rather endeavour to manifest all kindness to them, and to requite them for it.

(a) This was at present the chief City of the Tribe of Judab, and was within the place where Abraham, Isaac, and Jacob were buried.

2 Sam. Ch. 2. from 1, to 8.

SECT. CLXXVII.

Abner, Saul's Cousin-german, who in Saul's life-time had been General of his Army, fearing that if David were made King, he should be displaced, or disregarded; and knowing he could not in reason expect that favour and preferment under David, which he might under a King of his own kindred and family, especially if he himself were the chief instrument to make him King; and further considering that Mephibosheth, Jonathans Son, (the heir apparent to Saul) was but five years old, and now lately lamed in his feet, and so unfit for his purpose, [see Ch. 4. 4.] therefore he thought it best to take Iphibosheth (who was the only Son of Saul that was now left, except those he had by his Concubines) and to make him King, and to that end he took and carried him to Mahanaim a City in Gilead in the Tribe of Gad beyond Jordan, chusing there to settle his new King, where he might be safest, and at the greatest distance from Davids party. Abner well knew that David was anointed by Samuel to succeed Saul in the Throne, [see Chap. 3. 4.] but being an ambitious and atheistical man, he regarded not what God had appointed, and seeing Iphibosheth to be a weak and poor-spirited man, he thought he might make use of him as a shadow, and in the mean time rule all himself. And accordingly in that City he made him King over all Israel, Judab excepted, who to their great praise stuck to David (whom God had appointed to be King) though they knew it was like to prove the occasion of a Civil War, and of much danger to them; however they resolv'd to do their duty and to leave the event to God. Iphibosheth was forty years old when he began to reign, and he reigned two years quietly without any quarrel with the house of David.

2 Sam. 2. from 8, to 11.

SECT.

S E C T. CLXXVIII.

(a) *Israelitis ut puto era ve-
gelis Rex
Geshur sumque
nt fbi devin-
civit David, &
Ishbotheho adversarius sacris, filium ejus Maacham fbi in uxorem deposcit.* TIRINUS. Geshur pars est Syriz con-
termina Gileadi in Trachlonide. Dent. 3. 14. There were also Geshurites on the South-side of Canaan towards Egypt,
1 Sam. 27. and from whom David being at Ziklag fetched great store of prey.

2 Sam. Ch. 3. 3. and Ch. 13. 1.

S E C T. CLXXIX.

(b) She was mother also of two other va-
liant Sons, viz.
Abishai and
Asahel.

After Ishbotheb's two years quiet reign there grew a long war between those that adhered to him, and those that adhered to David. Joab the Son of Zeruiah (b) (David's sister) bearing up the one side, and Abner the other. And accordingly Abner led forth an Army from Mahanaim to Gibeon to fight against David, where Joab with an Army met him; the one pitching on the one side of the pool of Gibeon, and the other on the other side. The Armies being thus near together, Abner sent a Challenge to Joab, to wit, that a certain number of their young gallants on each side might come forth and skirmish together, and by a trial of their valour, and skill in Arms shew both Armies some sport and pastime. And this no doubt he did in a bravery, as hoping by this vaunting flourish of the courage of his men to daunt those that were with Joab; but Joab no way discouraged readily accepted the Challenge, and sent forth twelve of his men to enter the lists with twelve of Abners. These young men running fiercely upon one another, and catching every one his Antagonist by the head, they thrust their swords into one anothers sides, and so fell down dead all together. By which sad event of this combat, God declar'd how much he abhor'd such vain glorious Challenges. The field where they fell was from henceforth call'd Hekkath-bazzarim, or the field of strong and valiant men. The two Armies being enrag'd at the death of their fellows slain in this Combat, they presently with great fury fall upon each other, and so there was a sore battle, and at last Joab and his men won the field, and Abner was beaten, and his Army put to flight. In the pursuit Asahel, Joab's brother, who was as light of foot as a wild Roe, and also a man of his hands, and valiant (c), hotly pursued Abner ambitiously aspiring (as it should seem) to take the General of the field prisoner. Abner looking behind him, and seeing him thus hotly pursue him, he call'd to him and bad him turn either to the right hand or the left, and lay hold on one of the young men that followed him, and take his Armour. As if he should have said, set upon one that is thine equal, and content thy self with taking the spoil of his Armour from him, and do not provoke an old experienced Souldier to thy great danger and peril. I am loth to kill thee, if thou dost not too much provoke me to it, for thy brothers sake: For if I should kill thee how then should I build up my face to Joab thy brother, and how could I expect any peace or reconciliation with him? But Asahel would not turn aside from pursuing him; wherefore Abner turned upon him, and with the hinder end of his Spear smote him under the fifth rib, and he fell down dead immediately. Joab's Souldiers who pursued, when they came to the place where Asahel lay dead, they stood still and ceased their pursuit, gazing upon this sad spectacle, and lamenting his death; Joab also himself and Abishai his brother pursued after Abner, and the Sun went down when they were come to the Hill of Ammah whither Abner had retreated, and there the children of Benjamin, and his other broken companies rallying themselves together, and having the advantage of the upper ground, made head again against Joab. Then Abner as it seems desired a parley with Joab, and spake to him after this manner, What shall the sword devour for ever? Knowest thou not what it will be bitterest in the latter end? the shedding so much Israelitis blood, whatever you now may think of it in the heat of pursuing your victory, yet it will prove like such meats as are sweet in the mouth, but breeding cholers are bitter in the stomach; slaughter

(c) And there-
fore reckoned
among Davids
warriors,
1 Chron. 11. 26.

adhered to him, and those that adhered to David. Joab the Son of Zeruiah (b) (David's sister) bearing up the one side, and Abner the other. And accordingly Abner led forth an Army from Mahanaim to Gibeon to fight against David, where Joab with an Army met him; the one pitching on the one side of the pool of Gibeon, and the other on the other side. The Armies being thus near together, Abner sent a Challenge to Joab, to wit, that a certain number of their young gallants on each side might come forth and skirmish together, and by a trial of their valour, and skill in Arms shew both Armies some sport and pastime. And this no doubt he did in a bravery, as hoping by this vaunting flourish of the courage of his men to daunt those that were with Joab; but Joab no way discouraged readily accepted the Challenge, and sent forth twelve of his men to enter the lists with twelve of Abners. These young men running fiercely upon one another, and catching every one his Antagonist by the head, they thrust their swords into one anothers sides, and so fell down dead all together. By which sad event of this combat, God declar'd how much he abhor'd such vain glorious Challenges. The field where they fell was from henceforth call'd Hekkath-bazzarim, or the field of strong and valiant men. The two Armies being enrag'd at the death of their fellows slain in this Combat, they presently with great fury fall upon each other, and so there was a sore battle, and at last Joab and his men won the field, and Abner was beaten, and his Army put to flight. In the pursuit Asahel, Joab's brother, who was as light of foot as a wild Roe, and also a man of his hands, and valiant (c), hotly pursued Abner ambitiously aspiring (as it should seem) to take the General of the field prisoner. Abner looking behind him, and seeing him thus hotly pursue him, he call'd to him and bad him turn either to the right hand or the left, and lay hold on one of the young men that followed him, and take his Armour. As if he should have said, set upon one that is thine equal, and content thy self with taking the spoil of his Armour from him, and do not provoke an old experienced Souldier to thy great danger and peril. I am loth to kill thee, if thou dost not too much provoke me to it, for thy brothers sake: For if I should kill thee how then should I build up my face to Joab thy brother, and how could I expect any peace or reconciliation with him? But Asahel would not turn aside from pursuing him; wherefore Abner turned upon him, and with the hinder end of his Spear smote him under the fifth rib, and he fell down dead immediately. Joab's Souldiers who pursued, when they came to the place where Asahel lay dead, they stood still and ceased their pursuit, gazing upon this sad spectacle, and lamenting his death; Joab also himself and Abishai his brother pursued after Abner, and the Sun went down when they were come to the Hill of Ammah whither Abner had retreated, and there the children of Benjamin, and his other broken companies rallying themselves together, and having the advantage of the upper ground, made head again against Joab. Then Abner as it seems desired a parley with Joab, and spake to him after this manner, What shall the sword devour for ever? Knowest thou not what it will be bitterest in the latter end? the shedding so much Israelitis blood, whatever you now may think of it in the heat of pursuing your victory, yet it will prove like such meats as are sweet in the mouth, but breeding cholers are bitter in the stomach; slaughter

and revenge may now seem sweet unto you, but the effects thereof will be sad and bitter; therefore I advise thee rather to desist from the pursuit, and to command thy Souldiers to return from following their brethren. Joab replied, as sure as God liveth, if thou hadst not sent us a Challenge, and provoked us to the Combat of the young men, the people with me were so far from desiring to shed the blood of their brethren, that purposely to prevent it we were minded to have retired in the morning before the battle was fought. And to shew thee that I am more for peace than war, I shall now give over the chase of you. So Joab caused his Trumpeter to sound a retreat, and they ceased from pursuing, and fought no more with Israel at this time, though afterwards the War was renewed again. And Abner and his men marched back to Mahanaim, and Joab multering his forces upon the place, found he had lost but nineteen men besides Asahel, but of Abners men they found there were three hundred sixty slain. Joab then took up the body of Asahel, and buried it in the Sepulcher of his Father at Bethlen, and so marched back with his Army to Hebron.

2 Sam. from v. 12, to the end.

S E C T. CLXXX.

After this there was long War between the house of Saul, and the house of David, which lasted five years and odd months from this time to the death of Ishbotheb; Davids house waxing stronger and stronger, and Saul's weaker and weaker. David whilst he was exil'd and persecuted by Saul had no children, though he had two wives with him, God in his wise Providence for ordering it whilst Children might have been an occasion of much care and incumbrance unto him; but when he was chosen King over Judah, and settled in Hebron, he had six Sons born to him in his seven years and six months reign there. His first born was Amnon by Abinoam; his second Chileab (call'd Daniel, 1 Chron. 3. 1.) by Abigail; his third Absalom by Maacha, daughter of the King of Geshur; his fourth Adonijah by Haggith; his fifth Shephatiah by Abital; his sixth Ithream by Eglah.

2 Sam. Ch. 3. from 1, to 6.

wives he had four at Jerusalem by Bathsheba, besides the Sons of his Concubines, and his daughter Tamar, 1 Chron. 3. from v. 1, to 9.

S E C T. CLXXXI.

After during the War between David and Ishbotheb acted very valiantly and strenuously for the house of Saul, and stored himself with Arms and Ammunition for that purpose, so that he had cause to think he deserved well of Ishbotheb; but at last it seems Ishbotheb began to be jealous of him, and to look upon him as one that aspired to the Crown, and charged him (whither he had ground for it or no is uncertain) that he had gone in to his Fathers Concubine, which he took to be a disgrace to Saul his Father, and a sign that he had some high thoughts in his mind. (a) Abner (d) So we read of Adonijah dogs-head? am I so mean and vile a person in thine eyes that I should be school'd and reprehended for such a matter as this? I, that have shewed such kindness unto the house of thy Father, and to his brethren and friends, and have so strenuously stood up against the Tribe of Judah who made David King, and have made thee King over the rest of Israel, and hitherto supported thee in thy Kingdom, and have not delivered thee into the hands of David, as I might have done: What! am I so mean and contemptible a person that thou shouldst think it a disgrace to thy family that I should lie with one of thy Fathers Concubines? God do so to me and more also, if I do not translate the Kingdom from the house of Saul to the house of David, and make him King over all Israel, even from Dan to Beerseba, as the Lord hath sworn he should be. So that it is plain that Abner knew very well that God had chosen and appointed David to be King, and yet all this

* Besides these six Sons which he had at Hebron of six wives

this while he had *opposed him* against his own knowledge and confidence for his own worldly and wicked ends. But though he behaved himself thus *insolently*, yet *Ishbosheth* being a low and poor-spirited man durst not answer him a word, he stood in *such* fear of him.

Abner pursuant to what he had *threatened*, sent messengers to *David* by whom he made his acknowledgment that the whole land did indeed belong to him, whom God by *Samuel* had anointed to be King over *Israel*, and therefore he resolved his hand should be with him to bring all *Israel* to be subject unto him, provided he would make a League and Covenant with him to pardon all that was past, and to receive him into his favour. *David* returned him an answer that all that he desired was granted, only he must not expect to see his face except he brought *Michal* *Saul's* daughter along with him. That *David* insisted upon this condition needs not seem strange if we consider first that he had been his first wife, and had been faithful to him in preserving his life, [1 Sam. 19. 11, 12.] and had been forced by her father to marry another man when he was fled, 1 Sam. 25. 44. And 2ly, *David* could no way better express his love to her than by rescuing her from the sin and misery of living in adultery. 3ly, He saw in policy it imported him to ingratiate himself with and gain the love of *Saul's* kindred and allies, which he could no way better do than by this means. 4ly, He thought he should hereby try the fidelity of *Abner*. *Abner* (it seems) hereupon advised *David* to send to *Ishbosheth* for his wife, and then he would second the motion, and procure it to be done. *David* accordingly sent Messengers to *Ishbosheth*, desiring to have his wife *Michal* delivered to him, which he had espoused to him for an hundred (c) forekins of the *Philistines*. *Ishbosheth* (being perswaded by *Abner* to gratify *David* therein) immediately sent and took her away from *Phaltiel* her husband, who went along with her as far as *Baburim* (a Town in the Tribe of *Benjamin*) weeping and lamenting that a wife so noble and beautiful should be taken away from him. But *Abner* bad him return and comfort himself, for 'twas in vain to weep for that which could not be helped. Then *Abner* in pursuance of his design to come in to *David*, had communication with the Elders of *Israel*, and said to them, Many of you long ago sought to have *David* to be King over you, now then I pray let us all agree to it, for the Lord (f) hath spoken of *David*, saying, by the hand of my servant *David* I will save my people *Israel* out of the hands of the *Philistines*, and out of the hands of all their enemies. He having thus spoken, received a satisfactory answer from them, viz. that they would receive *David* for their King. Then he addresseth himself to the Tribe of *Benjamin*, speaking to them to the same purpose, and he thought it needful to address himself in an especial manner to them, because *Saul* had been of their Tribe, and so was chiefly in their favour, and therefore if they gave way to *David's* Title, and submitted to his government, little doubt was to be made but that the rest of the Tribes would submit also. Having therefore received such an answer from the Elders of *Israel* and *Benjamin* as satisfied him, he to shew his great diligence and faithfulness in managing *David's* business, went himself to carry the news of his good success to *David* at *Hebron*, (reporting to him all that *Israel*, and especially *Benjamin* had said) being attended with twenty men, and (as 'tis probable) carried *Michal* along with him. *David* received him very graciously, and made a great feast for him and his company; when that was over, *Abner* told him he would go and endeavour to get all *Israel* to accept him for their King, and to make a league with him to be subject to him that he might reign over them all, even according to his own hearts desire; so *David* dismissed him in peace. *Joab* with a Brigade of his Souldiers now returning home from pursuing a Troop of the *Philistines*, or some other enemies that had invaded the land, and bringing a great spoil along with them, he was told that *Abner* had been newly with the King, and had been graciously received by him, and honourably dismissed. *Joab* was enraged at this, and therefore in a bold and insolent manner he came to the King, and asked him what he had done? He wondered at his imprudence in sending away so dangerous an enemy as *Abner* was, when he had him in his hands. Thou mightest well have known (says he) if thou hadst considered it, that *Abner* is a subtle and politic man, and came not for any good end but to deceive thee, and as a spy to discover thy counsels, and the course of thy actions and proceedings. Thus he pretends only *David's* good, but 'tis like he feared lest *Abner* by this important service of coming in to him himself, and bringing in the other *Israelites*, should insinuate himself into *David's* favour, and so prove a rival to him

(c) *David* was enjoined only to bring an too, but he brought 200, 1 Sam. 18. 25.

(f) We do not read in the Sacred story where this is expressly spoken, but Josephus saith it was spoken by *Samuel*, and commonly known among the people.

him in his honours and preferments; and besides the death of his brother *Asabel* killed by *Abner* stuck in his stomach. *David* (it seems) was not much moved by what he said, wherefore *Joab* flinging away in a discontent, when he was come out from the King, he sent Messengers after *Abner* (and possibly in the Kings name who knew nothing of it) who brought him back from the *Well Sirah* situate on the North of *Hebron*. *Abner* being returned, *Joab* took him aside in the Gate (g) (*Abihai* being by, who (it seems) was also in the Plot, see v. 30.) under pretence to speak with him peaceably and privately about the Kings affairs, and on a sudden (he little suspecting any such thing) smote him under the fifth rib, so that he fell down dead. By this means (though the fact in *Joab* was base and villainous) God punished *Abner* for his rising up against *David*, (contrary to his own knowledge and confidence) to compass his wicked end, and for being the occasion of shedding so much blood in this war, at which he so little scrupled. When *David* heard of the murder of *Abner* he was extremely surprized at it, and cried out, I and my Kingdom are guiltless before the Lord for ever from the blood of *Abner*, let it rest on the head of *Joab* and all his Fathers house, and let there not fail from the house of *Joab* (as long as his family continueth) one that hath a running issue, (for which persons were debarred from entering into the Congregation, and partaking of the publick Ordinances, *Levit.* 15. 21.) or a leper, or one that leaneth on a staff, (by reason of feebleness and lameness) or that falleth by the sword, (and so dieth an untimely death) or that lacketh bread, and so is brought to beggary; let there be ever in *Joab's* family some person that is under one or more of these Plagues. Then *David* commanded *Joab* and all the people that were with him to rend their clothes, and gird themselves with sackcloth, to intimate that their hearts were rent with grief for this horrid fact. Then he made a solemn and publick Funeral for *Abner*, and he himself followed the Bier with great expressions of grief. So they buried *Abner* in *Hebron*, and the King lift up his voice at his grave and wept, and the people wept also. And the King lamented over *Abner*, and said, Died *Abner* like as a fool dieth, that is, as a weak and cowardly man that yieldeth himself to be slaughtered by his enemy, making little or no resistance. No surely, thou didst not die like a base weak captive taken in war, nor as a malefactor bound in chains and fetters, and so led out to execution; no, but thou wast basely and treacherously slain. As a man falleth before wicked men so fellst thou; as it might happen to the most wise and valiantest man in the world that hath to do with false, cowardly, and treacherous men, so it hath happened unto thee. And this *David* spake before *Joab's* face, and branded him with dishonour and reproach before all the people as a part of his punishment for his wicked fact. It seems it was the manner at solemn Funerals to have a Feast provided to refresh and cheer the guests in the time of their mourning, see *Jer.* 16. 7, 8. *Ezek.* 24. 17. And such a Feast was now provided. But *David* to express his great and extraordinary grief for *Abner*, refused to eat at it; whereupon the Commanders of the Army, and heads of the people came to him and intreated him not to lay the matter so much to heart as to forbear his food. But *David* swore to them, saying, God do so to me and more also if I taste bread, or ought else till the Sun be set. The people observing his carriage therein were highly pleased with it, and were glad to see him so much to resent the base murder of *Abner*, and with so much earnestness to seek to clear himself thereof; they saw plainly that it was not by *David's* counsel or instigation, either directly or indirectly that *Abner* was slain, but it proceeded merely from *Joab's* malice and revenge. And not only *David's* carriage in this matter concerning *Abner* pleased the people, but generally all things else that he did (through his prudence and wise conduct) were very pleasing to them. Indeed whether they liked his not executing justice upon *Joab* at this time is uncertain, but however he was fain to apologize for himself, and he said to his servants about him, You see there is Prince and a great man this day fallen in *Israel*, whose blood I would revenge on him that shed it, but that he and his Brother *Abihai* (these Sons of *Zeruiah**) are at this time too potent for me, they being in so great favour with the people, and commanding the Army, and I my self (though anointed King) yet am at present but unsettled in my Kingdom; however the Lord will reward the evil doer at one time or other according to his wickedness. But this excuse was below pious and valiant *David*, and savoured too much of carnal fear, worldly policy; for he having Gods promise to establish him in the Throne, he needed not to fear the executing of justice upon so heinous a malefactor as *Joab* was, notwithstanding all his

* *Zeruiah* one of *David's* Sisters was mother of *Joab*, *Abihai*, and *Abigail* his other Sister was mother of *Amasa*, 2 Sam. 17. 25. 1 Chr. 2. 15, 16, 17.

power, and the power of his allies. And if justice had been now executed on him, Amasa's death had been prevented, whom Joab afterwards slew in a like treacherous manner. See 2 Sam. 20. 10. But some will ask, *Why did not David execute justice upon Joab afterwards when he was established in his Throne?* Doubtless it was a great fault in him, and before his death he seems to have repented of it, which the charge given to his Son Solomon seems to imply, 1 King. 2. 35. 6. viz. *That he should not let Joab's hoary head go down to the grave in peace.*

2 Sam. Ch. 3; from v. 6, to the end.

S E C T. CLXXXII.

Ishbosheth, and the Israelites that adher'd to him were wonderfully perplex'd and dismay'd when they heard of the death of Abner, he being their General on whose counsel and conduct they had hitherto so much depended. Things going thus badly with them, two of Ishbosheth's Captains conspired against him, whose names were Baanah, and Rechab the Sons of Rimmon born in Beeroth a City of Benjamin; and the inhabitants of that City after Saul's discomfiture fled out of it to Gittaim another Town of Benjamin, and the Philistines possessed it, and so they were still called Beerothites, after the place of their former habitation, and lived but as sojourners in Gittaim among their Brethren the Children of Benjamin. And that which encouraged these Captains (as it seems) to conspire the death of Ishbosheth, was, because he being taken away there would be no legitimate issue of Saul's race, but only Mephibosheth, who being but a child of twelve years of age, and withal lame in his feet was altogether unfit to succeed in the Kingdom. Whence they imagined how advantageous their intended fact would be to David, and how likely they were to be rewarded by him for it, and lastly how safely they might do it, because there would be none left of Saul's race to revenge Ishbosheth's death. Accordingly these Conspirators came to Ishbosheth's house, who was then reposing himself on his bed, and they came (it seems) in the disguise or habit of Country men or Merchants that came to buy wheat (b), (whereof Ishbosheth's lands yielded great store) or of Porters that came to carry some away that had been bought; and by this colour having free access into his house, and finding him asleep upon his bed, they desperately murder'd him, and cutting off his head took it away with them, and travelling all night from Mahanaim through the Plain of Jericho to Hebron, they brought it to David, and presented it to him, saying, Behold the head of Ishbosheth thine enemy who sought thy life, and the Lord hath avenged my Lord the King this day on Saul and on his seed. David being enraged at this their desperate wickedness and treachery against their Lord and Master, said, As sure as the Lord liveth who hath hitherto delivered me out of all my troubles, I will inflict upon you the punishment that your heinous crime deserves; when the Amalekite came to me and told me that Saul was dead (thinking to have brought me acceptable tidings) and said moreover that upon Saul's request he had helped to kill him, and rid him out of his pain. [See 2 Sam. 1. 10.] I took hold of him and slew him in Ziklag, though he thought I would have given him a reward for his tidings; how much greater reason then have I to execute severe justice on such bloody and wicked Assassins as you are who have murder'd one that was just and innocent as to you, having done you no wrong, but contrary deserved well of you, and that so basely and treacherously in his own house, and upon his bed where he lay secure, suspecting no such danger? Have not I reason therefore to require his blood at your hands, and to take you away from the earth for committing such an abominable villany? Having thus spoken, he commanded the young men about him to fall upon them and slay them, which they immediately did, and cut off their hands and their feet, and hanged them up over the Pool in Hebron, that all men might see how much David abhorred this fact of theirs, and how far he was from knowing any thing of it, or giving the least encouragement to them that did it. As for the Head of Ishbosheth they took and buried it in the Sepulcher of Abner in Hebron.

2 Sam. Ch. 4. whole Chapter.

S E C T.

S E C T. CLXXXIII.

Ishbosheth being dead, the Elders and Heads of the several Tribes of Israel, and the Captains, and many thousands of the people that bare arms came unto David to Hebron, to settle the Kingdom of Saul upon him, as God had appointed; and some of them addressing themselves to him in the name of the rest, spake after this manner, *We are thy bone and thy flesh, that is, Israelites as thou art, and therefore doubt not but we shall find favour with thee. And when Saul was King over us, thou wast our Captain, and didst lead forth our Armies against our enemies, and broughtest them back again crowned with victory, and laden with spoil. And therefore the experience we have had of thy wisdom and promise moves us to desire thee for our King. And further God did by Samuel appoint thee to rule over us, and said unto thee, Thou shalt feed my people Israel, and be a Captain over them. And we are bound to accept him for our King, whom God shall chuse for us. Deut. 17. 15. upon all these accounts we are willing to accept of thee, and submit to thee as our King. David graciously received them and their address, and declar'd himself ready to forget all that was past, and to receive them as his subjects into his protection. And so he made a league with them, promising to govern them according to the rule prescribed in God's Law, and they promised to obey him as his loyal and liege people. And this being done with invocation of God as a witness of their league, it is said to be done before the Lord; and so they anointed * David King over all Israel. * David now a third time anointed.* He was thirty years old at this time; he had reigned seven years and six months over Judah in Hebron before; and after this he reigned over all Israel thirty three years, so that his whole reign was almost forty years. In the 1 Chron. 12. 23. we have the number of those who out of the several Tribes came to Hebron upon this solemn occasion: Of the Children of Judah, six thousand and eight hundred ready armed; they had before anointed David King over them, therefore it was not necessary they should appear in greater numbers at this time. Of Simeon, seven thousand one hundred mighty men of valour. Of Levi, four thousand and six hundred; though this Tribe was set apart peculiarly for the service of God, yet many of them (being men of valour) did (it seems) go out into the wars, and David being now to be inaugurated and anointed King, the Levites were willing to shew their forwardness also to establish him in his Kingdom. Of the Aaronites or Priests, three thousand and seven hundred, with Jehoadah their leader. And Zadok (a) a young man of great valour was another leader among the Sons of Aaron, and with him came twenty two Captains that were Priests, and of his Fathers house. Of the Children of Benjamin, three thousand; no more of them (it seems) appeared, because they being of the same Tribe with Saul, a multitude of them endeavoured to continue the Kingdom in Saul's race (b), and were unwilling the Royal dignity should go from them. Of the Children of Ephraim, twenty thousand eight hundred, mighty men of valour, and famous in their Tribe. Of the half Tribe of Manasseh that was seated within Jordan, eighteen thousand, which were chosen by name to be employed in this service. Of the Children of Issachar, that were singularly prudent, and able to give advice for the doing of any thing that was to be done in the fittest time *, and season (c), and whose brethren were at their command, out of the high esteem they had of their prudence and wisdom; of these the Heads or Captains were two hundred, and therefore undoubtedly had divers thousands under their command who came along with them. Of Zebulun no less than fifty thousand, (the greatest number that came out of any one Tribe) men expert in war, and arm'd with all Military instruments, and who could keep rank and order, and were not of a divided or double heart, but men of great singleness and sincerity. Of Naphtali, a thousand and Captains, and with them thirty seven thousand, armed with Shield and Spear. Of the Danites, twenty eight thousand, and six hundred expert Soldiers. Of Asher forty thousand. Of the Reubenites, Gadites, and half Tribe of Manasseh an hundred and twenty thousand, furnish'd with all manner of weapons and military instruments. All these (which are reckoned to be in all three hundred, twenty two thousand, two hundred twenty two) being men of war, (who knew how to keep rank, and observe Military order and discipline) are said to have come with an upright heart to Hebron to make David King over all Israel; and those that came not up with them, yet joined in heart and affection with them therein. And there they stayed with David, eating and drinking,

(b) Non mirum Triticum in Regia domo depositum esse. Nihil est delicatius sunt & antiquae simplicitatis ignavi quod ad hostium nam Aulicorum elegantiam pristina Regum Aulas exigunt.

(a) This Zadok seems to be the man who in Davids reign was joined with Abiathar, 2 Sam. 8. 17. and by Solomon was put into Abiathars room, and made High Priest, 1 King. 2. 35. (b) V. 29. Observandum domus Saulis: i.e. adhererent domui Saulis, capessentes mandata Ishbosethis. Filii. * Vide Estlin. 12. (c) They had much given themselves to observe seasons wherein matters of moment were to be done.

(a) 1^o 4^o Uf-
que ab Ifa-
char, &c. sic
Jun. & Tremel.

drinking and feasting three days together, their brethren of Hebron making what preparations for them they could, and others that were nigh unto them sending in provisions; yea as far as from Issachar (a), Zebulon and Naphtali, they brought bread and other provisions, some on Asses and Camels, and Mules, and some drawn by Oxen, and meat, and meal, cakes of figs, and bunches of raisins, wine and oil: they brought also oxen and sheep in great abundance to make the Feast, for there was then great joy in Israel.

2 Sam. Ch. 5. from v. 1. to 6.

1 Chron. Ch. 11. from v. 1. to 4.

1 Chron. Ch. 12. from v. 23. to the end.

S E C T. CLXXXIV.

DAVID having now so many of his subjects together, and most of them armed, he resolved to make some good use of them to the taking of Jerusalem, which stood in the confines of Judah and Benjamin; the men of Judah had taken that part of it which belonged unto them, [see Judg. 1. 8.] but the Children of Benjamin could not drive out the Jebusites out of their part, [see Judg. 1. 21.] no not when they had the help of their brethren the men of Judah, [see Josh. 15. 63.] and therefore we read that afterwards it was a City of strangers, when the Levite with his Concubine went that way, [Judg. 19.] and so it continued to this time. It was a place (it seems) of very great strength, because the Jebusites had held it ever since Joshua had entered the land, and it was even in the heart of the Country. David having therefore to vast a number of his subjects that were men of war about him, (who on this solemn occasion had come up to him to Hebron) he thought fit to take this opportunity to lead them forth against Jerusalem, viz. that part of it that was held by the Jebusites, resolving that the wresting of that place out of their hands should be his first enterprize, after his being anointed King over all Israel, and intending when he had taken it to make it the chief seat of his Kingdom. Accordingly he led his Army up thither, but when he had laid siege thereto, the Jebusites that were within (presuming upon the strength of the place) in a scoffing manner told him, That except he could take from them their Tutelar gods, that is, their Idols and Images in which they put their trust, (though he and his people counted them, and in contempt called them blind and lame gods) he must not expect to come in thither. And so confident they were of the power and protection of their Idols, that they thought David and all Israel could never take their Fort or Castle. David hereupon to encourage his Captains in the enterprize, promised them that whoever with his Soldiers did first scale the walls, and get into the Gutter, and kill the Jebusites, and destroy the lame and blind Idols, they so much trusted in (which his soul hated) he should be chief Captain and General of his forces. Joab (possibly that he might recover the Kings favour whom he had highly offended by killing Abner) did hereupon first scale the walls, and so was made Lord General of the Kings forces, [see 1 Chron. 11. 6.] And David did the rather promise this reward to him that should take the Fort, because the Jebusites had said in scorn, the blind and the lame (as you call them) being here, we need not fear that you shall ever come into this house. David having thus taken the Fort, he built it round about from Millo inward; that is, he did at his own cost and charges build and rectifie the inside of the City from Millo, and left the care of building the out-walls to Joab, 1 Chron. 11. 8. Millo was a deep and broad ditch that separated Mount Sion from the lower City, which Solomon afterwards filled up, 1 King. 9. 15. 24. And so David dwelt in this City, and it was called the City of David, no less than Bethlem where he was born; and he grew great, and the Lord of Hosts by his especial favour was with him, and blessed him. And as an effect thereof at this time Hiram (b) King of Tyre a stranger, sent Ambassadors to him to congratulate his settlement in the Kingdom, and upon David's request he sent

* Some think It was used as a Proverb, The blind and the lame being here he shall not come into this house; that is, Take heed lest your confidence prove like that of the Jebusites, feeling oftentimes (as it was with them) that which begins in confidence, ends in shame. Others think that the people of Israel did thus insult over the Jebusites after they had taken the Fort: Your blind and lame Idols that should have kept us out, are never like to enter into this Fort again. For no blind or lame, or dumb Idols shall ever be tolerated in this place.

(b) See the like concerning Solomon, 1 King. 5. 1, 2.

him

him Cedar-trees, and Carpenters, and Masons to build him a Palace. And David perceived by his own experience, and the inward perswasion of Gods Spirit, that it was the immediate hand of God that had established him King over all Israel, and that God had exalted him to the Kingdom, and made his Kingdom famous for the good of his Church and people. And David took to him more Concubines and Wives out of Jerusalem, after he was come from Hebron, and this (it seems) he did that thereby he might multiply his friends and allies for the strengthening of him in his Kingdom. But herein he shewed much humane frailty * and weakness, in making use of that as * He built David 8 uxores, & decem concubinas; (id neque ex tot uxori-bus libido adulterandi extitit est: 2 Sam. Ch. 5. from 6, to 17. 1 Chron. 11. from 4, to 10. 1 Chron. 14. 1, 2.

S E C T. CLXXXV.

THE Philistines who during the Civil Wars between David and Ishbosheth were content to look on, when they saw that Ishbosheth was dead, and the people had generally received David for their King (who was a great warrior) and that he had driven the Jebusites out of the strong Fort of Sion, and that the King of Tyre had made a league with him, they thought it was time for them to bestir themselves, and to oppose his growing power. And herein the Providence of God was remarkable, that they began with him, and not be with them, (to whom he had been formerly obliged) and so might have seemed ungrateful if it had been otherwise. They therefore having raised a great Army, invaded the land of Israel, and came to seek David to fight with him. When David heard of it he went to a Fort or strong-hold near the Cave of Adullam, [see 2 Sam. 23. 13.] there to muster, and arm his Soldiers, and the Philistines spread themselves in the valley of Rephaim, which was in the way to Bethlem, and they had their Head-quarters in Bethlem itself. The Israelites being (as it seems) at this time something distressed through want of water, (it being hot weather, and harvest-time) David wished he had a draught of the well of Bethlem, but not with any intent (as 'tis probable) to stir up any of his Soldiers to adventure to fetch it for him; however three of his valiant Commanders (who are supposed to be Adino, Eleazar, and Shammah, see 1 Chron. 11. 19. 2 Sam. 23. 13. who were the chief over the thirty Colonels or Commanders) having heard him express his desire of that water, they ventured to break through the host of the Philistines, and came to Bethlem and drew of the water which was by the Gate, and brought it unto him; but David when he understood the extreme danger they had gone thorough to procure it, was very sorry he had given occasion to such a rash enterprize, and had thereby so dangerously exposed the lives of his great Captains, therefore he would not drink of it, but took it and poured it on the ground as an offering of Thanksgiving unto God for delivering them from that great danger, saying, Far be it from me, O Lord, to drink that water which was procured with the extreme hazard of these mens blood (a) and lives (b).

Then David enquired of the Lord by Abiathar the High-Priest, whether he should go up against the Philistines or no? For though he had a great Army, yet he sheld not upon it but seeks to God for direction, and without that would not stir. He receives answer from God, that he should go up and be victorious. Then David came to Baalperazim (whether the Philistines were now come from the valley of Rephaim, 1 Chron. 14. 11.) and David smote them there with a great slaughter, whereupon he said, the Lord hath broken in upon mine enemies by my hand like the breaking forth of waters; signifying thereby the sense he had of Gods hand, and power in driving away his enemies as waters, when they break through the bank do sweep away all before them. Thence this place was called afterwards Baal-perazim; [see Is. 28. 21.] And there the Philistines left their Images and Idols which they had brought with them, and trusted Idols made, who in as their Tutelar Gods, which were neither able to defend their vain worshippers, nor with his Idols themselves, and David commanded his men to burn them, [see Deut. 7. 25. 1 Chron. 14. 12. The Philistines shortly after recruiting their scattered Army came again to destroyed.

(a) 2 Sam. 23. 17. is not this the blood of the men that went in jeopardy of their lives? (b) Aquila tam prestolant dignam judicavit, quæ Domini libere cur. The name is taken from the men that went in jeopardy of their lives.

provoked

provoke the Israelites to fight with them in the very same place where they had received their former defeat, though they had no provocation from David to do so, he having not hotly pursued his former victory; but though David had gotten a great victory over them before, yet he was not so puffed up with it as to relye on his own strength, therefore he would not engage with them again without first inquiring of the Lord. The Lord bids him not go up openly and directly against them as formerly, but to fetch a compass, and so to come upon them behind over against the Mulberry Trees, where they look'd not for him; and when he heard the sound of a going on the tops of the Mulberry Trees, viz. of an Army of Horsemen and Chariots marching over the tops of the Trees, (like that 2 King. 7. 6.) which should be a sign to him that the Lord is gone forth with his holy Angels to destroy the Philistines before him, then he should bestir himself and set upon them, for says the Lord, I will give thee victory over them. And David did accordingly, and smote the Philistines from Geba, or Gibeath in Benjamin, where the fight began, unto Gazer, situate in the west of Ephraim, which was then possessed by the Philistines. So that the fame of David went into all lands, and God brought the fear of him upon all Nations round about him.

- 2 Sam. Ch. 5. from v. 17. to the end.
2 Sam. Ch. 23. from v. 13. to the 18.
1 Chron. Ch. 11. from v. 15. to the 20.
1 Chron. Ch. 14. from v. 8. to the end.

SECT. CLXXXVI.

David now enjoying peace and quietness began to take into his pious thoughts the bringing up the Ark from Kirjath-jearim, and placing it in the Fort of Zion, which he had lately taken from the Jebusites. The Tabernacle was now at Gibeon, [2 Chron. 1. 3.] whither it had been removed from Nob, after that bloody slaughter of the Priests by Saul, 1 Sam. 22. And there was the great Altar for Burnt-offerings, to which the people frequently went, contenting themselves therewith, and not regarding the Ark (the principal evidence of Gods presence among them, and whereat Divine Oracles and directions were given) it being now lodged in a private house. Upon what occasion the Ark was removed to the house of Abinadab in Kirjath-jearim, we may see 1 Chron. 15. and 1 Sam. 7. where it continued about fortylix years (saying only when upon extraordinary occasions it was brought into the Camp, see 1 Sam. 14. 8.) viz. thirty-nine in the days of Samuel and Saul, and seven in the days of David. David therefore judged it more for the honour of God, and of the Ark, that it should not lie hid in a private family (which possibly had occasion'd the people so much to neglect it) but be settled in the chief City of the Kingdom, in a place purposely appointed for it, that the people might more conveniently resort unto it; wherefore calling his great Commanders, and the Elders, and Heads of the people together, he imparted his design unto them, and desired their advice upon it. He told them that if it seem'd good to them, and they apprehended it to be agreeable to the will of God, he desired the Ark might be brought up to Jerusalem. For (says he) from the days of Saul (a) hitherto we have suffered the Ark to continue in a private house, and have not inquired at it, nor sought Oracles of God from it as we should have done, but have contented our selves to worship God at the Tabernacle in Gibeon, though the Ark (the Testimony of his Presence) was not there. Let us therefore send to our Brethren in the land, and to the Priests (b) and Levites to gather themselves to us, that we may in a solemn manner bring up the Ark of God hither. The proposal highly pleased all the Congregation there present, and they declared themselves very willing to have it done. Sometime after therefore David sent forth his Messengers through all the land of Israel, from Shikar a river of Egypt, (which was the utmost Southern

(a) Indeed ever since the days of Samuel the Ark had been in the house of Abinadab, but he desired rather to accue themselves that were then living, than their forefathers. Besides in the days of Samuel by reason of the wars they had continually with the Philistines, they had not so good opportunity to remove the Ark as they had afterwards.

(b) David thought a King accounts his subjects (who came from the same Father) to be his Brethren.
Viz. In nobilibus, & suburbanis suis, q.d. ad omnes ubicunque habitant.

bound) unto the entering of Hamath, (which was the utmost Northern) to invite them to come up to Jerusalem upon this solemn occasion. And the people came in a vast number, no less than thirty thousand of Nobles, Magistrates and chief men, with many of the common people. David being come with all that great multitude to Baal of Judah, that is Kirjath-jearim, [see 1 Chron. 13. 6.] he arose and went with them from thence to carry the Ark to Jerusalem, (at which the name of the Lord of hosts, who dwelleth between the Cherubims was called upon) intending to place it in a Tabernacle or Tent that he had prepared for it. In order hereunto they having taken the Ark out of the house of Abinadab that was in Gibeon, (viz. an hill so called in Kirjath-jearim) they placed it in a new Cart * (as the Philistines had before done, 1 Sam. 6. 7. 8.) therein manifestly transgressing the Law of God, which required that the Levites should carry it upon their shoulders, see Numb. 4. 15. & 7. 9. Uzzab and Abio (the Sons of Abinadab) drove the Cart; Abio went before to look to the Oxen, and Uzzab behind to take care of the Cart and the Ark that was in it. And David and all this great company went before the Ark (the Symbol of the Divine Presence) playing on all sorts of Musical instruments then in use among them, and praising the Lord, and singing (probably) the first verse of the 68 Psalm, Let God arise, and let his enemies be scattered, and let them that hate him flee before him; which was to be used (as appears Numb. 10. 35.) at every removal of the Ark. When they came to Naebons thrashing-floor the Oxen stumbling shook the Ark, whereupon Uzzab laid hold on it to stay it, for fear it should have fallen; and God smote him dead † upon the place for his rashness (c) in laying hold (d) on the Ark, which no man might touch but the Priests only, see Numb. 4. 15. David was much disquieted and startled at this heavy judgment, wherewith God had broken forth upon Uzzab, and he called the name of the place Perez-Uzzab, or a breach upon Uzzab, in memorial of Gods judgment upon Uzzab, and David was sore afraid lest the anger of the Lord should fall upon himself that day, and that he was not pleased that the Ark should be carried to Jerusalem. But it was not the act itself, but the ill manner of performing it, that displeased God. However David thought it safer at present to desist from his purpose, and so he carried it aside to the house of Obed-Edom (e) the Gittite, (that is of Gath-rimmon, a City of the Philistines near Gath, and appropriated to the Levites, Josh. 21. 24.) who considering there was no danger in harbouring the Ark, provided they carried themselves with that respect and reverence towards it which God required, he gladly received it into his house, where it continued three months, and God wonderfully blessed (f) him and his house, viz. his wife, children, servants, catel, and all that he had, and all his affairs for the Arks sake. And this blessing was so remarkable that it was not only discerned by himself, but by his neighbours also, who acquainted David therewith. David now saw there was no danger in removing or entraining the Ark, but only in the mis-carriages about it, which he now purposed to avoid; for he saw that none ought to carry the Ark of God but the Levites, whom God had appointed to that ministry as long as the Mosaic dispensation lasted; therefore setting afresh upon the work, and assembling the people, he took order to have it brought from Obed-Edom's house to Jerusalem with all solemnity, as is more fully exprest, 1 Chron. Ch. 15. & Ch. 16. In order hereunto he calls for Zadock the High-Priest, and Abiathar his Deputy, and the heads of the Priests and Levites, and requires them to sanctifie and prepare themselves for this holy service by outward ceremonial purifications, and by inward purifications of soul. For because it was not so done at first, he says, God had made a breach upon them, even because they had not Religiously examin'd what the Law of God required of them in that case, and had not performed this service in a right manner according to his will. Accordingly the Priests and Levites did sanctifie themselves, and they the Levites did bear the Ark upon their shoulders. He appointed also that some of the Levites should go before the Ark sounding with Psalteries; Harps, and Cymbals, and singing thereunto with joyful and cheerful spirits. The several Singers played upon several instruments, some with Cymbals of brass, and some with Psalteries on * Alamoth (singing the Treble) and others on Sheinith; or an instrument of eight strings (playing the Bass) to make the Musick more excellent and delightful; and

maiden or Virgins; and therefore Expositors hereby understand the Treble, because their voice is for that part in Musick; See Tit. of 46 Plal. Symphonia acuta, quam virgines tunc arguissime.

bound

fome

some of the Priests did blow with Trumpets. And Berechiah and Elkanaab were appointed to do the office of Door-keepers to keep the people off from pressing upon the Ark, and so were Obed-Edom and Jehiah, two of them going before, and two behind. And when the Leviter who carried the Ark perceived after they had gone a little way with it, that God was with them, and did not strike them with death, as he did Uzzaab, but manifested his favour to them, so that they went on without interruption, (see 2 Sam. 6. 13.) they made a stand, and offered Sacrifices to the Lord by way of thankfulness, David ordering it to be done by the Priests, who no doubt made an Altar there according to the Law, Exod. 20. 24. David also clothed himself with a robe of white linen, like to a Priests Ephod, and girded it to him with a linnen girdle, and so also the Levites and Singers were clothed with robes of white linen; and David transported with an holy joy danced before the Ark of the Lord with all his might. It was in those days usual to testify their thankfulness and joy by dancing *, and so David did here, dancing gravely and decently, answerable to the Religious Musick, and testifying his zeal for God and his Worship with all his might, and his thankfulness that the Lord would please to settle the Ark in his City. Thus David and all Israel brought up the Ark of the Lord with joyful acclamations and singing, and the found of Cornets, Trumpets, Cymbals, Psalteries, and Harps. And when the Ark came into the City of David in this solemn manner, Michal, Saul's daughter looking out at a window, and seeing David dancing † and playing on his Harp before the Ark, the despised him in her heart. So they brought the Ark and set it in the place or Tabernacle David had prepared for it, and then they offered Burnt-offerings, and Peace-offerings before the Lord, and then David like a pious Prince blessed the people in the name of the Lord, and prayed for their peace and prosperity. Then he royally feasted them, appointing to each person both man and woman a loaf of bread, a good piece of flesh, and a flagon of wine, and so he dismissed them, and they departed to their own houses with great content and satisfaction, having performed this publick service. David then returned to bless his own house, viz. to pray with and for his family as he had done for the people. But Michal, Saul's daughter (too much resembling her Father in evil qualities) goes out to meet him, and being no longer able to suppress her disdainful thoughts, she cries out, O how glorious was the King of Israel this day, who uncovered himself in the eyes of the handmaids of his servants, as one of the vain fellows and mixing himself with the multitude, and dancing and leaping in the open streets as vain fellows use to do, he had thereby exposed himself to the scorn and contempt of every girl that came to see the pomp of this removing the Ark. He tells her that what he had done, he had done as in the sight and presence of God, and for his glory; and he could never honour him sufficiently who had chosen and appointed him to be King and Ruler over Israel, and had rejected her father and his house. And (says he) I am so far from thinking it a disgrace to me to honour and glorify my God, though among the meanest of his people, and making my self therein (as it were) equal with them, that if that be to be vile, I will yet be more vile, and will be ready to humble and abase my self more that I may glorify him. And as to the Maid-servants of whom thou speakest as if they laughed at this my carriage, I doubt not but the more I humble my self for God the more I shall be had in honour of all my servants: For God hath promised that those that honour him be will honour, 1 Sam. 2. 30. Whither Michal was any thing moved with what David said is uncertain, but certain it is, she got nothing but a curse for this her scorning of him, for the Lord adjudged her from henceforth to perpetual barrenness (b), which was looked upon as no small curse among the Hebrew women, but must needs be accounted a greater curse among the Hebrews, as being of a King, who being of a more illustrious family than any other of David's wives; if she had brought forth a Son he might in likelihood have been heir to the Crown.

* See Psal. 149.
3. & 150. 4. &
30. 11. Exod.
15. 20.

† Pro gaudio
immensus David
sublimiter sal-
tabat; ita ut
natus non ju-
dicantibus re-
de de pio Da-
vidis zelo re-
gie dignitatis
oblitus videretur.

(a) V. 20. dis-
cooperiens se---
& nudatus est,
non omnino, sed
quod depositum
extimam ve-
stem regalium
ut Ephod in-
duerit.

(b) Michal ne-
ver had any
child, those
Sons mention-
ed 2 Sam. 2. 19
were the Sons
of Merab her
sister, whom
Michal
brought up for
Adriel, Merab's
husband, 1 Sam.
18. 19. and are
called Michals
Sons because
she did educate
if not adopt
them.

- 2 Sam. Ch. 6. whole Chapter.
1 Chron. Ch. 13. whole Chapter.
1 Chron. Ch. 15. whole Chapter.
1 Chron. Ch. 16. from v. 1, to 7.

SECT.

SECT. CLXXXVII.

David now deputed certain of the Levites (a) to attend upon the Ark of the Lord, (a) See 1 Chron. 15. 1. and to declare and publish his great and glorious acts in their Songs and Hymns, and to praise him with their voices and Musical instruments (namely such as were appointed for his service (b),) and that constantly every day at the hour appointed. Then David (who in regard of that Divine skill he had in composing Psalms, was filled with the sweet Singer of Israel, 2 Sam. 23. 1.) delivered to Asaph and his Brethren a Psalm *Stabat* which he gave to have a Tune put to it, and to be sung in the service of God, which is here recorded; the several parts whereof were afterwards much enlarged by him, and reduced into several Psalms (as we may see Psal. 105. & 96.) the former part of it to v. 23. is part of Psal. 105. and the sum of it is to praise the Lord for publick benefits afforded to his Church and people, in regard whereof in times of great joy they used (it seems) to sing this Psalm, as may be gathered from Isa. 12. 4. it begins, Give thanks unto the Lord, call upon his name, make known his deeds among the people; set forth his glorious Attributes; seek to know the Lord, and his strength, and resort to the Ark (from whence he uses to give forth his Oracles, Exod. 25. 22. and is the Symbol of his Almighty presence among us, and therefore call'd the Ark of his strength, Psal. 132. 8.) yea, seek his favour continually day after day as occasion requires. Remember the judgments of his mouth (which he first threaten'd and then executed) O ye seed of Jacob, who are his adopted and peculiar people, freely chosen by him. He is our God, he executeth his judgments on his enemies throughout the whole world: O let us be mindful always of his Covenant, wherein he hath declared what duties he expects from us, and what rewards we may expect from him upon our obediences, [Gen. 17. 7. 9.] which Covenant he hath commanded to be observed by us, and the generations following us, even the Covenant which he made with Abraham, [Gen. 17. 7. & 15. 18.] and his Oath unto Isaac, [Gen. 26. 3. 4.] renewing the same Covenant to him which by Oath he had confirmed unto Abraham, [Gen. 22. 16. 17.] and which he gave to Jacob for a Law or Statute, and to Israel for an everlasting Covenant, [Gen. 28. 13.] saying unto thee and thy seed will I give the land of Canaan for an inheritance: And this promise he made to them when they were but few in number, and strangers in the land; and when they travelled from Nation to Nation, and from one Kingdom to another, his Providence was visibly and remarkably over them: He suffered not the Inhabitants of the places where they sojourn'd to do them wrong, but reprov'd Kings for their sakes, (as particularly Pharaoh, Gen. 12. 17. and Abimelech, Gen. 20. 3.) saying, Touch not mine anointed, and do my Prophets no harm; that is, wrong not those whom I have consecrated to my self by the anointing of my holy Spirit, and to whom I do familiarly reveal my will in dreams, vision, and by the ministry of my holy Angels, that they may teach and instruct others; and God did thus defend them because by special Covenant he had taken them under his protection.

That which follows from hence to the 34. ver. the Psalmist (it seems) afterwards made a new Psalm of, viz. the 96. the drift of which is to stir up all Nations to praise the Lord, and consequently includes a Prophecy of Christ, and the gathering all Nations into the Church by the Preaching of the Gospel. It begins, Sing unto the Lord all ye Nations of the earth, shew forth from day to day, and time to time (as occasion is offered) his salvation, viz. the redemption and salvation purchased by the Messiah. Great is the Lord, and greatly to be feared above all Gods. For the Gods of the heathen are Idols, but our God made the Heavens. God is a King of infinite Majesty, Glory and honour, most strong and mighty, the fountain of all strength and gladness to his people; such his people find him in his Sanctuary (where he reveals himself unto them) and such with glad hearts they acknowledg him to be. See Psal. 96. 6. O ye kindreds and families of the earth ascribe unto the Lord glory and strength, give unto him the glory due unto his name; that is, which is due unto him in respect of his Glorious Attributes; bring an offering, and come into his Court, the place appointed for his solemn Worship; and worship him in his glorious holy Sanctuary (c). Fear before him all ye inhabitants of the earth; by him the world was made at first, and by his supporting Providence it is established, beauty of holiness. Sanctitas pro Sanctuario per metonymiam adjuncti; vel in ornata sanctitatis, i. e. pura mente.

H h h

and

V. 23. To do for you great things, here is an *Apophthegm* to the people. In the next words his speech is directed to God again, for thy *Lord* before thy people.

true God; there is none like thee, nor besides thee, according to all that we ever heard or understood. And what one Nation is there in all the earth like unto thy people so advanced in high and holy privileges, whom God came (as it were) down from heaven to redeem and separate for a people to himself, for the glory of his great name, and hath done such great and terrible things for them openly in their fight, whereby he hath delivered them out of Egypt, and subdued their enemies in the land of Canaan, and rescued them from all Nations that fought their ruin, and from their false gods, on whom they foolishly relied for help. And thou hast confirmed and established the people of Israel for a people to thyself for ever, that is, the natural Israel for a very long time, (viz. to the coming of the Messiah) and the spiritual Israel consisting of true converts both among Jews and Gentiles for ever. And now O Lord let the word that thou hast spoken concerning thy servant, and concerning his house be established for ever, and do as thou hast said, and let thy name be magnified for ever, that it may be said, the Lord of hosts is God over Israel. Yea let the house of thy servant be established before thee, for thou Lord hast made known to me what was formerly hidden from me, saying to me, I will build thine house, and continue the Kingdom to thee, and thy posterity after thee; therefore thy servant hath found his heart moved to make this prayer unto thee, that it may be so, having thy promise as a sure ground of his faith and confidence, and cannot doubt of obtaining his request, for thy words are true and sure to be performed, and thou hast faithfully promised this goodness unto thy servant. Let it therefore please thee to bless the house of thy servant, that it may continue before thee for ever. Thou hast, O Lord, spoken it, and I firmly rest on thy promise for the performance of it. Thou hast promised to bless my house, and I firmly believe it shall be blessed.

2 Sam. Ch. 7. whole Chapter.

1 Chron. Ch. 17. whole Chapter.

1 Chron. Ch. 22. v. 8, 9, 10.

2 Chron. Ch. 6. v. 8, 9.

1 King. Ch. 8. v. 18, 19.

SECT. CLXXXIX.

WE shewed in the former Section that one reason among others, why the Lord would not permit David to build him an house, was because he would not have leisure to do it, by reason of the many wars he was to be engaged in.

Indeed from this time to the birth of Solomon, most part of his time, (as we shall see afterwards) was spent in wars, wherein he was very victorious and successful, and therein God made good to him the promise concerning the prosperity and flourishing estate of his Kingdom, and the enlarging of his Dominion, which by these conquests stretched not only from Shicor a river in Egypt in the South, to * Hamath in the North, [see 1 Chron. 13. 5.] but from thence to the river Euphrate, which was the utmost bound of all that land which had been formerly promised to the seed of Abraham. [Gen. 15. 18, compared with Deut. 11. 24, and Josh. 3. 4.] and was never possessed by any of them, save only by David and Solomon, see 1 King. 4. 21, 24. There are in this Chapter five wars mentioned that he was engaged in.

The first (a) was against the Philistines descended from the Egyptians, whose progenitor was Mizraim the second Son of cursed Cham; they were Heathens, and commonly bitter enemies to the Israelites; these therefore David now set upon and subdued and took their strong City Gath (b) (with all the Towns under its jurisdiction, see 1 Chron. 18. 1.) called Meibeg-Ammah, or the Bridle of Ammah, because it bridled and kept in awe all the Country round about it.

His second war was with the Moabites descended of Lot's Incest with his daughter, Gen. 19. 37. At the coming of the Israelites out of the Wilderness, they were forbidden by God to invade the Moabites land, or do them any hurt, because he had given it

to the children of Lot for a possession, Deut. 2. 9. and God restrained them from distressing them, because they had not then done them any wrong, but afterwards they proved malicious enemies, and thereupon were interdicted from entering into the Congregation unto the tenth generation, Deut. 23. 3. They shewed their ill will to them in not relieving them with bread in their necessity, and afterwards they hired Balaam to curse them, and when that would not do, they followed his cursed counsel in tempting them by their women to commit fornication, and to join with them in their idolatrous feasts, Numb. 25. whereby a great plague was brought upon them. They oppressed them also by Eglon their King in the time of the Judges. 'Tis true the King of Moab gave entertainment to David's Father and Mother, [1 Sam. 22. 3, 3.] looking upon him at that time as an enemy to Saul and his people; but when David was once established King over all Israel, it seems the Moabites expressed the same hostile mind against him, which they had formerly against Saul. But what particular provocation they gave now unto David to make war upon them, is uncertain. Some Jewish Writers think that David having left his Father and Mother under the protection of the Moabites, they treacherously murdered them after he was departed from them; but the Scripture affording us no ground for such a conceit, we dare not entertain it. However undoubtedly David had just cause now to make war upon them, they still continuing in their former enmity against the Israelites, though his end was not wholly to dispossess them of their Country, but to make them Tributary. He therefore absolutely vanquishing them, and levelling their Cities to the ground, he measured their Country with a (a) line, dividing it into three parts, and two thirds of the people he doom'd to destruction, and preserved one third part of them alive to inhabit there, and till the land, and pay him Tribute. And so that Prophecy was in part fulfilled, Numb. 24. 17. There shall come a Star out of Jacob, and a Scorpion shall rise out of Israel, and shall smite the corners of Moab, &c. And so Moab became his Wash-pot, as he himself sang, Psal. 60. 8.

His third War was with Hadadexer King of Zobah, a Country in Syria, lying between Damascus and Euphrates. Saul (it seems) had had a war with this King, 1 Sam. 14. 47. and had prevailed against him, but he was now grown very potent and formidable, and David knowing how dangerous it was that the Syrians who were professed enemies to the Israelites, and dwelt to near them should grow powerful, he made war upon them, intending to enlarge his bounds, and recover the utmost border appointed by God to the Israelites, which reached to the river Euphrates, Gen. 15. 18. And David took from him a thousand Chariots, and seven hundred Horsemen, that is, seven hundred Companies, or ranks (b) of Horsemen, having ten in each rank. And David houghed or hamstring'd all the Chariot-horses, excepting only so many as would serve for air-hundred Chariots, which he reserved for himself, having regard therein to what God had commanded the Kings of Israel, [Deut. 17. 16.] viz. not to multiply horses to themselves, lest putting confidence in their horses of war, they should leave off trusting in the Lord. And therefore this houghing was put in execution by Jephtha, Ch. 11. 6. And besides these Chariots and Horses, David took also from Hadadexer twenty thousand footmen.

His fourth war was with the Syrians of Damascus, who came to succour Hadadexer, of whom he slew two and twenty thousand, and he put Garrisons into that part of Syria (c), and they became Tributary to him. Thus the Lord preserved and prospered David in all his enterprizes. And David took the shields of gold (d) which he found with the servants of Hadadexer, and brought them to Jerusalem, and there laid them up for the building of the Temple; and from Beth (e) and Berothai (Cities of Hadadexer) he took very much Brass wherewith Solomon afterwards made the Brazen Sea, and the pillars and vessels of Brass. Then Toi (f) King of Hamath sent his Son Jo-

thaded together such scattered forces of Hadadexers as were put to flight in the battle, and made himself Captain over them, and in time got such an army together (who maintained themselves as 'tis like by plunder and pill roving up and down) that at last in Solomons time either he or his Son seized upon Damascus, and was made King there; and 'tis said of him that he abhorred Israel and reigned over Syria, [see 1 King. 11. from 23. to 26. the Kings that succeeded him became afterwards bitter enemies to the Kings of Israel. (d) Hic arma vel tum gestaria aut in armamentario Regio servabantur. Sic Alexander Magnus Milites Argyraspidas habuit, sic distis a parmis Argenteis. (e) These Cities are called Tibbath and Chana, 1 Chron. 18. 8. possibly their names were afterwards changed when that History was written. (f) Toi is called Toi, 1 Chron. 18. 9. † Duplex erat Hamathi vel major que est Antiochia, vel minor que Epiphania.

* A City in Syria, which is thought to be Antioch.

(a) This was indeed his 3d Engagement with the Philistines after he was anointed King over all Israel.

(b) It was afterwards called Dio-cæsarea, it stood in the frontiers of Palestine, at the entrance into Judæa and Ephraim, and the mountainous tract of ground whereon it was built (it seems) was called Ammah. Per hanc viam Philistini olim frangebant judæam, nunc David frenat Philistinos, imponens illi militare præsidium.

(a) Regionem in tres partes divisit, et adhibito funiculo, ex quoque unam conservavit, occisus qui restant in aliis duabus. Gloss.

* Upon this occasion David composed the 60 Psalm, as may appear by the Title. (b) Thus is this place reconciled with 1 Chron. 18. 4. where 'tis said that David took from him 7000 Horsemen.

(c) When Hadadexer King of Zobah was mortally wounded by David, Regon the Son of Elia-dah fled from him, and gathered together such scattered forces of Hadadexers as were put to flight in the battle, and made himself Captain over them, and in time got such an army together (who maintained themselves as 'tis like by plunder and pill roving up and down) that at last in Solomons time either he or his Son seized upon Damascus, and was made King there; and 'tis said of him that he abhorred Israel and reigned over Syria, [see 1 King. 11. from 23. to 26. the Kings that succeeded him became afterwards bitter enemies to the Kings of Israel. (d) Hic arma vel tum gestaria aut in armamentario Regio servabantur. Sic Alexander Magnus Milites Argyraspidas habuit, sic distis a parmis Argenteis. (e) These Cities are called Tibbath and Chana, 1 Chron. 18. 8. possibly their names were afterwards changed when that History was written. (f) Toi is called Toi, 1 Chron. 18. 9. † Duplex erat Hamathi vel major que est Antiochia, vel minor que Epiphania.

ram (called *Adoram*, 1 Chron. 18. 10.) to *David* to congratulate his victory over *Hadadezer*, who was his enemy, and with whom he had had wars. And *Joram* brought with him rich presents, viz. vessels of silver, and vessels of gold, and of brass, which *David* consecrated to God for the building of the Temple, as he did the other silver and gold which he had taken from other Nations. And *David* by his many victories became renowned for a great Captain, and victorious Conquerour, having all his enterprises crowned by God with success.

His fifth War was against the *Edomites*. When he returned from conquering the *Syrians*, he led the Army (which under himself was commanded by *Joab* and *Abishai*) into the Country of the *Edomites*, (with whom many of the *Syrians* as it seems now joined) and in the valley of *Salt* (situate on the East of Mount *Seir*, and on the South of the Dead Sea, 2 King. 14. 7.) he engaged with them, and slew of them twelve thousand, and afterwards in the pursuit by *Abishai*, six thousand more, in all eighteen thousand. Which victory being obtained by *Joab* and *Abishai* as Generals under *David*, it is ascribed to them all three, see 2 Sam. 8. 13, Psal. 60. in the Title, and 1 Chron. 18. 12. *Joab* after this victory employed himself first in burying the slain, and then slaying there six months, in that time he made a full conquest of them, and slew every male that he could lay his hands on from whom he apprehended any danger. In this time *Hadad* (who was of the seed royal of *Edom*, a youth of about twelve years of age) with several of his fathers servants fled into *Egypt*, and there was kindly received and entertained by *Pharaoh*, and married the *Queen's* sister, and afterwards returning into *Edom* in *Solomon's* reign, was a bitter enemy to him, see 1 King. 11. from v. 14, to 22. The *Edomites* being thus conquered, *David* put Garrisons into all their strong holds, and they became Tributary unto him, and he placed a Viceroy over them to govern them as his Deputy, which continued unto *Jehorams* time, 2 Chron. 21. 8. compared with 1 King. 22. 47. And thus that Prophecy, Gen. 25. 23, that the elder should serve the younger was fulfilled, though that other Prophecy, Gen. 47. 40, that *Esaus's* posterity should break the yoke from off his neck, was also afterwards accomplished in the days of *Jehoram*.

David returning from making these Conquests, behaved himself as a wise and just King, executing judgment and justice to all his people. His chief Officers were these, *Joab* was the General of his Army, *Jehoshaphat*, Recorder and writer of the Chronicles and things that were to be registered. *Zadock* (of the stock of *Eleazar*, 1 Chron. 6. 4, 8) and *Abimelech* (of the stock of *Ishamar*, and Son of *Abiathar* (a) the High-Priest) were the two chief Priests of their several stocks, and had the chief command (under *Abiathar*) of the other Priests, each over the Priests of his own family. For *David* divided the Priests into two parts according to the two families of *Eleazar* and *Ishamar*, as we may see 1 Chron. 24. 3, 4. And *Benaiah* the Son of *Jehojada* was over two bands of select Souldiers appointed to attend upon the Kings person in their courses as his Guard, see 2 Sam. 15. 18, and Ch. 20. 7. and 1 King. 1. 38, 44. 'Tis probable that these *Cherubites* * were such *Garrison-Souldiers* of the *Israelites* as were placed in *Cherub* of the *Philistines*, see 1 Sam. 30. 14, and that the *Pelechites* were also such *Garrison-Souldiers* as quartered among the *Japhthites*, Joth. 10. 3. And *David's* Sons were chief about the King, and chief Rulers. But that policy or paternal affection of his did not succeed well with him, for two of his Sons, viz. *Abshalom* and *Adonijah* having their spirits thereby highly raised, at last they presumptuously affected the Sovereignty.

- 2 Sam. Ch. 8. whole Chapter.
1 Chron. Ch. 18. whole Chapter.
1 King. Ch. 11. from 14, to 26.
Psal. 60. & Psal. 108.

SECT. CX.

David having subdued his bordering enemies, and settled the affairs both of Church and State in his Kingdom, he begins now to call to mind the Covenant he had made with his dear friend *Jonathan*, wherein he had engag'd himself to shew kindness to him and his posterity. It may indeed seem strange he did not long ago think of it, and

and that he should know nothing of *Mephibosheth*, *Jonathan's* Son, who was but five years old when *Saul* and *Jonathan* were slain, [2 Sam. 4. 4.] and now was come to those years that he was married, and had a young Son; but being hitherto busied in settling his Kingdom at home, and subduing his enemies abroad, and *Ishboseth* (*Saul's* Son) having raised a rebellion against him (pretending a right to the Crown, and denying his right which God himself had given him) and all that family (as 'tis like) having sided with him in that cause, for these or the like reasons, *David's* head might possibly for some time be so fill'd with jealousy of State, that he had no great mind to shew kindness to any of *Saul's* posterity; but being now well settled in his Kingdom, and freed from such jealousy, he calls to mind the great love that had been formerly between him and *Jonathan*, and the Covenant he had made with him in the presence of the Lord, and confirmed by solemn Oath, that he would shew kindness to him and his posterity after him, [1 Sam. 18. 3. & 20. 14, 15.] and thereupon he inquires whether there were any remaining of the house of *Saul* that were fit persons for him to shew kindness unto for *Jonathan's* sake. *Ziba* an old servant of *Saul's* informs him that *Jonathan* had a Son named *Mephibosheth* *, that was lame of his feet, who abode in the house of *Maehir* in *Lodebar*, a little Town in the land of *Gilead* beyond *Jordan*, where he lived in a private and obscure manner, desiring to be concealed as much as he could, and expected nothing higher than to have his life saved. *David* presently sends for him, and when he came before the King he fell on his face, and did reverence. *David* receives him very kindly, and bids him be of good courage; for he did not send for him for his hurt, but for his good. I will surely (says he) shew kindness to thee for thy Father *Jonathan's* sake, and will restore to thee all the proper (a) lands of thy Grandfather *Saul*, and will repute thee as one of my own Sons, and thou shalt constantly eat bread at my Table.

Mephibosheth ravished at this great and unexpected munificence and favour of the King, he cries out, What is thy servant that thou shouldst look upon such a dead dog (b) as I am? Then *David* calling for *Ziba*, said to him, Behold I have given to *Mephibosheth* all that land that pertained to *Saul*; Thou and thy Son, and thy servants shall till the land for him, and bring in the fruits that he may have food in his house for his family to eat. But for himself he shall eat at my Table continually. *Ziba* reply'd, that all that the King had commanded should be done. So he with his whole house, viz. his fifteen Sons, and twenty servants, became servants to *Mephibosheth*. After this *Mephibosheth* dwelt at *Jerusalem*, having a young Son whose name was *Micha* (c).

2 Sam. Ch. 9. whole Chapter.

See (c) We find 1 Chron. 8. 25. that this *Micha* had four Sons, and those many others, in whom the noble family of *Jonathan* was continued.

SECT. CXCI.

AS *David* had thus shewed himself kind to *Jonathan's* Son, so he was also ready to shew kindness to any others who had been kind to him; a particular instance whereof we have in this Chapter, *Nabash* the King of *Ammon* had (it seems) shewed *David* some kindness; possibly when he fled from *Achish* King of *Gath*, he had entertain'd and protected him, though (as 'tis like) not so much out of love to *David*, as hatred to *Saul*, who had given him a great defeat before *Jabesh-Gilead*, 1 Sam. 11. But whatever the particular kindness was, *Nabash* now dying, and *Hannan* his Son succeeding him, *David* sent his Ambassadors to this new King to condole with him for the death of his Father. The Princes and Courtiers of *Hannan* begin to be full of jealousy upon this, and strangely misinterpret this kindness of *David*, and judge it to be only counterfeited: What (say they to *Hannan*) dost thou think that *David* by this Ambassage intends to honour thy Father? Never imagin that he really intends any such thing; undoubtedly he hath sent these men as spies to search and observe our Country, and to discover some advantages for the conquering of it, that he may serve us as he hath done other Nations. Besides, we have heard that by their Law they are forbidden to seek our prosperity all their days; and therefore what reason have we to trust them?

* Call'd *Mehibosheth*, 1 Chron. 8. 34.

(a) Which were, it seems, now in *David's* hands, and confiscated by reason of *Ishboseth's* rebellion.
(b) *David* had been thus humbled himself once before *Saul*, 1 Sam. 24. 14. After whom is the King of *Israel* come forth, after a dead dog, after a

(a) He fled from *Saul* to *David*, 1 Sam. 22. 20. and continued High-Priest till *Solomon's* time, when for his siding with *Adonijah* he was deposed, and *Zadock* put into his room.
* These were old expert Souldiers like the *Prætorian* Souldiers among the *Romans*.

them? Thus some Politicians think themselves most wise when they are most suspicious; but such wisdom often proveth meer folly, and bringeth upon men those very evils which they so unreasonably feared. Hannu like a young foolish King hearkens presently to the rash counsel of these unadvised Courtiers, and instead of kindly entertaining David's Ambassadors (as he ought to have done) he resolves to put all indignities upon them, and to expose them to the derision and scorn of every one that should see them, and according first causes one half of their beards to be shaved off, partly to deform and disgrace them, and partly to put a scorn on their Religion, the Jews being by the Law forbidden, even in their greatest mournings to cut or shave their beards, Levit. 19. 27. In regard to which Law the Israelites (it seems) forbore to shave their beards at all. 2ly, Whereas in those Countries they used to wear long loose garments, not only for ornament and comeliness, but also to hide their nakedness, and keep their uncemely parts from open view, Hannu caused their garments to be cut off at the middle, (even to the buttocks) that those parts which nature it self teacheth men to hide, might lye open to their shame, herein also crossing the Law of God which so carefully provided that such nakedness might not be discovered, see Exod. 20. 26. Exod. 28. 41, 42. So that the Ammonites in thus maliciously and despitefully abusing these Ambassadors, offended against the Law of God, of Nature, and of Nations, and thereby deserved most severe punishment. David being informed of these insufferable injuries done to his Ambassadors, he sent some of his servants to meet them, and to comfort them, and to cloth them anew, and appointed them to stay by the way at Jericho (a), till their beards were grown, and then to return to him. The children of Ammon (who were descended of Lots Inceit with his younger daughter, as the Moabites were of his Inceit with the Elder) began now to be sensible that by this abominable abuse of these Ambassadors, they had made themselves so odious to David, that he would certainly seek to be revenged on them, and therefore they thought it needful to make all possible preparations against him; and accordingly they hired with a thousand talents of silver the Syrians of Babel (a City at the foot of Libanus) and the Syrians of Zoba (a City lying between Damascus and Euphrates) and the people of the King of Maacha another part of Syria near Gilead Trachonitis, and the people of Ishob where Sephab dwelt, Judg. 11. 3. and some also of the Syrians of Mesopotamia (b), in all thirty three thousand, whereof some rode and fought in Chariots, and the rest were Footmen, who were all ready enough to engage in this war against David, that thereby they might deliver themselves from the yoke which he had lately put upon their necks, and revenge themselves on him. David hearing of these

(a) That is in some cottage or private house set up in or near the place where Jericho once stood. For it was not rebuilt till the days of Abab, 1 King. 16. 24. and the more obscure the place was, the fitter it was for them to stay in till their beards were grown again.

(b) Call'd in the Hebrew Avam Naharaim. This was the place from whence Isaac had his wife, Gen. 24. 10. and the Country out of which God call'd Abraham, Act. 7. 2 and therefore the Israelites were to acknowledge that a Syrian was their Father, Deut. 26.

vast preparations against him, thought it best policy to be beforehand with them, and accordingly sent Joab with a great host to invade them, and to make their Country the seat of the war. The Israelites drawing nigh unto them, the Ammonites put themselves in battel array before their City Medba, that if they were beaten they might retreat into it; and they caused the Syrians and their Auxiliaries to put themselves in battel array in the fields, that so they might hem in the Israelites, and engage them both in front and rear. Joab seeing this, he thought with himself that the Syrians being Mercenaries were not like to stand to it if courageously assaulted, and if they were once beaten, the Ammonites would quickly be put to flight; wherefore he chose the flower of his Army, (whom he himself led) to set upon the Syrians, and the rest he put under the command of his Brother Abishai, with whom to engage the Ammonites, telling his Brother that if the Syrians were too hard for him he should come and help him, and if the Ammonites were too hard for him, he would accordingly come and help him. And then he spake to his Soldiers after this manner, Let us be of good courage fellow-souldiers, and play the men for our people, and for the Cities of our God, and then let the Lord do that which seemeth him good. Joab accordingly drew up his forces against the Syrians, and they soon fled before him, which when the children of Ammon saw, they fled also before Abishai, and retreated into the City. Joab having now obtained a great victory, yet did not think it fit at present to pursue it any

any further; possibly the season of the year was not then fit for the keeping of the field any longer, and so he returned triumphantly to Jerusalem.

The Syrians being thus shamefully beaten by the Israelites, and having no hope that David would ever make peace with them, they having rebelled and join'd with the Ammonites against him, they gathered themselves together and recruited their Army, resolving there was no way for them but to stand it out, and to do their utmost to shake off his yoke. Hadadazer accordingly sent out his Agents and hired the Syrians that inhabited beyond Euphrates, and they marched to Helam (a) a Town (as it seems) not far from Jordan, and Shobach was the General of this Army. David hearing of it, mustered a great Army out of Israel, and passing over Jordan fought them at Helam, and totally vanquished them. He slew seven thousand (b) men which fought in Chariots; and besides these, the greatest part of the Army both Horse and Foot, to the number of about forty thousand (c). And when all the Kings and Princes that were subject to Hadadazer, and which were engaged with him in this war saw how they were beaten by David, they fought and made peace with him, and came under the number his protection, and paid him tribute, and they were afraid to assist the Ammonites any more.

2 Sam. Ch. 10. whole Chapter.

1 Chron. Ch. 19. whole Chapter.

Slew forty thousand Horsemen, and 1 Chron. 19. 18. 'tis said he slew forty thousand Footmen, that is, so many men, horse and foot being mingled together.

SECT. CXCI.

THE Winter having hindred David and his Captains from prosecuting their Victory in the land of the Ammonites, in the Spring of the next year (which was the usual time that Kings went out to war) David sent Joab with a great Army to perfect their begun conquest of them, and accordingly he laid siege to Rabbah their chief City, afterwards called Philadelphia. David staying at home at his house during this siege, and giving himself to ease and idleness* (contrary to his former practice) and having spent some part of a day in stretching himself upon his bed, in the evening he arose and walked upon the roof of his house (houses being among the Jews flat roofed) from whence he saw a woman washing her self to purifie her self from her menstrual uncleanness according to the Law, Levit. 15. 27, 28. Some think he washed her self in her Garden near adjoining to the Palace, which if she did the was not free from fault and blame in not taking care to wash her self more privately. Others think he washed her self in her Chamber which was opposite to the Kings Palace, and some window or casement being accidentally open, David with the quick sight of his lustful eye gazed upon her, and so was inflamed with her beauty. His heart being thus inflamed with lust (the first sparks whereof he should have resolutely quenched) he sends and inquires after the woman, and was told her name was Bathsheba the wife of Uriah the Hittite (d), who was so by Nation, but now a sincere Proselyte to the Jewish Religion, and one of Davids Worthies, as we may see 2 Sam. 23. 39. David tends for her notwithstanding he understood she was another mans wife, and he had so many wives of his own. What is man if left to himself? She being come to him he us'd such allurements and persuasions to her that not having the fear of God before her eyes, nor that conjugal love and faithfulness which she should have had to her brave and worthy husband, the consented unto him, and so he became the Harlot of a King instead of being the loyal wife of an honest subject, and the who had newly cleansed her self from her legal uncleanness, now defileth her soul and body with moral filthiness. However the having now conceived by him, shortly after (when she perceiv'd it) wrote unto him that she was with child. This she did (its likely) that he might consider of some way how their sin and shame might be covered and concealed, and that he might escape the rage of her husband at his coming home, and also the punishment by Law due unto her, which was no less than death. David upon this instead of repenting of his sin, and humbly seeking pardon of God for it, sets himself in the hardness of his heart to contrive and plot how it might be concealed from the knowledge of

(a) A place so where else mentioned in holy Scripture but here.
(b) Ten men fought in every Chariot, which makes them the number of seven thousand, mentioned 1 Chron. 19. 18.
(c) 2 Sam. 10. 18. 'tis said he

* Quieritur, Agitur quid sit factus adulter: in promptu eam menstrual uncleanness according to the Law, Levit. 15. 27, 28. Some think he washed her self in her Garden near adjoining to the Palace, which if she did the was not free from fault and blame in not taking care to wash her self more privately. Others think he washed her self in her Chamber which was opposite to the Kings Palace, and some window or casement being accidentally open, David with the quick sight of his lustful eye gazed upon her, and so was inflamed with her beauty. His heart being thus inflamed with lust (the first sparks whereof he should have resolutely quenched) he sends and inquires after the woman, and was told her name was Bathsheba the wife of Uriah the Hittite (d), who was so by Nation, but now a sincere Proselyte to the Jewish Religion, and one of Davids Worthies, as we may see 2 Sam. 23. 39. David tends for her notwithstanding he understood she was another mans wife, and he had so many wives of his own. What is man if left to himself? She being come to him he us'd such allurements and persuasions to her that not having the fear of God before her eyes, nor that conjugal love and faithfulness which she should have had to her brave and worthy husband, the consented unto him, and so he became the Harlot of a King instead of being the loyal wife of an honest subject, and the who had newly cleansed her self from her legal uncleanness, now defileth her soul and body with moral filthiness. However the having now conceived by him, shortly after (when she perceiv'd it) wrote unto him that she was with child. This she did (its likely) that he might consider of some way how their sin and shame might be covered and concealed, and that he might escape the rage of her husband at his coming home, and also the punishment by Law due unto her, which was no less than death. David upon this instead of repenting of his sin, and humbly seeking pardon of God for it, sets himself in the hardness of his heart to contrive and plot how it might be concealed from the knowledge of

+ Call'd Bathsheba, 1 Chron. 11. 11. Some think he was call'd an Hittite because born at Hitt a place near Abrahams burial place, see Gen. 23. 3.

man, not considering the all-seeing eye of God which beheld all his *close actions*, nor his *severe threatenings* against all such great and heinous transgressors. Therefore he immediately lendeth for Uriah from the Camp to come to him, that so he coming home might go to his wife and lie with her (as 'twas likely he would do) and so cloak and cover the business. Uriah accordingly is sent by Joab from the Army to him. When he was come, David asked him how Joab did, and how the people did, and how the war went on? 'Tis like Uriah wondered that he should be sent for in all haste from his service in the Army only to answer such questions as these, which every Messenger that came from the Army might easily have satisfied the King in. And thereupon possibly he did suspect that there was some other cause of his sending for, and began to have some jealousy of his beautiful wife, and to think that all was not right with her, and that might be the true reason why he would not be persuaded to go home and accompany with her. However when he had answered these questions, the King kindly dismissed him, telling him that it was fit for him after such a journey to go home and refresh himself, and wash his feet, as in those hot Countries after a journey they used to do. And presently after he was gone out, there followed him a mess of meat from the King, which 'tis like was so ordered that Uriah might the more willingly go home to his wife and feast with her thereupon. But he would not go home for all this; by this time we may suppose that his fair but false wife heard of his being come to Court, and seeing he did not come to her, that she came her self and with great importunity besought him to come home, seeing it did so much concern her to enjoy his company to cover her fault, and hide her shame; but notwithstanding he would not, but slept that night with the Kings Guard at the Palace-gate. David understanding this, sent for him next morning and asked him why he did not go to his own

(c) It is probable that the Ark was at this time with Joab in the Camp, seeing in great and dangerous Wars they used to carry it along with them, it being a visible sign of Gods presence with them, and by it they might receive directions from God (speaking to them from between the cherubims) in their difficulties, see 1 Sam. 4. 4.

house, being weary with his journey. Uriah replied, the Ark (c) and Israel, and Judah and my Lord Joab abide in Tents in the open fields, how unwilling then is it for me to go home to my house and there solace my self with my wife and other delights; this I think not fit in a time of publick danger and calamity; at about I trust and as thy soul liveth I will not do it. Which words (one would think) might have been sufficient to have awaked David out of his deep sleep of sin and security, who wallowed in unlawful lust and pleasure when Uriah would not enjoy himself and lawful delights at such a time of calamity as this was. David also might have taken notice of the Providence of God crossing him in his intended design, and thereupon have humbled himself for his heinous sin, but instead thereof he resolves to practise another stratagem upon Uriah for the attaining his end. He tells him he shall stay one day longer with him, and then he shall return to the Army. That day he invites him to his Table, resolving to make him drunk, that being heated with wine he might forget his Oath, and go home to his wife, which hitherto he refused to do. And here behold a bad example of humane frailty, Uriah being now entertain'd at the Kings Table, (where 'tis like David took order to have him ply'd with good store of wine) by degrees he is overtaken and made drunk; but that would not do neither, for notwithstanding all David's devices and practices he remained firm and constant in his resolution, and so would not go home to his own house, but lay in the Court among the Kings household-servants. And thus the Lord compassed David, and would not suffer him to smother his sin as he earnestly endeavoured to have done. David seeing that none of these devices would do, resolves now upon a worse project than any of the former; he writes a Letter to Joab, and sends it by Uriah himself, commanding him to let Uriah in the forefront of the hottest battle, and to retire from him that he might be smitten and die. Behold here the fearful progress of sin from one degree to another; David whose conscience was once so tender that it smote him for cutting off the lap of Sauls garment, being now left to himself grown to such an hardness in sin, that he scrupled not to murder a faithful, innocent, and valiant subject, and together with him divers others of his good subjects, and draweth Joab also to partake with him in the same wickedness; so great cause have we daily and earnestly to pray unto God not to lead us into temptation, or not to leave us unto the power of it. Joab having received these orders, not regarding (as it seems) whether they were just or unjust, right or wrong, but resolving to please his Prince (upon whose favour

he

Chap. 4. the Old Testament Methodiz'd.

he depended) whether he pleased God or no, he sets himself to put them in execution; and perhaps he hoped thereby to recover the Kings favour to the full height, which had been much lessened and abated towards him since he had killed Abner; and possibly he thought that David would be the more propitious to him when himself was become guilty in the like-kind. Observing therefore in what part of the City the stoutest Soldiers of the enemy manned the walls, he assigned Uriah with a commanded party to that quarter, and the City falling out upon them, several of them were slain, and Uriah among the rest. Then Joab sent a messenger to David to inform him how things went, and put words into his mouth, and instructed him what he should say if he found the King displeased at the loss of his men; he tells him that possibly the King would be angry that they approached so near the walls of the City, seeing they could not but think the enemy would shoot upon them from thence, and would say what did they not remember how Abimelech the Son of

Jerubbaab (a) or Gideon was slain, [Judg. 9. 53.] by venturing too near to the wall of Thebez? He bids him that if the King expressed himself to him after this manner then he should forthwith say, thy servant Uriah the Hittite is slain among the rest. The messenger coming to David told him (it seems) only that the men of Rabbah had fallen out upon them, and at first prevailed against them, but they soon forced them to retreat, and pursuing them too hotly even to the Gate of the City, and the shooters shooting from the wall upon them, they slew some of the Kings servants, and among the rest his servant Uriah. The King hearing this expressed no such displeasure at the loss of his men as Joab imagined he would do, seeing Uriah (whose death he mainly designed was taken off) but bad the messenger tell Joab that he must not be over much troubled at this loss, for the sword devoureth one as well as another, therefore he must be content and bear with patience such accidents, and take care to strengthen his siege for the future against the City that he might take it. The King further bad the Messenger in his name to comfort and encourage Joab that he might go on cheerfully with the war. When Bathsheba heard that her husband Uriah was dead, she put her self into mourning *

for him, the better to conceal her sin; but whether she were inwardly grieved or no (a), be sure she had cause enough of heart-bleeding, and heart-breaking mourning if she considered that by her sin she had occasioned her husbands untimely death. But when the time of her mourning (b) was over, (which undoubtedly was as short as conveniently might be) David sent for her and made her his wife, that the might be thought to be with child by him after they were married; but their adultery could not be so concealed, for the foen was brought to bed of a Son, and the thing that David had done highly displeased the Lord; and he soon found the bitter effects of it.

(a) Call'd Jerubbaab, Judg. 7. 1. but here Jerubbaab because the Hebrews detestation of Idols did expunge the word Baal out of their names, and put Besheth or Beshub in the room of it, signifying an infamous thing, as the Idols was, Hof. 9. 10. compare 1 Chron. 8. 33. with 2 Sam. 2. 8. and 1 Chron. 8. 34. with 2 Sam. 4. 4. where Elbaal and Meribai in the one place are called Iphibai, and Iphibai in the other.

* The time of ordinary, as Josephus writes, lasted but seven days, see Gen. 50. 10. but their more solemn mournings lasted thirty days, Deut. 34. 8.

(b) Lacrymas non sponte cadentes effudit, gemitibus, expressit peccatore luto. Lucan.

(c) Tempus laetum (quod Romanis mulieribus erat annus vel decem menses, intra quod tempus nubere eis non licebat) Habebat in lege non erat constitutum.

2 Sam. Ch. II. whole Chapter.

S E C T. CXCLII.

Joab resolutely pursuing the siege of Rabbah, at last he took that part of the City which was called the Royal City (wherein the Kings Palace stood) and the City of waters (because it was invironed with waters both for safety and delight) and knowing that the other part could not long stand out, he sent to David to intreat him to come thither with some new forces that so he might have the honour of taking it, and the glory and redemption of this great enterprize. For he knew that Kings were apt to be jealous, and did not love that their subjects should eclipse their glory; David accordingly went thither and took the City, and with it their King Hannu, and putting his Crown of State (the weight whereof was a talent of Gold (c), adorned with precious jewels) upon his head, and then taking it off, they set it upon Davids, to shew that the Royal

(c) A Crown of State, and too weighty to be worn.

David was never so severe and cruel as at this time when he lay under the guilt of Adultery and murder.

dignity of that Nation was removed from him and conferred on David, and then Hatan (as 'tis probable) was either instantly deposed or put to death, and his Brother made Governour of Rabbah under David, whence it was that he shewed such respect to David when he fled from Achish, Ch. 17. 27, 28. David having thus taken the City, he brought forth the spoil of it in great abundance, and took so many of the people as he thought fit to make exemplary, and such of their Elders and Rulers as had been the chief ringleaders in all their vile and wicked actions, and inflicted most severe punishments on them, putting some of them under Saws, some under Harrows of iron, some he ordered to be cut in pieces with Axes, and some he caused to pass through the fiery brick kiln to express his detestation of their inhumane Idolatry, who caused their own children to pass through the fire to their Idol Moloch, 1 King. 11. 7. and thus he did to the Elders of every City who were the chief offenders, and that not only because they had so abominably (contrary to the Law of Nations) abused his Ambassadors, but had also hired the Nations round about them to make war upon him, intending (if they could) utterly to destroy the Israelites. These things being done, David and his people returned to Jerusalem.

2 Sam. Ch. 12. from v. 26, to the end.

1 Chron. 20. from 1, to 4.

SECT. CXCV.

IN Section 192 we had the sad History of David's fall to be dreaded by all good men; now we come to give an account of his repentance, and the manner how he was brought to it. And first we may take notice that David did not seek to God and turn to him by an act of his free-will, before God touched his heart by his grace. David had now for the space of near ten months continued in his sin without repentance, (viz. from the conception to the birth of the child, and possibly something longer) during all which time he had (as 'tis probable) in a formal manner frequented Gods Ordinances, taking care only to bide his sin (and not to be cleared from the guilt of it) and to cover his shame which yet he could not do; for by reason of his sudden marrying of Bathsheba, and her so soon being brought to bed, it began now by some to be suspected and talked of that all was not right between them, and so by this deed he gave great occasion to the enemies of God to blaspheme. God therefore now sends the Prophet Nathan to him to rouse him out of the dead sleep he was in, and to bring him to a sense of his sin, and to repentance for it. Nathan having received a command from God to go to David on this errand, he began to think with himself that he was to deal with a great King whom he was directly to accuse, sharply to reprehend, and severely to threaten from the Lord; he resolves therefore to make his address to him in such a way which he thought most likely to work upon such a great person. Accordingly coming to him, he tells him that there was a certain rich man in that Country who had exceeding many flocks and herds, and there lived by him a certain poor man who had only one ew-lamb which he had bought, and tenderly brought up and nourished, and it

(a) In these Parables we are to look at the main scope and drift of them, and not to every circumstance, many of them being added only as Ornaments to set them off.

prehending it to be a true relation of a matter of fact done in his Country, his anger was greatly kindled, and he said

(b) In Solomons time it seems there was required sevenfold restitution, Prov. 16. 31. unless it be meant there that the thief shall make such a perfect restitution, in which sense the number seven is often taken.

rich man whose many flocks and herds are thy many wives and concubines, Uriah is the poor man, and his ew-lamb was Bathsheba his wife; the traveller that came to thee was the

the sinful lust of thy heart; for the satisfying whereof thou wouldst not take one of thy own wives or concubines, but tookest the wife of Uriah; therefore the Lord hath commanded me to say thus to thee, I anointed thee King over Israel, and delivered thee out of the hand of Saul; I gave thee thy Masters house, viz. the Kingdom of Saul, who was thy Lord and Master, and have exalted thee to such royal dignity and greatness, that all (generally) that belonged to Saul is come into thy power, yea his very wives and concubines, whom I have so far brought into thy power that none can hinder thee from taking them into thy bosom (a); did not my Law forbid it, Levit. 18. 8. And if all this had been too little, I was ready to have given thee more; wherefore then hast thou despised the commandment of the Lord to do this heinous evil in his sight? Thou hast killed Uriah one of thy worthy and valiant commanders, who did thee faithful service, and hast made way for thy marrying his wife by murdering of him; yea thou hast slain him by the sword of the children of Ammon, treacherously betraying him with divers others of thy faithful subjects into their hands, and thereby hast encouraged and given occasion to the enemies of my people to insult. Now therefore know (to thy sorrow) that the sword shall never depart from thy house, that is, as long as thou livest, but those of thy family shall with the sword kill one another (b). And because thou hast despised me and my Law, behold I will raise up evil against thee out of thy own house. I will afflict thee with many evils, even by thy own children, giving them over to commit rapes, murders, and unnatural rebellions, and will take thy concubines before thine eyes (that is in thy life-time, and thou knowing it) and give them unto thy neighbour; that is, to one near unto thee not only in habitation but in blood, nigh, and he shall lie with them (c) in the sight of the Sun.

For thou didst it secretly, as fearing shame more than sin, but I will punish thee openly in the view of all thy people. David was so convinced and his heart so deeply wounded with what Nathan had spoken to him that he cried out, I have sinned, yea heinously sinned against the Lord. His heart was so overwhelmed with grief and sorrow that he could not speak much now, but afterwards he confessed his sin more fully to the whole Church in the 51 Psalm, wherein he acknowledges the greatness of his transgression, and professes his unfeigned repentance for it. And this Psalm he committed to the chief Musician to be sung publicly in the Congregation as one of the Penitential Psalms. Nathan perceiving him truly penitent, tells him, the Lord had put away his sin out of his sight, it should not be imputed to him to hinder his eternal blessedness; neither should he die by the sudden stroke of some temporal judgment, as his sin deserved, even according to his own sentence. Howbeit (says the Lord) because by this deed thou hast given great occasion to my enemies to blaspheme and to speak evil of what I have done in raising thee up, and favouring thee so highly (seeing thou hast committed such heinous sins) and they will thereupon blaspheme the Religion I have appointed, and the professors of it, as though it either taught or favoured such wickedness, or at least that the professors of it were all hypocrites, making only a shew of godliness and honesty, but not practising it, [see Rom. 2.24.] therefore by many severe corrections inflicted on thee I will vindicate my justice, and the truth of my Religion against all the reproaches and calumnies of wicked men. And pursuant hereunto I will first smite the child begotten by thee in adultery with death. Nathan having faithfully delivered his message, departed, and immediately the child fell sick. And though Nathan had told David the child should die, yet he apprehending (as it seems) the threatening to be only conditional, and that upon his tears and repentance the sentence might be reversed (d), and though the child (if he lived) was like continually to grieve them (by daily representing to them their sin and shame) yet he prayed and fasted, and humbled himself greatly, both with inward contrition and outward afflicting of his body, begging the life of the child (e), because the innocent babe was threatened with death as a punishment for their sin. However as God had threatened, on the seventh day after he was born, or after he fell sick the child died; Davids servants at first feared to tell him of it, lest they should too much grieve him, but upon his strict inquiry they told him he was dead. When the will of the Lord was plainly manifested he patiently submitted to it, and arose from the earth and washed and anointed himself, and changed his apparel, and went into the house of the Lord [the Tent which he had erected for the Ark] to worship, that he might further bewail and acknowledge his sin before God, and beg his pardon, and intreat him that

(a) V. 8. In sinu, i.e. potentia subici tue; neq. enim sciveri ducere licetbat.

* v. 10. In sempiternum famulum probo-
diversis materia diuina.

(b) Tercio of David's Sons came to a violent death, viz. Amnon, Absalom and Adoniam.

(c) Absalom did it openly in the sight of all Israel, Ch. 16. 22. in a Tent which they spread for him in Jerusalem upon the top of the house, and probably the same house or Palace from the roof whereof David did first cast a lustful eye on Bathsheba.

(d) As was that of Herod's death, and the destruction of Ninus.

(e) Fuisse Davidem liberum non ex hac tantum historia sed ex indultis et ablu-
gentia Absalomum et Adoniam apparet.

he would please to lighten and lessen those punishments he had threatened against his family, or at least sanctify them to him, and give him strength and patience to bear them. And though he had fasted seven days while the child lay sick, (taking only some small repast in the evening) yet now so earnest he was to ratify his peace with God, that he would not taste any food before he had been at Gods house; and then he commanded them to set bread before him, and he did eat. His servants wondering at this carriage of his as something strange, he tells them that whilst the child was alive he fasted and wept, hoping that God would reverse the sentence of death passed upon him; but now he was dead, wherefore (says he) should I fast, I cannot bring him back again: I shall go to him [viz. into the state of the dead] but he shall not return to me into the state of the living. Bathsheba being much dejected under a sense of her sin, and the displeasure of God threatened against them, and begun to be executed in taking away their child, David (like an indulgent husband) laboured to comfort her, and went in again unto her, and she conceived and bare him a Son, whom he (by Gods direction) called, Solomon, that is peaceable, because the Lord intended (when he came to the Crown) to give him rest from all his enemies round about, and to give peace and quietness to Israel in his days, see 1 Chron. 22. 9. And the Lord sent Nathan to David to tell him that this his Son should not only be called Solomon but Jedijah, that is, beloved of the Lord. Thus the Lord manifested his love to Solomon before he had done either good or evil.

2 Sam. Ch. 12. from v. 1, to the 26.

SECT. CXCIV.

(2) Medici morbis a censent tam q. i. ex amore contrahitur. Pallidus in Lyceren silvis errabat Orion.

GOD now inflicts upon David many sure and grievous chastisements to punish him for his heinous sins of adultery and murder: First, Amnon his Eldest Son ravishes his Sister Tamar, David had two Children by Maacha the daughter of Talmai King of Geshur, viz. Absalom and Tamar, and he was sorely punished in them both as we shall see in the sequel of the story. Tamar was a very beautiful young woman, and Amnon, David's Eldest Son by Abinoam the Jezreelitess was smitten with an unlawful love to her, but the being a Virgin and carefully kept, (being David's only Daughter, for ought appears among so many Sons) he despaired of having an opportunity to satisfy his lust with her, whereupon he droop'd (a) and pin'd away with vexation: Amnon had a friend who was his Cousin-german (with whom he was very intimate) Jonadab by name, who though a very subtil man and wife to do evil, was no true friend to him; for a true friend advises to nothing but that which is good. Jonadab perceiving by his carriage that he was rather sick in mind than body, said to him, Why art thou being the Kings Son lean from day to day? Surely thou that art the Kings Son (yea his Eldest Son and heir to the Crown) maist have what thou wilt; therefore what is it that thou art troubled about? Amnon told him he was in love with Tamar, but knew not how to accomplish his desire upon her. Jonadab advises him to counterfeit himself sick, and when his Father came to see him (as undoubtedly he would) he should desire him to permit his sister Tamar to come and dress him some meat, which he should like better from her hand than any bodies else. Amnon accordingly feigns himself sick. Indeed it had been better for David and himself too that he had been really sick, for a naughty child is better sick than well; however it being given out that he was sick, his Father came to see him, of whom he earnestly desired that his sister Tamar might come to him and make a couple of Cakes for him, pretending they would do him more good if they were of her making, and given to him by her hand than if made or brought to him by any other. David out of his great indulgence to him sends his daughter Tamar to him. 'Tis much that David being a wise man should suspect nothings, but when God intends to punish a man he hides wisdom from him; and it could not but afterwards much add to Davids sorrow that he himself was made an instrument to further such an execrable fact, and that by his command he had cast his poor daughter into such a snare. Tamar accordingly coming to her Brother Ammons house, provided him Cakes, making them for him with her own hands in his sight as he desired. Amnon then commanding all about him to go out, and bidding his Sister to bring the Cakes into an inner Chamber, he there instead of eating the Cakes took hold of her, and told

her she must lie with him. She poor Lady was strangely surprized at this, and used all manner of arguments and intreaties she could devise to dissuade him from so unnatural a villany: First, she tells him he was her brother, and therefore should be so far from dishonouring her himself, that he should be ready (even with the hazard of his life) to protect her against any that should offer her so foul an indignity. 2ly, He being her brother he should consider it would be incest in him to defile her, (if he should be so wicked as to consent) but to force her, and to incest to add rape, was such a transcendent villany, that the very Heathens would abhor. 3ly, He knew very well that no such thing ought to be done in Israel, Gen. 34. 7. for they were Gods own peculiar people, and professed holiness above all Nations in the earth, therefore an example of so abominable a wickedness committed among them, (and especially by one of such eminency as he was) would bring a shameful scandal upon their whole Nation, and cause their Religion, and even the name of God to be blasphemed. 4ly, He should consider that by the Law of God which they were under, both incest and rape were to be punished with death, see Levit. 18. 6. 9. Deut. 22. 24. 25. Levit. 20. 17. 5ly, She desires him to have some pity upon her, and some regard to her honour and reputation, for how should she ever cause her shame to pass away if she should be so defiled? It would be a blot upon her for ever, and none fit for her would ever be induc'd to marry her. 6ly, She desires him to have some sense of his own honour, for how would he be esteem'd a very fool, who when he might have his choice of wives where he pleased with their love and liking, yet would not take that course which God himself had appointed, but would do such a lothed and abominable act as this. He should consider that the greatest sin are the greatest folly, and expose a man to the greatest shame. And if such a person as he was should be guilty of such a crime, he would be lookt upon among all wise and good men as a most notorious, infamous wretch, and a son of Belial, and one utterly unworthy to succeed his Father in the Kingdom. 7ly, When none of these arguments would prevail, she (being in a great strait) adviseth him to desire her of his Father for his wife, not thinking (as 'tis like) that this could ever be done, but only to gain time and allay the present rage of his lust, and escape his present violence, not doubting but for the future she should be kept out of his hands. But his lust was so impetuous, and his heart by the instigation of the Devil so bent on wickedness, that he was deaf to all her persuasions, and being stronger than she, he brutally forc'd her. Having committed this abominable wickedness, his eyes that were before blinded with lust began to be opened, and he now saw what an indelible reproach and shame he had brought upon himself, and being fill'd with horror, he now hated his fair sister more than before he loved her; he could not now endure to see her, whose beauty had been the occasion to draw him into so much shame and infamy; and there was an especial hand of God in this, that his sin and shame might hereby be discovered, and a way made for the bringing upon David those judgments which God had threatened against his Family. But so it was Ammons rage of lust was now turned into the fury of folly. And he was so insatuated, that he endeavoured not to keep her in his Chamber till her grief and passion was somewhat abated, nor seeks to persuade her for her own and his credit to conceal the matter, but as if he had intended to proclaim both his and her shame to all the world, he bids her presently be gone. She tells him there was no cause to thrust her out of doors so hastily being in such a woful condition; this would be a greater injury to her (in some respects) than the very defiling of her; for though that was an irreparable injury to her, yet to thrust her out of doors in such a condition as she was now in, was the way not only to discover that she had been defiled, but probably would raise an opinion in some that she had consented thereto, and so was cast off as a strumpet, which would be a greater inhumanity and barbarity than the other was. But say what she would he was nothing moved therewith, but like a mad man commanded his servants to, turn her out of doors and bolt the door after her; she being apparel'd with a garment of divers colours, (such as Kings daughters that were virgins us'd to wear) she tore her garments, and put ashes on her head, and laying her hands thereon went crying out as woful in extremity of sorrow us'd to do, [see Jer. 1. 37.] In this sad plight she comes to her Brother Absalom, who instantly understanding from her how she had been abus'd, did what he could to comfort and quiet her, telling her it was a force practis'd upon her, and so her affliction and not her fault, and therefore advis'd her to be patient and to hold her peace, seeing Amnon was

her brother, and his shame would be the shame of their whole family. But the notwithstanding continued very disconsolate, none being able to comfort her. *Abshalom* thought he said little at present, yet was so highly enrag'd at this abominable injury done to his sister, that he resolv'd to revenge it, which he afterwards did to purpose; but for the present he dissembled his anger, and seem'd to take no notice of it to his brother *Amnon*. But *David* when he heard of it was extremely angry and offended at it, and 'tis like did express his great displeasure against *Amnon* for it; yet for all his anger (it seems) he let him go unpunished (and was too indulgent to him like old *Eli*) whereas he ought to have executed the Law upon him (being so notorious an offender) though he were his own Son, that by such an exemplary punishment others might be deterred from offending in the like kind. But though he did not punish him, yet his Son *Abshalom* did as we come now to shew. After two years were past, *Abshalom* had a sheep-shearing feast (as the manner was in that Country) to entertain his friends, and encourage his servants. To this feast *Abshalom* invites *David* and all his Sons, with their retinue, to avoid all suspicion of any ill intention against *Amnon*. *David* tells him if they should all come they should be too chargeable to him, and therefore he himself would not come; however he blessed him, and wished him much joy in his Feast. Then *Abshalom* earnestly intreated him that his brother *Amnon* (being his Eldest Son) might come, and so representing his person might grace and honour his Feast. This might (considering former carriages) have given both *David* and *Amnon* some suspicion and jealousy that he intended some mischief, but God intending to punish them both for their former sins, hid this from their eyes. Therefore upon his great importunity *David* consented that *Amnon* and all his Sons should go with him. They being come, *Abshalom* gave command to some of his servants (as evil masters are usually attended with such servants as will comply with them in any wickedness) that when they saw *Amnon* merry with wine, they should fall upon him and kill him; he bids them be courageous and to do their work thoroughly, seeing he had commanded them, and would bear them out in it. And though the revenging of his sister *Tamar*'s rape might be the chief thing he aimed at, yet possibly an ambitious desire of the Crown might further this his resolution of cutting off his Elder Brother. The servants did as *Abshalom* commanded them, and accordingly dispatched *Amnon*. Upon this murder all the rest of *David*'s Sons got every one upon his Mule (a) and fled, not knowing how far *Abshalom*'s bloody treachery might extend. This gave such a warm alarm to the Country round about, that presently tidings came to *David* that *Abshalom* had slain all his Sons. The King upon this surprizing news tore his garments, and fell upon the earth, and his servants stood about him with their clothes rent. *Jonadab* standing by, desired the King not to believe that all his Sons were slain, but only *Amnon*, and he did suppose that he indeed was slain because *Abshalom* had threatened to be reveng'd on him ever since he forced his sister *Tamar*. Presently the Kings Sons that fled came to him, and with many tears told him what *Abshalom* had done to their brother *Amnon*, and the King and all his servants wept very sore. And *David* mourned for the death of his Son *Amnon* (so treacherously slain) very many days. Then *Abshalom* that he might escape the hand of justice fled to *Talmai* King of *Geshur*, his Grandfather by the mothers side, and there he remained three years.

2 Sam. Ch. 13. from v. 1. to 39.

SECT. CXCV.

(1) It seems *Chileab*, *David*'s second Son, see Ch. 3. was now dead. (b) The City where the Prophet *Amos* lived, *Amos* 1. 1.

IN length of time *David*'s grief for *Amnon* by degrees wore off, so that he began now to wish that he had his Son *Abshalom* at home with him again, and had it not been for shame he could have found in his heart to have gone himself and fetch him. *Joab* perceiving that the Kings heart was much towards *Abshalom*, and that he earnestly desired to have him brought back again, (if it could be done handsomely, and without scandal) he therefore that he might gratifie the King, and ingratiate himself with *Abshalom*, (now his apparent (b) to the Crown) sets himself to contrive a way how it might be done. Accordingly he sent to *Tikvah* (c) a City in *Judah*, and fetched

fetched thence a woman that was famous for her wisdom, and acquainting her with his design, he put words into her mouth, and directed her what she should say to the King in order to the bringing about his end; she undertakes the business, and being well instructed beforehand, in a mourning habit, and seeming very disconsolate, comes to *David*, and falling down on her face before him, cries out, *Help O King, and succour thine afflicted handmaid*. The King asks her what ailed her? the answers, *I am a widow*, and thy handmaid had two Sons, who going into the field together, and falling out, they fought, and (none being by to part them) the one of them happened to kill the other; and now all my family and kindred are risen up to prosecute my remaining Son that he may be put to death, and so the inheritance may come to them, for so they give out that they will destroy the heir also; and if they should be suffered to kill this surviving Son (who is the only comfort that is left me in this world) they will wholly extinguish my husband's name, which by this Son, as by one poor coal that lyeth hid under an heap of ashes, can only be blown up again, kept alive, and preserved. The King tells her that he would give order that her case should be heard and examined. She desires him not to put her off, or scruple to grant her request; for if there were any iniquity or sin in sparing her Son, she would take the guilt of it wholly upon her self, the King and his Throne should be guiltless. But therein she engag'd for more than she could make good; for if it were unjust, God would punish her for desiring and endeavouring it, and *David* also for granting it, see *Numb.* 35. 17, 18, 21, 31, 33. However the King seeing her so importunate, he bad her go home, and if any persons further troubled her, he should bring them to him, for as the Lord liveth, (saith he) not one hair of thy Son shall fall to the earth. Then the woman said, let the King remember the word that he hath promised unto his handmaid in the presence of the Lord, that he will not suffer the avengers of blood to destroy my Son. And now having obtained my request, let thy handmaid speak one word more to my Lord the King: How comes it to pass that thou hast passed so favourable a sentence in reference to my Son, and yet entertainest thoughts in thy mind against thy own Son which are far different, and very prejudicial to the good and welfare of thy people? Give me leave to say that the King doth speak this thing as one that is faulty; he hath given a just sentence in the case of my Son, but fails in giving the same sentence when it comes to the case of his own Son; the King would have no rigor us'd against my Son for killing his brother, because it would tend to my great grief and damage, and yet can be content that rigor shall be us'd towards his own Son *Abshalom*, and will not fetch him home again from his banishment, though it redound exceedingly to the detriment and grief of the whole Commonwealth. Thou knowest, O King, that we must all die at one time or other, and when we are dead there is no recalling us to life again, no more than water that is spilt on the ground can be again gathered up. And thou maist die as well as any of us, and if thou shouldst die while we are in this wretched state, we shall be miserable. And as for *Abshalom*, seeing God hath not taken away his life in all these three years of his banishment, he seems by his Providence to have provided a way that he may be restored to thee again, namely by my mediation for him at this time. The King may something wonder that I presume to speak thus boldly to him, but the truth is, the people are so full of jealousies and discontent, fearing lest *Abshalom* living so long among Idolaters should be corrupted in his Religion, and so may corrupt the people if he come to reign over them, that I was really afraid and durst hold my tongue no longer; and knowing the King to be so just that he will always hear the cause of the oppressed, and right their wrongs, I thought it best in a Parabolical way to propound this matter to thee, that thou mightest the better judge of it. And I doubted not but that I should receive a gracious answer from thee; for I know that the King for wisdom to judge and discern between right and wrong is as an Angel of heaven, and therefore I doubt not but the Lord thy God will bless and prosper thee in thy Government. Then the King said to the woman, tell me true, Is not the hand of *Joab* in all this? She answered (as thy soul liveth O King) none can evade what thou hast said by turning to the right hand or to the left, for thou hast hit the very right and the truth; for thy servant *Joab* set me on work, and put words into my mouth to speak unto thee. And however I have delivered my self, I know my Lord the King is wise even as an Angel of God to know all things that are to be done by him upon the earth in the administration of his Government.

K k k

Then

* See Gen. 27. 12. Mat. 27. 25.

† Twas a Provincial speech us'd to express a mans excellency in any thing, see 1 Sam. 29. 9. & 2 Sam. 19. 27.

Then the King called for Joab and told him he had granted his request made to him by the woman for the return of Absalom: Therefore go (says he) and fetch him home. Joab fell to the ground on his face before the King, and professed that he accepted it with much thankfulness, and as a testimony of the Kings great favour to him that he was pleased to grant his request. Then Joab arose and went to Geshur, and brought Absalom back to Jerusalem. When he was returned the King gave order he should go to his own house, but said he should not see his face; which David did (as 'tis probable) to avoid the scandal of being too easily reconciled to him who had committed to *Joab* a fault. But in all Israel there was no man so eminent for beauty and comeliness of person as Absalom was, for from the sole of his foot to the crown of his head there was no blemish in him; this was one thing possibly that made him so proud and insolent, and made him so popular and attracted the peoples affections so much to him. He used to poll his head and cut off his hair (if growing else too heavy for him) once a year, and when cut off, it weighed two hundred shekels after the Kings weight, viz. after the common shekel, which weighed a quarter of an ounce) and so weighed about four pound weight at sixteen ounces the pound. And Absalom had three Sons*, and one fair Daughter named Tamar. So Absalom dwelt two years after this in Jerusalem, and was not all that time admitted into the Kings presence. At last being impatient of this restraint, and growing discontented and ill-affected towards his Father, and entertaining thoughts of rebellion against him, and not seeing any means of compassing his design whilst he was kept from the Court (where he might make friends by his popular carriage) he contrives how he might come thither, and in order thereunto he sends to Joab to come to him that by his mediation he might be recovered into the Kings favour. But Joab like an old Politician fearing to displease the King would not come at him. He sent to him a second time but he would not come. He then had his servants to go and let Joab's Barley field (which was near to his) on fire, designing by that means to bring him to him, as God brings people home to himself by afflictions. Joab then comes and asks him why he had fired his Corn? He tells him because he had sent for him once and again, and he would not come at him; he tells him he sent for him to represent his condition to the King, and to know of him why he was pleased to send for him from Geshur, and yet still all this while withdrew his face and favour from him. He tells him it had been better for him to have stayed there still than to be thus used. Help me (says he) to see the Kings face once again, and if he think me not worthy to live, let him put me upon a legal trial, and take away my life; I had rather die than live in this manner that I now do. Joab hereupon comes to the King and tells him how heavily Absalom took it, that he was debar'd from his presence. David hearing this, sent for him, who coming, bowed himself to the ground before the King, and (as 'tis like) humbly beg'd his pardon; whereupon the King kissed him in token that he was fully reconciled to him.

2 Sam. Ch. 14. whole Chapter.

SECT. CXCVI.

ABsalom being now admitted to come to Court, contrives to get his Fathers Kingdom from him. And thus God executes upon David the heavy doom which he had threatned, viz. That he would raise up evil against him out of his own house, Ch. 12. 11. Absalom remembering the displeasure his Father had shewed against him for murdering his Brother Amnon, and fearing lest for that he judged him unfit to succeed him in the Government, and having possibly some intimation that Solomon was designed for the Crown (being so much beloved of his Father) he resolved (if he could) to get into present possession of the Throne during his Fathers life. And to accomplish this ambitious design he puts divers policies in practice: First, he gets a Princely retinue, and provides himself Chariots and Horses (which yet the Law did not allow) and a guard of fifty men to go before him, that taking upon him the port and state of a Prince, the people might look upon him as next heir to the Crown, and give him answerable respect. For the people are very apt to be taken with outward pomp and bravery, and to judge those that use it to be men of brave and noble spirits. David be-

ing

ing much blinded with affection towards him, takes no notice of this his ambition and popularity. 2ly, He cunningly insinuates himself into the hearts of the people; for rising early and standing at the Kings Gate, when any Suitors came to the King for justice, and to do them right he would in a friendly and obliging manner inquire of their matters and where they lived. When he heard their cause he would tell them their cause was good and just, but the misery of it was there was none deputed by the King to hear the cause of those that repaired thither for justice that would hear them impartially, and do them right. Which was a base slander of a graceless Son against his Father, of whom it is said, Ch. 8. 15. That he executed judgment and justice to all the people. Then he would say, O that I were made judge in the land, that every one that hath any cause or suit might come unto me, I would be sure to do them right. 3ly, When any man came nigh him and did him obeisance, and paid him respect, he would lovingly take him by the hand and kiss him. And thus continually courting the people, he stole away their hearts, and drew their affections from the King to himself. David all this while through the just judgment of God was so blinded that he minded it not. 4ly, Having by these popular ways and arts brought his business (as he thought) to some ripeness and maturity, he now tells the King that he had made a vow when he was in Geshur, that if the Lord would please to bring him back again to Jerusalem he would offer to him certain Peace-offerings, and Gratulatory Sacrifices, and he desired leave of him that he might go to Hebron (the place where he was born, and which was one of the chief high places in the Tribe of Judah, about sixteen miles from Jerusalem, whither in those times they resorted to offer Sacrifice) there to perform that vow. This was forty years (a) after David was first anointed by Samuel in Bethlem, and about seven years before his death. David bids him go in peace. Absalom accordingly went thither, and it being the custom when they offered these Peace-offerings to make great feasts therewith, Absalom under that colour invited many of his friends and followers, and many of the people whom he hoped to win to join with the rest in his intended Conspiracy, and to persuade them to make him King. Then he sent spies thorough all the Tribes of Israel, who at the set time agreed on, when the Trumpets should sound in every Tribe, and the people wonder what the matter was, these spies should inform them that Absalom was anointed King in Hebron with all Royal Ceremonies and Solemnities, and was so accepted and proclaimed by the people. There were two hundred that were invited by Absalom to his feast of Peace-offerings at Hebron, that went in the simplicity of their hearts (merely as invited guests) knowing nothing of his intended Conspiracy. He hoped (it seems) that these when they came thither, and saw what the rest did, would join with them. However by inviting such known faithful men, he thought his intended Plot would be the better concealed. He sent also for Achitophel who had been formerly one of his Fathers prime Counsellors, and much esteemed by him for wisdom, but for some reasons (as it seems) was now laid aside and dwelt privately at his own City Gilead in the Tribe of Judah. And thus the Conspiracy grew strong, for many daily flocked in to Absalom.

2 Sam. Ch. 15. from 1, to 13.

SECT. CXCVII.

THESE things thus going on, there came a Messenger to David from Hebron to inform him what had passed there, and to acquaint him that the hearts of the people were generally for Absalom. David upon this surprising news knew not well what to do, but concluded that present flying* was the safest and securest way both for his own preservation, and the good of the City. He knew not what party Absalom might have in the City; he thought it not safe therefore to trust himself there at present, but to go out and encamp abroad in the fields and deserts. He desired also to preserve the City from being spoiled and plundered, which they might be exposed unto if he stood on their own defence. The King therefore departing with his servants and retinue, he left ten of his Concubines in his Palace, (taking as 'tis like his other wives along with him) thinking that Absalom's party would not be so barbarous and inhumane as to offer any violence to them, both because they were women, and also stood in for

K k k 2

near

* Ch. 18. 18. 'Tis said he had no Son, it seems by that time they were all dead.

(a) Being then about 22 or 23 years of age, and about 7 years before he began his reign in Hebron, and so about the 33 of his reign, and about 7 years before his death.

* The third Psalm is said to be penned on this occasion, wherein by faith he relied on God as his shield.

near a relation to the King. But there was an over-ruling Providence in this for the bringing about that which God had threatened against David, Ch. 12. 11. *I will take thy wives and give them to thy neighbour, and he shall lye with them.*

From David's departure from Jerusalem for fear of Absalom, there happened many remarkable things, which we shall here set down in order.

1. The King with his servants and guards having marched some reasonable distance from the City, there they made a stand, and thither to him retired most of the Citizens that were truly loyal to him, and with them six hundred Gittites (a) (born (possibly) at Gath, or the Territories of it, and who were become proselytes) with Ittai their Captain, who is supposed to be the King of Gath's Son, and a proselyte also; he was a wise and valiant man, and much in the Kings favour. The King seeing him there, told him that he had no reason to expose himself to so much danger as they were like to meet with in their flight, he being a stranger and an exile, and but newly come to him, it were better for him to return to Jerusalem, and seek to be advanced by the new King, who undoubtedly would kindly receive him and his followers, seeing they were strangers: Take therefore (says he) thy Countrymen and Souldiers and go back to him, and the God of mercy and truth preserve thee. Ittai replied, As the Lord liveth, and as my Lord the King liveth, nothing shall make me leave thee, but I will stick to thee both in prosperity and adversity, both in life and unto death. David seeing him so generously resolved, gave order that he and his men should pass over the River Kidron (b), (which lay between the City and mount Olivet) which they accordingly did, their Children (whom they brought along with them) following them. And the people thereabout wofully lamented the sad condition they saw their King now in; and the King and the people that were with him passed over the river.

2 Sam. Ch. 15. from v. 17, to 24.

2ly, Zadock who was next to the High-Priest Abiathar, and (whose course it seems it was at this time to attend upon the Ark) came with many of the Levites to David bearing the Ark of God, and when they came to the place where David and his Company staid, they set it down, and Abiathar the High-Priest went in the forefront of the people that came out to David, and led them up to Mount Olivet, until all the Company that followed him were passed over the Brook Kidron. David then spake to Zadock and Abiathar to carry back the Ark to Jerusalem; for though he highly valued the Ark being the visible sign of Gods presence, and at which they used to ask counsel of God in their difficulties, yet because it could not be conveniently carried about with them in that flying posture they were now in, and he could not enjoy it unless he had the Priests and Levites also with him to attend it, and being unwilling to expose them to so much danger as he himself was like to be exposed unto, he commanded them to carry it back into the City, saying to them, If I shall find favour in the eyes of the Lord he will bring me back again unto it, and to the Tabernacle or Tent I have provided for it, in which he uses in an especial manner to manifest his gracious presence. But if he say I have no delight in thee, nor will accept thee because of thy heinous sins, behold here I am, let him do to me as seemeth good unto him. I wholly submit my self to his good pleasure. Further he said to Zadock, Art not thou a Seer and a Prophet, whose duty it is to instruct the people? Return thou therefore and Abiathar into the City in peace, go and that with my love and good liking, and take your two Sons Ahimaaz and Jonathan along with you. You may do me great service there by inquiring into the counsels, and observing the motions of the enemy, and giving me intelligence thereof, and this I desire you to do for me, and I will tarry in the plain of the Wilderness till I hear from you. Zadock and Abiathar accordingly carried the Ark back again to Jerusalem, but did not take their Sons Ahimaaz and Jonathan along with them as David appointed, but ordered them to stay at Enrogel (in the borders of Judah and Benjamin, not far from

(a) Sic vocantur auxillares illorum quos in nuptiis belli David subegit, & vixit suo adjutur.

(b) Called Cedron, Joh. 10. 1.

Jerusalem, see Ch. 17. 17.) that lying there in obscurity they might receive intelligence from their Fathers, and so acquaint David therewith as occasion required.

2 Sam. Ch. 15. from 24, to 30.

3ly, David now marches up to Mount Olivet weeping bitterly for his sins that had brought these troubles upon him; and he went barefoot, and with his head covered (as was the custom of mourners among the Jews) thereby testifying his deep humiliation and shame for so highly offending God. And the people also that went up with him covered their heads and wept bitterly, thereby testifying their sympathy with their King in his sorrows and sufferings. ver. 30.

4ly, One comes now to David and acquaints him that Achitophel that David upon great Politician had join'd himself to Absalom, and the Conspirators with him; this occasion whereupon David earnestly prayed unto the Lord to turn his counsel into foolishness. Which petition the Lord was pleased graciously to grant, as we shall see Ch. 17. 14, 23.—v. 30.

5ly, Being come to the top of the Mountain he there prayed and worshipped God, and humbly implored his mercy towards him, and to help him against his enemies; and behold immediately Hushai * his faithful friend and Counsellor (and a great Politician) came to him who was a man whom God had qualified with such a measure of wisdom that he was able to countermine and counterplot Achitophel. Hushai came to him with his Coat rent and earth upon his head, thereby testifying the deep sense he had of his great afflictions and sufferings. David kindly receives him, but tells him it would not be any advantage to him, but rather a burden to take him along with him (he being a Statesman and not a Souldier) but he would do him much better service if he would go to Jerusalem and seemingly join with Absalom, and say to him, I will be thy servant, O King, as I have been thy Fathers servant, and so by insinuating himself into his favour, and being made acquainted with his counsels he might defeat them (a). And (says he) thou wilt have Zadock and Abiathar there to assist thee with their best endeavours, and what thou hearst from Absalom or his Council thou maist impart to them, and they have with them their two Sons by whom thou maist send to me. It may reach us seems David thought their Sons had gone back with them to the City, and did not know that they were ordered by them to stay at Enrogel as we shew'd before. Hushai being Davids sure friend complies with him herein, and accordingly goes to Absalom at Jerusalem, and insinuates himself into upon such his favour.

2 Sam. Ch. 15. from v. 32, to the end.

6ly, When David was a little past the top of the hill, and was going on towards the Wilderness, Ziba servant to Mephibosheth meets him with two Asses saddled and laden with two hundred loaves of bread, and a hundred bunces of raisins, and a hundred pieces of summer-fruits, and a leather-sack of wine. The King asked him what he meant by these? He replied, the Asses be for any of the Kings Household to ride upon, and the bread and summer-fruits and wine for any of the young men that are his followers to refresh themselves with; and he hoped the King would please graciously to accept his humble respect and duty, though the things in themselves were of so small value. The King then askt him where Mephibosheth was, his Master Jonathan's Son? and what the reason was, seeing he had shewed him so great kindness that he did not come to him? Ziba answer'd, Behold he abides at Jerusalem, for he said, To day shall the bow of Israel restore me the Kingdom of my Father. A shameful lye and slander, and very improbable if Mephibosheths lameness and infirmities to rule be considered, as also how the peoples hearts were at this time set upon Absalom. However David being very tender and

* Of the Town of Aretsi in Ephraim.

(a) Davids tending Hushai to dissemble with Absalom, may reach us men are in their extremities to pluck and not so good and right as they should

and jealous in matters that concerned his Crown, (and especially when there was any Title set up against him by those of the house of Saul) he passes a rash, sudden and unjust sentence. Behold (says he to Ziba) all that pertained to Mephibosheth thy master is thine: I freely give it to thee. Thus David in haste deprives an innocent man of his whole estate, and gives it to a wicked and treacherous Calumniator. It may indeed seem strange and wonderful that so wise and good a King as David should pass such a rash and unjust sentence against the only Son of his dear friend Jonathan, a person of great worth, and who so intirely loved him, and had done him so many favours, and to whose posterity he was by solemn Oath and Covenant bound to be kind; and that he should do this upon the bare suggestion of one single witness (and he a servant against his master) and in his masters absence who was not so much as heard what he could say for himself, nor any other witness examined in the case. But it seems David being highly transported with passion and state-jealousie, (the Crown being a thing that will admit of no partners or co-rivals) he passed this sentence without considering any of these things. Thus we see that the best of men are but men, and apt to fail and miscarry when left to themselves. Ziba like a cunning old fox thankfully accepted the Kings bounty, yet pretended that he more desired and esteemed the favour of the King than the gift he had given him.

2 Sam. Ch. 16. from v. 1, to 5.

7ly, David now marches to Bahurim a Town not far off in the Tribe of Benjamin, there one Shimei a man of the family of Saul came forth like a mad man, and vented his malice and rage against him in a very high and provoking manner, and going along on the hill-side over against him bitterly cursed him, and threw stones at him and his followers, though he was at this time guarded with valiant Souldiers both on the right hand and on the left. And (as if this had not been enough) with the extremest hazard of his own life he cried out, Come out, come out thou bloody man, thou Son of Belial, the Lord hath now brought upon thee all the blood of the house of Saul; intimating that David had stirred up the Philistines to make that invasion upon the land wherein Saul and his Sons were slain. And as thou hast done to others so now (by the just judgment of God) others do to thee. Thou didst rise up against Saul, and now (by a just retaliation) Absalom is risen up against thee; thou art now taken in thy own mischief; thou didst rebel against thy Father-in-law, and usurp his Kingdom, and now thy own Son hath rebelled against thee and usurped thine. Abishai was so enraged at this, that he said to the King why should this dead dog, this base contemptible wretch be suffered in this shameful manner to curse and revile my Lord the King. Let me go over to him, I'll cut off his head and bring it to thee. Joab also (it seems) offered his service in the like kind: David meekly replies, I will take none of your counsel, nor consent to your ways of revenge, ye Sons of Zeruiah; this is no time for me to think of private revenge who am under the correcting hand of God for my sins. The Lord hath for my trial and affliction permitted this man to revile and curse me, and has suffered Satan to excite him thereunto, which though it be a sin in him, yet it is most wisely and justly ordered * of God for my humiliation, and the exercise of my patience; and what reason have I to be troubled at what this man says against me? you see my own Son that came out of my bowels seeketh my life, how much more may I then with patience endure the reproaches of this Benjamite who being of the family of Saul is my declared and professed enemy? Let him curse, seeing the Lord hath permitted him as his instrument and executioner thus to afflict me. And if by this means I be brought to true humiliation and repentance for my sins, possibly the Lord may look down upon my affliction and reward my patient bearing of it, and instead of those curses

* V. 10. Tu præcepti accipi debet pro permittit hanc maledictionem, tamque positive ordinavit ad punitionem. Sic 1 Sam. 13. 14. præcepit David, i. e. ordinavit ut regeret israel. 1 Reg. 17. 4. Corvis mandavi, i. e. ordinavi ut pasceret, &c. vel Dominus dici potest proprie ei præcepisse tanquam licitor suo ut malediceret David, &c. Ista Davidi scilicet exprobrat, & publice coarguit, licet Simi limites excederet mandati divini, & veris criminibus, inter exprobandum, multa falsa admisceret. Non cogitur David de causâ proxima, nota scilicet voluntate Simi, sed recurrit ad Providentiam Dei, ut Josephus, Gen. 45.

now

now thrown at me may please to reward me with a blessing, and some special mercy. Thus admirably patient was David when supported by Divine grace, who a little before being left to himself was so impatient in the cause of Mephibosheth. But David was not so patient, but Shimei was as impudent and malicious, who went on over against him on the side of the hill cursing him, and casting stones at him, and throwing up dust into the air in defiance of him, yet so obedient were David's Commanders and Souldiers that none of them offered to stir to revenge this great injury, seeing he forbade them. So the King and all the people that were with him passed on to Bahurim, and being weary, there refreshed themselves.

2 Sam. Ch. 16. from v. 5, to 15.

8ly, David being now come near to the banks of Jordan where he pitched, he there (it seems) composed the 42 and 43 Psalms.

9ly, Absalom being now come to Jerusalem and Achitophel with him, Hushai presents himself to him, and congratulates his coming to the Crown, saying to him, God save the King, God save the King. Absalom (as it seems) wondering he should come to him, says, What is this thy kindness to thy friend? thou didst pretend to be a great friend to my Father, and is this the part of a friend to leave his friend in his extremity? Why dost thou not go along with him? Hushai replies, Nay, but whom the Lord and the people of Israel chuse for their King, his subject will I be, with him will I abide; and whom should I serve but thee? As I have served thy Father while he was King, so now I will serve his Son being advanced to the Throne. Thus Hushai insinuated himself into Absalom, that being near him he might come to know his counsels, and so defeat them.

2 Sam. Ch. 16. from v. 15, to the 20.

10ly, Absalom now calls his Council together to advise him what was fittest to be done that they might carry on their business successfully. Achitophel advises him to defile his Fathers Concubines (whom he had in his Palace) and that publicly, and in the sight of the people, that so the breach between him and his Father might be made desperate; and so (says he) the people that follow thee will go on courageously and confidently when they see that by this fact thou hast made thy self so odious to thy Father that there is no possibility of reconciliation between you; whereas if there be but the least hope left that thou shouldst ever make thy peace with him, then all thy followers and abettors will be in extremest danger to be ruin'd by him. Besides the people will be shy and fearful to join with thee till they see that thou and David can never be reconciled. Absalom likes and follows this damnable advice, and so they spread a Tent for him upon the roof of the Palace, (from which place as 'tis probable David first espied Bathsheba walking her self and lusted after her) and there, not hurried thereunto violently by the strength of lust, but advisedly and upon Politick considerations, in the sight of the people, and to the blushing of the Sun, he lay with his Fathers Concubines. And thus what God had threatened against David, Ch. 12. 11. was accomplished, I will take thy wives before thine eyes and give them to thy neighbour, and he shall lie with them in the sight of the Sun. This was the villainous counsel that Achitophel gave him, who was counted so great a Politician both while he was with David, and after with Absalom, that his counsel was looked upon for the successfulness of it, as if it had come from the very Oracle of God.

2 Sam. Ch. 16. from v. 20, to the end.

11ly, Achitophel seeing that Absalom had so readily followed his former counsel, he now gives him a new advice, and most dangerous and pernicious to David had it been followed. He advises him to let him chuse out twelve thousand men out of his Army, and with them he would go in person and pursue David that very night; and (says he) I will surprise him, while he and

and his followers are weary and faint, and I know that his Army will be so terrified with the suddenness of my coming upon them, that they will flee and scatter, leaving him to shift for himself, and his army being defeated he may easily be taken and killed, and accordingly I myself may kill him; and when the King is slain, I will proclaim pardon to the people that followed him, and so reduce them all under thy obedience; for thou maist easily apprehend that the doing of this one thing, (viz. the taking off the King.) is in effect the reducing of all the people, who will be quiet and embrace thee for their King when David is gone. This counsel hugely pleased Absalom, and those that were about him, though it was so highly villainous, and tended to cut off the life of his Father by a sudden surprize. But yet God so over-ruled his heart that he would needs fend for Hushai (who was also reputed a very wise man) to hear what he would say to it. When he came, Absalom tells what Achitophel had advised, and asks his opinion of it. Hushai tells him that Achitophel was indeed a very wise and able man, but the counsel which he had given was not (in his opinion) good at this time; for (says he) thou knowest that thy Father and his men are mighty men of valour, and they are now chaffed in their minds, and their spirits are so enraged at their being forced to leave their wives and children, and their habitations, that they are like a Bear robbed of her whelps, and so will redouble their strength and resolution to recover what they have lost. Thou maist easily understand that it is a dangerous thing to fight with desperate men, alas it will not be so easy a matter to terrifie them, and to make them flee as Achitophel supposes. Besides thy Father is an old experienced Commander, wise and cautious, and thou maist assure thy self that he will not at this time lodge in the Camp among the common Souldiers, for fear there should be any concealed Traytors among them, but will secure himself in some secret pit or cave, or some unknown place, (as he used to do in the days of Saul) so that it will not be so easy a matter to seize upon him, and so put an end to the war as Achitophel apprehends. Furthermore we are to consider how dangerous and perillous to any side the first overthrow is, which is usually lookt upon as a preface of future success. Those twelve thousand whom Achitophel would lead forth are but a few to go out against thy Fathers army, and if some of them should be overthrown at the first, a report will presently fly abroad that Absaloms forces are beaten, and then the hearts of thy most valiant Souldiers (whose hearts are now like the heart of a lion) will soon melt and be dissolved, and thorough fear they will scatter and flee away. Therefore my counsel to thee is, to assemble all the people from Dan to Bersheba, and to gather an army like the sand that is on the sea-shore for multitude, and this is the way to make sure work in a matter of such great consequence as this is; and when thou hast got such a vast army together, then I advise thee to go out thy self in person and command them as General, and so thou thy self wilt have the honour of the victory, and thy valour and conduct will be renown'd in the world. And when thou hast gotten such a vast army under thy command, fear not, we shall find thy Father out wherever he is for as dew when it falls overpreads the face of the whole earth, so we shall overpread the face of the whole Country, and if he be any where in the fields we shall light upon him, and neither he nor any that are with him shall escape us; and if he be fled into any City, we will bring ropes to that City, and will draw it into the river and will pull it down until there be not left one stone upon another. Thus Hushai concluded his speech, and with such big and swelling words he fought to blow up the spirit of this proud young Prince, and to humour his vain glory and ambition; but his main end was to gain time, (knowing that in a little time such a vast army could not be gathered together) that so David in the mean while might gather strength, and increase his forces. Hushai having delivered himself thus eloquently, Absalom and those about him were much taken with him, and said the counsel of Hushai is better than the counsel of Achitophel. Thus the Providence of God over-ruled their hearts, that the Politick counsel of Achitophel which had been good for the accomplishing Absalom's ends had it been followed,

lowed might be defeated. Hushai presently acquaints Zadock and Abiathar with what had passed, that they might give David speedy notice thereof, and advise him not to lodge that night in the plain of the Wilderness, but speedily to pass over Jordan lest he should be surprized. For though he had at present (as he thought) diverted them from following Achitophels dangerous counsel, yet he knew not how soon their minds might change. Jonathan and Abimaaz, (of whom before) stayed at Emogel not far from Jerusalem, expecting to hear from their Fathers, for they durst not come into the City, being suspected to be of Davids party. Therefore Zadock and Abiathar sent their message to them by a young maid (who was not like to be suspected) that they might convey it speedily to David. But it seems a lad accidentally saw them at Emogel, and went and gave intelligence of them to Absalom, who speedily sent some to surprize them. But they understanding some way or other that they were discovered, hastened away presently to Baburim, and betaking themselves to a friends house, they hid themselves in the well which was in the Court of the house; and to conceal them the more the mans wife spread a covering over the wells mouth, and spread ground-corn thereon. Absalom's servants pursue them thither, and inquire diligently after them; the woman of the house tells them they were gone over the water, (telling therein as they call it an officious lye to preserve them) and so when they had sought them in vain and could not find them, they returned to Jerusalem. They being gone, Abimaaz and Jonathan came out of the well, and went speedily to David to acquaint him with what Achitophel had counselled against him, and shew him that he must speedily arise and pass over Jordan if he intended to preserve himself. This therefore David and his followers immediately did that night, and by the morning the whole army was past over. And the special Providence of God appeared herein that they were all preserved in such a dangerous passage, and that in the night. When Achitophel saw that his counsel was not followed, but Hushai's prefer'd before his, and foreseeing that this counsel of Hushai would certainly be their ruin, and that David by gaining this time would so strengthen himself that he would be too hard for Absalom when they came to fight it out in the field; and concluding that if David prevail'd (as 'twas most likely he would) there was no mercy for him to be expected at his hands, who had been so false and treacherous to him, he being greatly discontented went to his own City Giloh, and there putting his house in order, making his will, and disposing of his estate, and taking care of all things but his soul, he hanged himself*, and was buried in the Sepulchre of his Father, 2 Sam. 17. from v. 1, to 24.

David upon occasion of Achitophel's counsel against him compos'd the 55 Psalm.

12ly, David by this time having gathered a good Army together march'd with it to Mahanaim (a City in the Tribe of Gad beyond Jordan) and was there furnished with provisions by three eminent persons, the first was Shobi, the Son of Nahash of Rabbah, brother of Hannun, (King of Ammon, whom David had deposed for abusing his Messengers) and set this Shobi up in his stead, in thankful remembrance whereof he now brought provisions to David. The second was Machir of Lodebar, who was Guardian to Mephibosheth, when David came to the Crown, see Ch. 9. 4. who observing how much David favoured him, and what kindness he shewed to him, did highly esteem him ever after for it, and was the readier (as 'tis probable) to commiserate him in this time of his troubles. The third was Barzillai the Gileadite, of whom we shall say more when we come to the 19th Chapter. These all came to comfort David † in his great distress, when his own unnatural Son fought his life; and they brought beds and cups, and earthen vessels, and wheat, barley, meal, parched corn, beans, lentils, and parched fruit, and pulse, and honey, butter, and sheep, and cheese, to refresh David and the people that were with him, who they thought must needs be weary, and hungry, and thirsty, having had so long a march thorough the Wilderness,

* Herein he was a Type of Judas.

† Sic. sicut Deus cum afflictis auxilia adiungit, sicut de improbitate, et de furtivitate.

where they could not but be in great want. From v. 27, to the end.

(4) 'Tis said here that *Ishra* an *Israelite* was his father, and *Abigail* sister to *Zeruah* his mother. In 1 Chron. 2. 17. this *Ishra* is call'd *Jether* the *Israelite*. It seems therefore that he was an *Israelite* by birth, but an *Israelite* by profession, and habitation, being become a *propheta*, or else he was call'd an *Israelite*, because he had lived among the *Israelites*, as upon the same account some were call'd *Tititide* and *Gittitide*. 'Tis said of this *Ishra* that he went in to *Abigail*, and begat this *Abigail* on her, which intimates he was not then married to her. 'Tis also said of this *Abigail* that she was daughter to *Nabash* sister to *Zeruah*, 1 Chron. 2. 16, 17. 'Tis evident that both this *Abigail* and *Zeruah* were daughters of *Jesse*, and sisters to *David*. Either therefore *Jesse* had also the name of *Nabash*, or his wifes name was *Nabash*, who was the mother of *Abigail*.

13ly, *Abshalom* having now gathered together a mighty Army of the *Israelites*, as *Hushai* had advised, he marches out with them against his Father; *Amasa* (a) (who was Nephew to *David*, and Cousin-german to *Joab*) being made his General, and with them he pass'd over *Jordan*, and pitched in the land of *Gilead*. 2 Sam. 17. v. 24, 25, 26.

14ly, The Armies of *David* and *Abshalom* being now near one another, *David* drew out his Army (which was at this time much increased by the resort of many out of the two Tribes, and half on the other side *Jordan* unto him) and mustering them, he set Captains over hundreds, and Colonels over thousands, and divided his Army into three Battalions, appointing three Generals over them, viz. *Joab*, *Abihai*, and *Ittai*. Then he told them, He would go forth with them in person to encourage them, and possibly he inclined the more to it, that being present in the Army he might use his best endeavour for the saving of *Abshalom*; his great Commanders and Souldiers would by no means consent that he should venture his person in the battel, telling him that he was worth ten thousand of them; the Commonwealth should receive more damage, and the enemy more advantage if he should be kill'd than if ten thousand of them should be slain; alas (say they) if we should see, or half of us be slain, the enemy will not much regard it, if *Abshalom* remain'd alive who the mark at which they principally aim, and who they know (as long as thou livest) wilt be able to raise forces and make head against them; and therefore we think it much better that thou remain in the City, and from thence that thou send us forth succours and supplies as we have occasion. The King tells them that seeing they would have it so, he would do as they desired. So standing at the Gate of the City to see his Army march, he spake for his sake with the young man *Abshalom*. For besides his tender natural affection to him, 'tis like he feared lest he should die in his sins, and under the heinous and heavy guilt of Murder, Incest and Rebellion.

The Armies now approach each other, and the Battel was fought in that part of *Gilead* which belonged to the Tribe of *Gad*, near unto the *Wood Ephraim*, so called either because it was close by *Jordan*, right against the portion of *Ephraim* on the other side of the river, or else because this was the place where *Jeppha* slew the *Ephraimites*, Judg. 12. 5, 6. The Armies furiously engaging against each other, *Abshalom's* Army was discomfited, and a great slaughter of them made, and being disordered and routed, and scattered, a great many of them fled into the wood, whither being pursued they were easily slain in that confusion and fright they were in; so that more of them were slain in the wood * than in the field, the Country people as 'tis like falling upon all fraglers they met with, so that the number of all the slain amounted to about twenty thousand. *Abshalom* flying among the rest, happened to run upon a party of *David's* Souldiers, which when he perceived, striving to decline the danger he was in, he fled into the wood, and running his Mule fiercely to escape, it happened that his head was catch'd in a crotch or forked bough of an Oak, and his Mule going from under him, he hung between heaven and earth as unworthy to live in either of them. One of *David's* Souldiers seeing him thus hung, told *Joab* thereof. *Joab* asks him why he did not presently smite him and kill him? Had he done it, he would have given him ten shekels of silver, and a military garde for his pains, which would

* V. 8. The wood devoured more that day than the sword, Frequent est ucid ab aliquo loco factum dicunt quod in illo loco ab aliis periculum est. Sanftius.

would have been a great honour to him. The man replies though I should receive a thousand shekels of silver in my hand, yet I would not put forth my hand against the Kings Son; for the King in our hearing charged all you his Generals that none should touch the young man *Abshalom*, and if I should have done otherwise than I have done, I should have wrought falsehood and treachery * against my own life; for had I killed *Abshalom*, the King would have found out who did it, and then thou thy self wouldst have set thy self against me as much as any other. *Joab* angrily replied that he must not stand to talk with him, but bad him shew him where it was that *Abshalom* hung; which he accordingly doing, *Joab* (preferring the peace and welfare of the King and Kingdom before the personal command and private affection of the King) took three darts in his hand, and run them through the midst of *Abshalom's* body near his heart while he hung in the Tree, and then the young men his Armour-bearers came and killed him out-right. *Abshalom* being dead, *Joab* founded a retreat, and recalled his Souldiers from pursuing the *Israelites* that followed *Abshalom*, who thereupon stole home to their own houses. *Joab's* Souldiers took *Abshalom's* body and threw it into a great pit in the wood, and cast a great heap of stones upon it; and this was all the burial he had. It seems sometime before this God had taken away his three Sons, mentioned Ch. 14. 27. not judging him worthy of children that would not honour his own Father, and had basely murdered his own brother. *Abshalom* hereupon (being depriv'd of his Children who should have kept up his name) reared up for himself a pillar, or some famous Sepulchral Monument (possibly something like one of the Pyramids of the Kings of Egypt) in the Kings dale †, lying between *Jerusalem* and *Mount Olivet*, to perpetuate his name and memory. But now God disappointed his pride and ambition by causing him to be buried in a pit, under a heap of stones in an ignominious manner like a Malefactor.

The Army of *David* having obtained this great victory over *Abshalom* and his forces, *Abimaaz* the Son of *Zadock* desired *Joab* to send him to the King with the glad tidings of it, that the King might know how God had avenged him of his enemies. *Joab* tells him that he should not go now, for there was a mixture of joy and grief in this news, and he would send him another time when he should be a messenger only of good. *Joab* knew that the news of *Abshalom's* death would so imbitter the joy of the victory to *David*, that *Abimaaz* would have but a cold welcome for bringing it. So he had *Cush* (a servant and possibly a footman to *David*) to run to the King and tell him what he had seen. *Cush* runs accordingly. *Abimaaz* desires of *Joab* that he may run after him; *Joab* asks him why he was so desirous to go seeing he had no news to carry that would be pleasing to the King; but if he were so bent upon it he might go if he would. *Cush* ran the nearest way which was hilly and mountainous, but *Abimaaz* ran the way of the plain, which though longer about yet was the more easy to run, and so he outran *Cush*. The Watchman from the Tower of the Gate of *Mahanaim* discovering a man running thitherward, acquaints the King with it, who sat there earnestly expecting news. The King said, if he be alone he brings good tidings; for they that are beaten in battel do flee in companies, whereas the victors do usually dispatch only one or two to carry news of the victory, being themselves otherwise employed in pursuing the enemy. Then the Watchman discovered another running alone. The King said, he also brings us good news. The Watchman said, methinks the foremost seems to be *Abimaaz*. The King said if it be he, he is a good man, and undoubtedly comes to bring me good tidings. *Abimaaz* then immediately approached, and as soon as he came near to the King, he cried all is well, then falling upon his face to the earth before the King, he said, Blessed be the Lord thy God who hath delivered the men that lifted up their hands against thee to be slain by thy servants. The King asks, Is the young man *Abshalom* safe? *Abimaaz* answers that when *Joab* sent away *Cush* (the Kings servant) and him to bring tidings, he saw a great tumult, but knew not what the matter was. He knew undoubtedly of *Abshalom's* death, but through humane frailty, fear-

* Facilem inique contra animam meam. q.d. whatever encouragements had emboldened me to do it they would have prov'd false and deceitful. I should have wrought falsehood against my own life; for he that wittingly doth any thing to the prejudice of his life may be said to work falsehood against himself.

† Call'd the Kings dale (as some think) because the King of Sodom and Melchisedec King of Salem, did there meet *Abraham*, Gen. 14. 17.

ing to displease the King, he here miserably faulters. Then came *Cushi* who cried out, *Good tidings my Lord the King, for the Lord hath avenged thee this day of all those that rose up against thee.* Then said the King is the young man *Abalom* safe? *Cushi* replied, let the enemies of my Lord the King, and all that rise up against him bear that young man is, *David* was smitten with a wonderful confirmation at this news, and his grief and passion brake out so violently that it almost overwhelmed him; he now retires into the Chamber over the Gate there in secret to pour out his sorrow, and as he went up he cried out, *O my Son Abalom, my Son Abalom, would God I had died for thee, my Son Abalom, if my temporal death would have saved thee from eternal misery.*
2 Sam. Ch. 18. whole Chapter.

15. The King taking on so immoderately for the death of *Abalom*, his excessive grief came to be known in the Army, and caused great trouble of spirit among them also, so that the victory was turned into mourning; neither came they up like a victorious army with joy and triumph to the City, but dispersing themselves secretly stole into it, not as if they had been Conquerors, but rather as if they had been beaten and fled away from their enemies. The King still took on excessively and covered his head in token of extreme sorrow, and cried out, *O my Son Abalom, O Abalom my Son, my Son.* *Joab* understanding this, and seeing in what a discontent the Soldiers were hereupon, and how their hearts began to be alienated from the King so that they were even ready to fall quite off from him, he comes in a great rage to him, and highly expostulates with him, and tells him, *He had shamed the faces of all his faithful servants that day who had saved his life and the lives of his wives and children, with the extreme hazard of their own, and had frustrated them of their deserved praise and reward; this strange carriage of thine (saith he) sheweth as if thou lovedst thy enemies (in that thou mournest so excessively for this Traynor Abalom) and hatedst thy friends, seeing thou dost thus discomenence their faithful service. Thou seemest not to regard thy faithful subjects, let them be of what degree or quality they will; I perceive that if that Arch-Rebel Abalom had lived, thou hadst not much cared if all we had died. I solemnly protest to thee if thou wilt not give over thy whining for that Rebel, and go forth presently and speak comfortably to thy people, and congratulate their victory, and give them thanks for their venturing their lives for thee, I believe they will all forsake thee as a person unfit to govern them, who canst not govern thine own passions, and possibly they will think of abusing another*, and that will be worse to thee than all the afflictions thou hast hitherto met with in all thy life.* *David* being startled at this bold speech of *Joab's* (which though harsh and tart, yet was needful at this time) he took his counsel and went and sat in the Gate, and there shaking off sorrow manifested his kindness and grace to his Soldiers to win their hearts again to him. As for those that had followed *Abalom* and escaped in the battle, they were fled to their own houses.

2 Sam. Ch. 19. from v. 1, to 9.

16. The people now through all the Ten Tribes of Israel began to blame one another for siding with *Abalom* against his Father, and to call upon one another, and upon their Elders and Officers to submit themselves unto *David*, and to go and fetch him back again to the City of *Jerusalem* with honour; they began to recount the great and manifold benefits they had enjoyed under his Government, and how he had saved them out of the hands of their enemies, especially the *Philistines*. And they saw that God was against them in that attempt of making *Abalom* King, and therefore there was great reason they should go and seek reconciliation with *David* whom they had so highly injured and offended. This resolution of the *Israelites* to fetch their King home with honour, coming to his ears, and he perceiving that the men of *Judah* (who had been first and chief in siding with *Abalom*, and had delivered up to him the City of *Jerusalem*, and the strong Fort of *Sion*) being conscious to themselves of their great ingratitude against him, were now afraid to address

* *Prospiciens
sibi de alio rege
sine equum ha-
bere non possint.*

themselves to him, or to go to fetch him home, therefore he sent to *Zadock* and *Abiathar* (who had stayed all this while at *Jerusalem*) that they should acquaint the Elders of *Judah* how ready he was to pardon them, and to forget all that was past. They were also to assure them of his singular affection to them, they being his brethren and of the same Tribe, therefore he would not have them to be the last in fetching home their King who ought to be the first. He sends also unto *Amasa* (whom *Abalom* had made General of his Army, and who if he should despair of pardon, might draw a great party of the *Israelites* after him) to assure him that he was ready to receive him into his favour, and to regard him as his nephew; nay he intended to prefer him, and to make him General of his Army as long as he lived in the place of *Joab*. Indeed *Joab* had incurred his displeasure by killing *Abner*, and several other unjustifiable acts, yet he had also done him great services, and had been always faithful to him. whereas *Amasa* had been faithless and rebellious. Besides the place of General belonged to *Joab* both by *David's* promise, and his own purchase, he having hazarded his life in that dangerous service of assailing and taking the strong fort of *Sion*. However *David* being now offended with him for killing *Abalom*, he resolv'd to prefer *Amasa* before him, thinking by that policy to reduce all *Abalom's* party that stood out against him under his obedience. By this kind message to the men of *Judah*, and to *Amasa*, *David* bowed the hearts of the men of *Judah* (even as the heart of one man) so that they sent this word unto the King, Return thou and all thy servants, we are most willing to receive thee, and submit unto thee. *David* considered that it might cost a great deal of blood to subdue them by force, therefore he thought it best by these tenders of grace to bow their hearts to him; and it happened according to his desire; for the men of *Judah* now agreed to meet together at *Gilgal*, and from thence they passed over the river *Jordan* to meet the King, and to bring him back to *Jerusalem*; with these men of *Judah*, *Shimei* the Benjaminite join'd himself, (who had before so unflatteringly cursed and reviled *David*) bringing with him a thousand Benjaminites, so that it seems he was a potent man in his own Tribe. He took this opportunity of coming to reconcile himself to the King, and obtain his pardon, hoping to speed the better, because the men of *Judah* also now came to make their peace with him.

Ziba also the treacherous servant of *Mephibosheth*, (who had so falsely accused his Master) was very forward to come with his fifteen sons and twenty servants to meet the King; hoping thereby to keep himself in the Kings favour, though his falseness to his Master should be discovered. All these went over *Jordan* to meet the King, and to conduct him back. And there went a Ferry-boat to bring over some of the chief of the Kings household, (as his wives and children, and whom he pleased) and to be employed as he should appoint. The rest passed over the ford on horse, or as they could.

Shimei now coming before the King, fell down on his face before him, and said, Let not my Lord impute iniquity unto me, neither do thou remember * The Scripture what thy servant did perversely on the day that my Lord the King went out of *Jerusalem*, neither let the King take it to his heart or regard it; for thy servant doth ordinarily to acknowledge that he hath benevolently sin'd against thee: But I am come the first Tribes into *Judah* and before any others of the house of *Joseph**, (viz. of the Ten Tribes) to meet my Lord the King. And therefore as I have given a good example to others, so if I obtain pardon, others will be encouraged by my example to come in likewise to submit to the King. *Abishai* standing by and hearing what he said, What (says he) shall not *Shimei* be put to death, who cursed the Lords anointed to his face! If thou spare him, spare all. The King replied, What have I to do with you ye Sons of *Zeruiab*? why should you advise me to that which is so prejudicial to me as if you were my very adversaries? seeing God hath given me so signal a victory over my enemies, and hath made this day a day of rejoicing to me, I will not damp nor stain the joy of it by shedding any mans blood; I am this day restored to my Kingdom again, and (as it were) new-created King; and what better becomes a King (especially on the day of his Inauguration) than clemency and mercy? It will not be wisdom in me

me

(a) This must be understood in reference to his former faults; if he committed any new offence, this oath did not bind to secure him from punishment, therefore David, 1 King. 2. 8, 9, gave order to his Son Solomon to watch and observe him well, that if his malice and wickedness did break forth any other way, he should proceed against him in a way of justice. Non morieris, i. e. hodie, vel jam, vel manu mea, & meo jussu, non propter hanc causam. Nec precepit Solomon, ut propter eum puniret eum, sed solum dicit, non pati eum esse impunitum, sed a modo quo justie poterit, id ergo committit producat Solomon.

me to discourage those that are willing to submit to me, nor to endanger my yet unfeigned State by exercising severity on them who sinned and acknowledged their faults. Therefore as for Shimei I do here swear unto him before you all, and pass my royal word that he shall not die (a). Among others that met the King Mephibosheth the Grandson of Saul was one who had neither washed his feet (as in publick mournings they used not to do) nor trimmed his beard, nor washed his linen from the day the King departed from the City to that day, but had behaved himself as a true mourner for the Kings long absence and sore afflictions. The King asks him why he came not to him sooner? he answers, My Lord, O King, my servant deceived me; for I said I would have the asses saddled that I might ride to the King, and behold he went away secretly with them leaving me behind a poor lame man unable to help my self. And besides this, he hath also horribly slandered me to the King, and hath thereby, as I understand, gotten a grant of my lands, I do protest I never spake those words he hath accused me of; but my Lord the King is wise even as an Angel of God to discern between truth and falsehood, therefore let him do unto me what seemeth good in his eyes; for I acknowledge all my fathers house were but as dead men before my Lord the King; we were all in thy power, thou mightest have put us all to death, (if thou hadst so pleased) for the attempt made upon thy Royal dignity by Ishbosheth, and therefore what cause have I to complain if that which was freely given me by thee be now taken from me? David tells him he was full of weighty business at that time, and therefore he would not have him for the present trouble him any further about that matter; I have said (says he) and my sentence shall stand, Thou and Ziba divide the land. It may seem strange that so wise and just a King as David was should pass so unjust a sentence against Mephibosheth the Son of his dear friend Jonathan, with whom he had made a solemn Covenant to be kind to him and his feed after him; and the poor pitiful plight and condition Mephibosheth was now in, might have induced David to think that he was far from aspiring to the Crown. Besides Ziba did not offer now to justify to his masters face what he had before accused him of. But it seems David was loth to displease Ziba (who had lately brought him relief in his distress) and was not willing to take back from him all that he had given him, (especially at such a time as this, when he so much desired to endear himself to all his subjects) and therefore he appointed Mephibosheth and him to divide the land between them.

But notwithstanding the hardness of this sentence, honest Mephibosheth was so far from being displeased at it, that he said, Nay let him take all seeing my Lord the King is come to his house in peace.

Besides these Barzillai the Gileadite (a man of eighty years of age, who had supplied the King with Provisions while he was at Mahanaim, see Ch. 17. 27. being a very rich man) came from Rogelim the City where he lived, to conduct the King over Jordan. The King received him very kindly, and invited him to go along with him to Jerusalem, where he would entertain him as his friend; Barzillai told him he was at that time fourscore years old, and therefore 'twas time for him to think of dying, and not of enjoying the pleasures of the Court. I cannot now (says he) taste what I eat, or what I drink, neither can I bear the voice of singing men, or singing women; wherefore then should I go to be a burden to my Lord the King? Besides, let not the King think of recompensing me for the poor kindness I did him in lately sending him in some supplies, seeing what I did was no more than my duty obliged me to; I will therefore wait upon the King over Jordan, and then I pray thee let thy servant return back again to his own house, that there I may retire my self, and prepare for my latter end; for I desire to die in my own City, and to be buried with my Fathers; but as for my Son Chimham I am very willing he should go over with my Lord the King, let him therefore I pray thee be taken into thy favour, and employ him as thou thinkest fit. David readily entertained the motion, and promises Barzillai to do for his Son whatsoever he should desire of him. So the King and the people passing over Jordan, Barzillai

Barzillai there took leave of him, and at their parting the King kissed him, and blessed him, and retained for great a season of his kindness to him, that afterwards he commanded his Son Solomon to take an especial care of his Son, and to let them be of the number of those that did eat at his Table, [1 King. 2. 7.]

2 Sam. Ch. 19. from v. 9, to 40.

17. The King being now come over Jordan, the generality of the Tribe of Judah, and some few of the ten Tribes, (viz. as many as in that hast could come together) conducted him to Jerusalem; the rest of the Israelites (that as it seems could not get ready to come so soon) came to the King and exprest themselves greatly discontented that they had not an hand in bringing him back as well as the Tribe of Judah; Why (say they) have the children of Judah stolen thee away and carried thee hence as it were by stealth without calling us, or expelling our company? and so have endeavoured (as it were) to ingross thee to themselves, and to appropriate to themselves the intire glory of this action. The men of Judah hearing this, answered, that the King was of their Tribe, and near a kin to them; wherefore they (say they) be ye angry for this matter? We have not put the King to any expence, we have hom our own charger; neither have we received nor do we expect any reward from him for this service. The men of Israel replied that they being Ten Tribes had more right to the King than Judah, who with Benjamin join'd to them were but two; and they being the greatest part of his subjects had most interest in him. And therefore (say they) why did you thus despise us, as not to think us worthy to be sent unto, or advised with about bringing back the King? the men of Judah (presuming upon the dignity of their Tribe) gave them a rough and stout answer, and their words were fiercer than the words of the men of Israel. This contention the King heard, and 'tis like was troubled at, but not letting himself speedily to compose it, (being loth to displease either party) it brake out into a great inconvenience soon after; for seeing Judah challenged so great a part in the King, (and the King did not contradict it) Israel being impatient of such a disparagement, resolv'd (as it seems) they would have no interest in him at all.

2 Sam. Ch. 19. from v. 40, to the end.

18. The King being now come to Jerusalem, he shut up the ten Conquerors (that had been defiled by Absalom) in an house of custody, where he provided for them, but must not in unto them, and so they remained shut up unto the day of their death in a state of widowhood; but though David was come to his Royal City yet his troubles were not yet at an end. For as bones new set are easily put out again if great care be not taken; so people that have broken out into sedition, and are newly quieted, are very apt to break out again, if they be not charity handled; and thus it was with the Israelites at this time, for upon this quarrel between them and the men of Judah, Sheba a Benjamite by descent, (but of the hill-country of Ephraim by residence) and possibly of the house of Saul, having this opportunity, out of hatred to David, and hope to reduce the Crown back again to that Tribe and Family, he blew a Trumpet to assemble the Israelites together, who being met, he spake to them after this manner: You all see (my Brethren) that we have no part in David, nor portion in the Son of Jesse: [see 1 King. 12. 16.] Alas we are counted pitiful people not worthy to be regarded; the men of Judah they are the only brave men, they (it seems) have a King but we have none; at least they desire to have him wholly to themselves; and for my part let them take him, and let us chuse another for our selves, who will own us for his subjects; let us all now return to our own houses and Tribes, and these advise and consider what is fit for us to do in this case. The men of Israel readily embraced this motion, and leaving David followed Sheba, but the men of Judah unanimously followed the King, and conducted him from Jordan to Jerusalem. David was much startled at this unexpected defection of the Israelites from

from him, and therefore resolves to raise an Army speedily to reduce them; in order hereunto he makes Amasa his General (being inwardly offended with Joab for slaying Absalom) and commands him to assemble the people of Judah within three days, and then to come to him and receive further orders. This was a short time for so great a work, but David thought Expedition absolutely necessary, lest Sheba by their delaying should so encrease his numbers, and grow so strong that it would be difficult to suppress him. But the time being so short, and many of the people (as 'tis like) being addicted to their old General Joab (who had been successful) were loth to engage under this new (who had been unprosperous) or whatever else the cause was, Amasa could not accomplish it within the time limited. David being impatient of this delay appoints Abishai to take his own guard (viz. the Cherethites and Pelethites) and his other servants and attendants (who were valiant and faithful men) and with them to pursue after Sheba with all speed; for (says he) if this Sheba be not suddenly suppressed he will raise a more dangerous rebellion against me than Absalom did, and will with his forces get into fenced Cities, and then it may be difficult to deal with him. Abishai immediately marched out with that party to seek Sheba, with whom some that were formerly under Joab's command joined themselves, and (as it seems) Joab himself (of his own accord) would needs accompany his brother Abishai in this Expedition, intending when he met with an opportunity to kill Amasa. Abishai and Joab being come to the great stone which was near Gibeon, they discovered Amasa with the forces he had raised not far before them; Joab now resolving to kill him, he girt his garment close about him (that it might not encumber him) and on it girded his sword, and put it into a wide scabbard that it might upon the bending of his body fall out. Joab now coming up to Amasa, bowed his body to salute him, and said to him, Art thou in health my brother? upon his bowing his sword fell out of the scabbard (as if it had been by accident) and he stoop'd to take it up (Amasa not suspecting any thing) and then having his sword in his left hand he took Amasa with his right by the beard as if he would have kissed him, and then with his sword gave him such a deadly stab under the fifth rib that he immediately fell down, and his bowels gushed out. This was a vile and treacherous act in Joab (and not to be mentioned without detestation) yet there was a just hand of God in it in punishing Amasa for joining with Absalom against his Uncle David (who was his Lord and Sovereign) and though David had pardoned him for it, yet God it seems would not let him go unpunished. Joab having thus taken Amasa out of the way, he now resumed his office of General over the Army (without any commission from David) and so with his brother Abishai went to pursue after Sheba, but before he went it seems he appointed one to stand by the body of Amasa and to make this Proclamation to the Soldiers as they passed by, He that savoureth Joab and desires to have him restored to his place of General, (Amasa being dead) and he that is for David and desires he should have good success in this expedition against the common enemy, let him follow after Joab, and let not this accident hinder him. But notwithstanding this Proclamation, many of the Soldiers when they came where Amasa lay and saw him wallowing in his own blood, they stood still as astonished at the dreadful-ness of the sight, and possibly murmured that Amasa should be so basely murdered, whereupon the man removed the body out of the way, and cast a cloth over it to hide it from the sight of the Soldiers, and then they followed after Joab without staying. So that we see in what high favour Joab was with the Army and the Military men notwithstanding David's great displeasure against him. Joab and Abishai pursued Sheba through all the Tribes where he had been gathering people to follow him even unto Abel, and Beth-maacha in the North of Canaan in the Tribe of Naphtali (where was the Country of the Berites (a), many of whom joined with Sheba) who betaking himself with his followers to the strong City of Abel, there Joab besieged him, and casting up a great Bulwark or bank against the outmost wall, he from thence with his Engines battered the wall to beat it down. A wife

woman

(a) Aliqui per
Berim Proviam
clam intelli-
gunt in qua
erat Abela &
Bethmaaca.
Bithnach.

woman that was in the City came upon the wall, and desired to speak with Joab, who coming within hearing of her, she tells him that their City formerly had been in high esteem for wisdom and ability to give counsel, in so much that it went for a Proverb, They shall ask counsel at Abel; so that they used to come from all the neighbouring parts when any controversy arose among them to take advice here, and so they ended the matter or difference between them as the men of this City advised and directed. This being so, give me leave though a woman (yet one that is of a peaceable spirit and faithful to the King) to speak a few words unto thee: Why goest thou about to destroy such an ancient and eminent City as this is, that is a Mother-city and chief of the Province, having many other Towns and Villages under it? Why wilt thou destroy a City that is part of the inheritance in which God hath placed his people? Joab answer'd that he had no design to destroy their City, or to do any damage to the Commonwealth, but his aim was to preserve both by cutting off a pestilent enemy to both, namely Sheba, who had lifted up his hand against the King; if they would but deliver him up to him he would presently depart from their City. She tells him Sheba's head should be thrown over the wall to him very speedily. It seems he was assured that the men of her City (being wise men would do it.) And though they could not hinder Sheba's sudden getting into their City with his forces, yet they would never hazard their City by sheltering such a Traytor. Accordingly by her wisdom, and the reasons she gave them, the men of the City were persuaded and seized upon Sheba, and cut off his head and threw it over the wall to Joab, who thereupon drew off his forces from the City. Joab having thus quell'd this rebellion went to Jerusalem to the King, who though he could not chuse but be highly offended with him for killing Amasa in such a base and treacherous manner, yet he having done him so great a service in subduing Sheba and his accomplices, and being in so great esteem with the Soldiers and the people, the King thought it best to let him alone, and continue him in his place of General. David being now reestablished in his Kingdom, all things were settled in their former order, Joab was General, Benaiah Captain of the Kings Guard. Adoram over the Tribute; This Office was not mentioned, Ch. 8. but David having now enlarged his Dominions and made many Nations Tributary to him, he erected this office; Jehoshaphat Recorder, and Shebani called Seraiah *, Ch. 8. 17. Scribes Abinabar the High-Priest, and Zadock next to him, and Ira of the Country of Jair in Gilead, a chief ruler about the King; David's Sons mentioned, Ch. 8. are not here spoken of, because divers of them were dead, viz. Ammon, Absalom, and (as 'tis like) Chileab also.

* 'Twas usual
among the He-
brews for the
same man to
have two
names.

2 Sam. Ch. 20. from v. 1, to the end.

SECT. CXCVIII.

AFTER these things God punished the land of Israel with famine for three years together, occasioned by drought and want of rain. David at first lookt upon it as a punishment laid upon them for the common sin of the land, but when he saw it continued three years together he thought there was some more special thing for which God was so highly offended (a), therefore he enquired of the Lord concerning it by the High-Priest, and the Lord answered, It was for the blood of the Gibeonites shed by Saul and his bloody family. For Saul pretending a great zeal for the good of Israel, attempted to destroy the Amorites, and with them all wizards and witches, [1 Sam. 28. 3, 2.] and with them he also fell upon the Gibeonites (b), and destroyed many of them (c), notwithstanding the Oath which Joshua and the Elders of Israel had sworn

(a) Populus
punitur quia de
eo sedit gaudi-
bant & sers-
bant se frui
post bonis illor-
um. Videtur
etiam David

rem negligere, & populum regno non succurrebat oppressis. (b) V. 2. Of the remnant of the Amorites. All the inhabitants of Canaan are usually in the Scripture called Amorites. See Gen. 15. 16. (c) Occidit eos ut eorum urbes & possessiones Israelitis traderet indignam ratum ut prestans illa terra portio ab alienigenis occuparetur.

to them that they should live peaceably among them, Josh. 9. 15. And it seems the Lord did not only tell David wherefore this famine was sent, but enjoined him to make satisfaction to the Gibeonites for the wrong they had sustained. David accordingly sending to the Gibeonites, asked them what satisfaction they would require for the wrong that had been done them, that so they might not complain any longer to God of the cruelty the Israelites had exercised upon them, nor endeavour to draw down judgments upon them, but being satisfied might pray for their peace, and the prosperity of the land which God had given them for an inheritance. The Gibeonites answered, We will have no silver or gold of any of Saul's family, neither for us shalt thou kill any man in Israel, save only those of his family who were chief actors in the destruction of our Brethren; let those of his posterity (who fought utterly to destroy us from among the Israelites) be delivered unto us and we will hang them up in Saul's own City (who being chosen of Gods meer favour and grace to be King over Israel, turned Tyrant, and shed innocent blood) and this we will do not out of revenge, but that by their death an atonement may be made to the Lord, and that his wrath may be appeased, and the famine removed, and that others by this example may learn to keep Covenant, and not to oppress the stranger that is taken under Gods protection (a), see Numb. 25. 4. David having as it seems warrant from God to give them the satisfaction they required, he promises to deliver seven of Saul's posterity into their hands; but he would not let Mephibosheth be one of them, because of that special Covenant that was between him and Jonathan, 1 Sam. 18. 3. He had likewise sworn to Saul, that he would not cut off his seed after him, 1 Sam. 24. 21, 22. But God now by this his special command dispensed with him as to that Oath. So the King took the two Sons of Rizpah Saul's Concubine, and the five Sons of Merab, Saul's Daughter, which she had by Adriel, [1 Sam. 18. 19] but were brought up, and educated by Michal her sister, (the having no children of her own) and delivered them into the hands of the Gibeonites, who immediately hanged them up on an hill near Gibeon, that all might look upon them as a fearful example of Gods high displeasure against Saul and his bloody house for killing and massacring those poor men in that manner he had done. And so

(a) Voluit Deus se ostendere adiutorem oppressorum & delictatorum esse inimicum Ethnicorum conversorum qui tyrum gerbant Gentium vocandorum.

(b) Whereas 'tis said, Deut. 24. 16. The children shall not be put to death for the Fathers, every man shall be put to death for his own sin. We must know that punishments are either temporary or eternal, in the former children and such as are innocent of those sins for which the punishment is sent, may be involv'd, because they live in the same community, and are as it were members of the same body; but as for those punishments that are eternal, they are never inflicted upon any but for their own sins; and of these chiefly the Prophet is to be understood, Ezek. 18. 4. & 20.

send their bodies from birds and fowls, and spread therewith a Tent for her self on the rock next adjoining (to depending her) in a mournful posture, watching of them till water dropt upon them from heaven; and God sent rain upon the land as was desired. David hearing what affection Rizpah had shewed to her Sons that were hanged, and how careful she had been to keep their dead bodies from being torn and mangled, (that they might be decently interr'd) being mov'd by her example he began to think of shewing some respect to the dead bodies of Saul and Jonathan which had been taken by the men of Jabesh Gilead from the street of Bethshan where the Philistines had hanged them. Accordingly David ordered that the bones of Saul and Jonathan, together with the bones of those men lately hanged (whose bodies as 'tis like being putrid, they burned off the flesh from their bones) should be buried in the Sepulchre of Kish the Father of Saul, and after that God was intreated for the land, and testified his favour by sending rain, and taking away the Famine.

2 Sam. Ch. 21. from 1, to 15.

SECT. CXCI.

Troubles again arise to David from the Philistines, and four battles are fought with them, wherein four Valiants of David slay four of their Giants. In the first of these David himself was engaged, and being old and faint was in great danger of being kill'd by one of the Sons of the Giant, but he was rescued by Abishai who kill'd the Giant. David's Souldiers hereupon resolv'd that he should go no more in person with them to battle, lest he should be slain, and so the light of Israel be quenched, that is, their glory, splendor and joy should perish with him. See 1 King. 15. 4. The next battle with them was at Gob near unto Gezer. Here Sibhechai another of David's Worthies slew another Giant. The third battle was also at Gob, and there Elhanan another of David's Valiant Commanders slew another Giant, the brother of Goliath the Gittite, the staff of whose Spear was like a weavers beam. The fourth was at Gaib where a man of great stature came out against them and defied Israel; he had on each hand six fingers, and on each foot six toes, and was another son of the Giant Rapha, Jonathan the son of Shimea (called Shammas, 1 Sam. 16. 9.) slew this vast Giant. These four fell by the hands of David and his servants. For though David did not kill any of them himself, yet their death is ascrib'd to him as well as to his Captains, because they fought in his quarrel and under his command.

2 Sam. Ch. 21. from v. 15, to the end.

1 Chron. Ch. 20. from v. 4, to the end.

SECT. CC.

David being now delivered from all his enemies on every side both within and without his Kingdom, and calling to mind Gods wonderful mercies to him, he in a grateful remembrance of them composed a Triumphant Song or Psalm of Thanksgiving that God might have the glory of all that he had done for him. This Song is the same for substance with the 18th Psalm, only there are some clauses here that are express there in other words, and in some places a clause is now and then added in one of them which is not in the other. So that possibly this Psalm was penned by him many years before when he was delivered from his mighty potent enemy Saul, and is here with some little alteration repeated again. In this Song, first he declares his firm confidence in God, and that he might shew what an alufficient defence he esteemed the Lord to be unto him, he useth variety of expressions to set it forth, as not being able by one or two to express it. He calls the Lord his rock, his fortress, his deliverer, his shield, the horn (a) of his salvation (by whose assistance he had been enabled both to defend himself, and push down his enemies) his tower, his refuge, and his saviour, whence he inters that he will still trust in him, and call upon him who was worthy to be praised. Secondly, he sets forth the woful straits and dangers he had been in; his enemies came upon him like violent floods of water, and like waves routing one upon the neck of another, (threatning present death to him) he acknowledges their roaring rage made him afraid, but that fear drove him to God. He says that death-threatening sorrows and dangers so encompassed him, that there seemed no more likelihood for him to escape than there is of a sick man that hath the pangs of death upon him; he intimates that Saul and his other enemies had so subtilly contriv'd his death and laid their snares to cunningly for him that all means of escaping seem'd to be prevented. In these my great distresses (says he) I cry'd unto the Lord, and he heard me (and appear'd for me) out of his Temple *; that is out of Heaven, and from thence manifested his power for my deliverance. Then the earth shook and trembled, and the foundations of heaven mov'd and shook, because he was wroth; that is, the Lord in his hot displeasure fought against my enemies, and poured forth his vengeance upon them. This vengeance he sets forth under the similitude of a prodigious storm or tempest, when the earth quakes, and the air is covered with thick, black and dark mists, and when the Heavens send forth wind, rain, thunder and lightning (b); by all which he intimates that the wrath of the Lord was evidently seen and manifested in the destruction of his enemies, as if he had sent such

(a) Horn signifies power and glory. Christ is call'd the horn of salvation, Luke 1. 69.

(b) Heaven is call'd the Temple of God, 1st, as being the place of his special presence. 2. In regard of the exceeding glory of Heaven, which is shadow forth, the Temple was built for exceeding glory. 3. In regard of the transcendent holiness of Heaven.

(c) David here in sublime expressions sets forth what happened, but in a Political manner Gods mighty assistance and concurrence with him in his victories over his enemies.

M m m 2

(a) Job 26. 11. calls that the pillars of Heaven.

* See Psal. 18. 10.

† He doth not here speak of his righteousness in reference to God, for in this sense he prayeth, *Psalm 143. 2.* Enter not into judgment with thy servant, but of his righteousness as to his enemies, though the obedience of Gods servants is a due debt which they owe to God, and it is God that enables them to do what they do, yet God of his free grace rewards them for their works when they are performed with sincerity, though they be far short of what they should be; the Lord rewards men according to their works, that is, according to the nature and quality of their works, though not for any merit in their works. If their works be good they shall have a good reward, if their works be evil, their reward will be accordingly.

* Cavi ne feculus admittet rem, quod ante admittit, me.

such an horrible storm and tempest upon them, and so visibly destroyed them. The foundations of the heavens shook and were moved. In the 18 *Psalm v. 7.* he says the foundations of the hills moved, that is, the hills were shaken from their very foundations or bottoms. These hills are here call'd the foundations of heaven (a), because the tops of high mountains seem to touch the clouds, and the heavens seem to lean upon them. There went up a smoke out of his nostrils, and fire out of his mouth devoured, coals were kindled by it; that is, he gave forth such testimonies of his anger and indignation against mine enemies, so vehement was his wrath that even smoke seem'd (to speak after the manner of men) to come out of his nostrils, and so hot a fire out of his mouth that even coals were kindled by it. He bowed the heavens also and came down and darkness was under his feet; that is, the lower part of the heavens was so affected as if God to manifest his power had come down into it, and (if we may describe him according to our weak apprehensions) under his feet in the lower region of the air, there were dark mists and clouds. He rode upon a cherub and did fly, yea he did fly upon the wings of the wind; that is, he used the ministry of his holy Angels, and by them he raised violent and strong winds. He made darkness pavilions round about him, dark waters and thick clouds of the skies; that is, as men are wont by Tents and Pavilions to shelter themselves, and to hide themselves from the view of others, so did the Lord cast darkness and thick clouds about the place of his appearance. Through the brightness before him were coals of fire kindled; that is, the Lord sent out his flashes of lightning, with the flames whereof much combustible matter was kindled. The Lord thundered from heaven, and the most high uttered his voice, he sent out his arrows and scattered them; that is, his thunderbolts out of the clouds, as arrows from his bow. He sent out his lightning and discomfited them. The channels of the Sea appeared, the foundations of the world were discovered; at the rebuke of the Lord, at the blast of the breath of his nostrils; that is, by this raging tempest the waters and waves were raised up so high that the very channels and bottom of the Sea was discovered and laid bare. By these Hyperbolic expressions he signifies and sets forth the fierce anger of God against his enemies; then he comes to set forth the wonderfulness of his deliverance, being like a man ready to be drowned, and perill in deep waters, had not God as it were with his arm stretched out from heaven pull'd him out of them: God delivered me (says he) from many enemies, yea, from my strong enemies, (such as Goliath, Dagon, Saul, and Achitophel) who would have been too strong for me, if he had not of his great mercy helped me. In the day of calamity and distress they thought (by their subtilty) to prevent me from saving my self, and to surprize me before I was aware, so that I should not escape, (so Achitophel contrived) but the Lord was my stay, and upon him I did relye and trust. The Lord also freed me from the great straits I was in, and set me at liberty, and that not for any merit in me, but of his own free grace and mercy, and that he might graciously reward me according to my innocency and integrity; so that I may with great thankfulness say, The

Lord hath rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me; that is, according to the righteousness of my cause, and the innocence of my intentions and actions, as to my enemies, I being clear of those faults and crimes they slanderously charged me with. I have kept the ways of the Lord; that is, I have desired to walk in his precepts, and the ways by him prescribed; and though I have had many slips and failings, yet I have not wickedly and presumptuously resolved to go on in them, and so to make a desperate desertion from God. For all his judgments and statutes were before me; that is, I have set the whole Law of God before me as the rule of my life and actions, and do endeavour

to observe them one as well as another. And though I have had many failings, yet what I have done in Gods service hath not been in hypocrisy or dissimulation. I was upright before him and kept my self from mine iniquity; I restrained my self from that sin*, unto which I was otherwise by nature prone to fall into. Therefore the Lord hath recompensed me according to my righteousness, according to my innocency which he saw in

He

He now by an elegant Apostrophe turns his speech to God, extolling his goodness and mercy towards the godly, and his equal and just dealing with the wicked. With the merciful thou wilt shew thy self merciful, with the upright thou wilt shew thy self to act uprightly, with the pure thou wilt shew thy self to act purely and holily, but with the forward and perverse thou wilt shew thy self wayward & unpleasing, inflicting sharp judgments upon them. As they walk contrary to thee, so thou wilt walk contrary to them, crolling them in all that they go about, according to *Levit. 26. 27, 28.* The afflicted people thou wilt save and preserve, but as for the haughty thy eye are upon them to bring them down. He now comes to shew how the Lord was his lamp that enlightened his darkness; that is, that shined upon him, and comforted him in the darkness of his afflictions, and directed him what course to take. He declares also that it was the Lord that enabled him to run thorough the thickest troops of his enemies, and by his assistance he had scald their walls, and taken their Cities. And from his own experience he infers that the Lord is perfect in all his ways, not failing in any of his promises, and that his word is tried, and hath been prov'd to be true by unquestionable proof and experience. That he is a buckler and shield to defend all that trust in him. Then in a way of thankful admiration he cries out, Who is a God save the Lord? And who is a rock save our God? As for me I do declare that I have had all my strength and power from him. He hath made my way perfect or plain, removing impediments, and prospering my attempts and undertakings, so that I have not failed to perfect what I went about. He makes my feet like hinds feet, that is, swift to escape danger, and to stand fast upon my high places, as hinds speedily run up to the top of inaccessible rocks and there are safe. He teaches my hands to war, he hath given me skill in military affairs, and to skill he hath given me strength of body fit for war, so that I am able not only to draw a strong and stiff bow of steel, but if I please I can break it in pieces. Yet I ascribe nothing to my self, for thou O Lord hast given me the shield of thy salvation, that is thou hast been as a shield to me to defend me against mine enemies; and thy gentleness (a) hath made me great; that is, by thy right hand thou hast upholden and strengthened me in the day of battle, and by thy bearing of my prayers thou hast made me great and victorious. Thou hast enlarged my steps under me, or widened my passage, given me room to walk steadily and safely in, so that I was prosperous and successful in my marches, so that I have pursued mine enemies and destroyed them, and they are fallen under my feet. Thou hast girded me with strength in battle, those that rose up against me thou hast subdued under me. Thou hast given me the necks of mine enemies, and I have prevailed against them; when they were in extremity they looked for help from man but there was none to save them, and then they cried unto God but he did not answer them. Thus being helpless I have beaten them to pieces as the small dust of the earth, and stamped them as the mire of the streets, and dispersed them as men spread dung on the ground. By which Hyperbolic expressions he intimates that he had not only subdued his enemies, but in a disgraceful manner trodden and trampled upon them. Then he acknowledges how God had delivered him from the strivings of the people, viz. in the insurrections of Abimelech and Sheba, and had brought many Nations of the Heathen to be in subjection to him, and to acknowledge him for their Lord and head. Strangers* (says he) will now submit themselves unto me, and neighbouring Nations will become Tributary to me; as soon as they hear of my coming against them they will yield unto me. Thus the glory and strength of the Heathen shall by little and little fade and decay, and though they be in places of strength, yet even in those close places (their fortified Cities and Towers) they shall be no less afraid then if they were only in some poor unvalled villages.

He now concludes his Song, praising God for all the benefits before recited: The Lord liveth and blessed be my Rock, and exalted be the God who is the rock of my Salvation. It is God who avengeth me and bringeth down the people under me, and who bringeth me forth and delivereth me out of the hands of mine enemies, notwithstanding all their power, craft, and policies. Thou hast lifted me up on high over those that rose up against me: Thou hast delivered me from the violent man, viz. from Saul my most violent and deadly enemy. Therefore I will give thanks unto the Lord among the heathen: that is, I will labour to spread the knowledge of thee, and so to exalt thy praise among the Heathen Nations, whom thou hast brought into subjection to me. God is the Tower of Salvation for his King, that is, he is as a Tower in which he is safe, and sheweth mercy unto his anointed, w. calling of the to David and to his seed for evermore; that is, God will manifest his favour to him to his Gentils.

potteriy

* This is true both of David and of Christ, (of whom David was a type) viz. in respect of the conversion of the Gentils who were alites and strangers from the Commonwealth of Israel.

† See Apost. Hist. on Rom. 15. 9. This David speaks by a spirit of Prophecy, having respect to the w. calling of the

posterity after him, and principally to *Christ* (who was to be of his seed according to the flesh, Rom. 1. 3. and to all the faithful members of *Christ* who are also by faith his seed. See *Isa.* 53. 10. and *Heb.* 2. 13.

2 Sam. Ch. 22. whole Chapter.

SECT. CCI.

David now towards his latter end apprehending his death approaching, in imitation of *Jacob* and *Moses* leaves behind him a kind of Testamentary Prophecy that his Kingdom and Throne should be established for ever, namely in the person of the *Messiah*, (who was to come of him according to Gods Covenant, 2 Sam. 7. 16.) and he Prophecies of the righteousness, glory and prosperity of that Kingdom, and these were the last words he wrote by the inspiration of the Holy Ghost for the use of the Church. In the Preface to this Prophecy, he first sets down his own Title, saying, *I am the Son of Jesse by birth*, yet by the grace and favour of God exalted to be King of *Israel*, and who have been enabled by the Spirit of God to compose many Divine Hymns and Psalms for the benefit of the Church (and thereupon have been call'd the sweet Psalmist of *Israel*) **I David** do now declare that the Spirit of the Lord did formerly speak by me, and his word was in my tongue when I uttered those Divine compositions. And the same God of *Israel* (who is the Rock of *Israel*) hath now spoken to me, and I am to declare that there shall be a ruler over mensa righteous person that shall rule them in the fear of God (a). And he shall reign prosperously, and still increase in glory; his glory shall be like the morning light that shines more and more unto perfect day, and shall daily increase like the grass that hath seasonably the moistning rain, and warming Sun to make it sprout up and grow. And though my house be not so with God as it should be, but I and mine have been guilty of many great sins and transgressions, yet God hath made me an everlasting Covenant, viz. that my Kingdom and Throne shall be established for ever in the person of the *Messiah* who shall come out of my loyns, [Ch. 7. 16.] and this Covenant is well ordered in all things (for the glory of God and Salvation of man) and sure to be performed. And this promise of God that the *Messiah* should spring from my loyns, and come into the world to save sinners, is that on which my hope of Salvation is firmly grounded, and this thing I wish and desire above all things, though God do not make the glory of my Temporal Kingdom to grow and increase. But as for those sons of *Belial*, those prophane graceless and stubborn wretches who will not submit to the Kingdom of the *Messiah*, they shall be all of them as thorns plucked up and cast away, because they are so intractable that they cannot be taken with hands, but the man that shall go about to touch them had need have his hands armed with some iron glove or gauntlet, and to have a staff in his hands like the staff of a Spear wherewith to thrust them into the oven. And these intractable thorns shall be burnt and consumed in the same place where they grew. Whereby (as some think) he Prophecied of the destruction of the obstinate Jews who were by the Romans destroyed in the same place or City where they lived and by wicked hands had crucified the Lord of life.

2 Sam. Ch. 23. from v. 1. to 8.

SECT. CCII.

Here now follows a Catalogue of David's Warriors, men renowned for valour and admirable exploits, and such as were great supports to him in all his troubles, 1 Chron. 11. 10. These are the chief of the mighty men whom David had, who beld strongly with him in his Kingdom, and join'd with the Elders of the people to make him King. they were in all thirty seven, whereof *Joab* was the chief, being Captain General of the Host, 1 Chron. 11. 6. Next to him were six chief Colonels, and of them the first three were above the other three. The first three were *Adino*, *Eliabaz* and *Shammab*. This *Adino* was call'd the Ezrite from the Country where he was born or bred, and the *Tachmonite*, or *Hackmonite* from his Father, being the Son of one *Tachmani*, or *Hack-*

(a) These words are understood by learned men as a promise of the *Messiah*, *David* dominabitur in timore Domini cum spiritu timoris Domini auctus sit, & quid subditos suos ita spiritu suo gubernavit, ut ex eorum timore sanctitas vite subderant. Osland.

Chap. 4. the Old Testament Methodiz'd.

Hackmani. And also *Jahobeam*, or *Joseph-Basseber*, because he sat in the Chair, and was President of the Council of War. Concerning his Exploits 'tis said of him, [2 Sam. 23. 8.] That he lifted up his Spear against eight hundred and slew them. In the 1 Chron. 11. 11. There are only 300 mentioned. Therefore either 800 were slain by him at one time, and 300 at another; or else he discomfited 800, whereof only 300 were slain outright by himself, and the rest by others, which yet are said to be slain by him, because they were slain by those that fought under him.

The Second of the first three was *Eliabaz* one of the posterity of *Absab* a *Benjamite*, 1 Chron. 8. 4. he was with *David* at *Psalmim* when the *Philistines* were gathered together in battel against him, and there defended a field of barley against them when the rest of the people fled away, and slew so many of them that at last the people returned to the spoil of the enemy. He smote the *Philistines* till his hand was weary, and gave unto his sword, and was as it were glued to the bit of it with blood. The third of the first three was *Shammab*. He defended a field of lentils against a Troop of the *Philistines* when the people fled from them, and the Lord wrought a great victory by him. 'Tis probable that this exploit against the *Philistines* was jointly performed by both these Captains at one and the same time, and therefore 'tis said 1 Chron. 11. 14. That they set themselves in the midst of that parcel of ground and delivered it, and slew the *Philistines*; there being both barley and lentils in the same field. *Eliabaz* it seems beat the *Philistines* from the barley-field, and *Shammab* from that part of it that had lentils. These three Warriors also ventured their lives to fetch *David* water from the well of *Bethlem*, of which before at Ch. 5. 18. Of the second three *Abishai* the Brother of *Joab* was chief, he lift up his spear against three hundred, and slew them. Other valiant deeds he did besides, as when he went with *David* into the midst of *Sauls* Camp, 1 Sam. 26. 6. and his killing the Giant *Ibbi-benoh*, whose Spear weighed three hundred shekels of brass, 2 Sam. 21. 16, 17. he was the most honourable of this three, but he attained not unto the first three. The second of this three was *Benaiah* the son of *Jehoiadab*, he slew two Lion-like men of *Maab*, and he slew a Lion in the midst of a pit, into which it had casually fallen in the time of the snow, where the room being strait he knew he must either kill or be kill'd; and this he overcame'd not out of a vain mind to shew his valour, but *Heroicly* to destroy a monster that had done so much mischief to the Country. He slew also an Egyptian, a man of great stature, five cubits high, whose Spear was like a weavers beam; he went down to the pit with a staff, and pluck'd the spear out of his hand, and slew him with his own spear. He was also Captain of the Kings guard. The third of this three seems to be *Asabel*, who was above the thirty (a), (as all those before mentioned were) there being thirty named after him. This second three attained not unto the first three, but yet were superior to all others.

2 Sam Ch. 23. from v. 8. to the end.

SECT. CCIII.

David having vanquished his enemies abroad, and suppressed sundry insurrections at home, yet knowing that new wars or conspiracies might be rais'd against him, therefore in this time of peace he thought fit so to settle his Militia and Souldiery, that they might be in a readiness on all occasions to defend the Kingdom. In order hereunto he divided them into twelve courses, twenty four thousand in each course, who in their turns one month in a year were still in arms ready to be employed in any service for the State as the King should appoint; by which means all the able men in the Kingdom were still trained up in the use of their Armes, and there was always a sufficient number ready in arms, if on a sudden there should be any occasion for them. *Jahobeam* (who it seems was of the posterity of *Perez*, or *Pharez* the son of *Judab*, Gen. 46. 12.) had the preeminence of being Commander in chief over the first course for the first month. Over the course of the second month was *Dodai*, and *Miklaih* was the Captain of this course after his death. The Captain of the Hgt for the third month was *Benaiah* a principal Officer. The Captain of the fourth course was *Zebadiah* the son of *Asabel*, (who was kill'd in the beginning of *David's* reign by *Abner*, 2 Sam. 2. 23.) but being a valiant man, and brother to *Joab* and *Abishai*, and of kin to *David*, his name

(a) V. 24. Septuaginta.

name is put both into the Catalogue of David's Warriors, 1 Chron. 11. 26. and here into the Catalogue of chief Commanders the course possibly bearing his name, though his son was Captain of it. The names of the other Captains that were over the other courses are here also set down, as also the Princes and Rulers of the Tribes who had the chief power in the Civil Government, where thirteen are mentioned, of whom one is said to be of the Levites, and another of the Aaronites, one of the half Tribe of Manasseh, and another of the other half; the Princes of Gad and Asher are not here named, possibly they might be join'd with those Tribes that bordered upon them. Then are set down who was over the Kings Treasury, and over his store-houses in the Fields, Cities and Villages, and over the Tillage, and over the increase of the Vineyards for the Wine-cellers, and over the Olive-trees, and Cellars of Oyl, and over the herds in Sharon, and over the herds in the vallies, over the Camels, over the Asses, and over the Flock, and in sum all the Officers belonging to the King.

1 Chron. Ch. 27. whole Chapter.

SECT. CCIV.

(A) God is said to be angry when he doth that which men use to do when they are angry, that is, to punish those that have offended.

(b) Otherwise to number the people was not in it felt unlawful, when done upon good grounds, and for good ends. Yea, God himself commanded it, Exod. 30. 12. and Num. 1. 3. & 26. 1, 2. And Solomon and Amaziah practised it, 2 Chron. 2. 17. & 25. 4. But here was now no necessity of doing it, either upon an Ecclesiastical or civil account.

(c) Sed quid in eo commisit populus consensit & assensus est Regi. Idcirco.

THE Lord being again angry (a) with the Israelites for their wickedness, (possibly for their pride, carnal security and confidence in their number and strength) he moved David against them, that is, he let Satan loose to tempt him to pride and carnal confidence in the multitude and strength of his subjects, and left him to himself, that he might be foil'd by Satan. And accordingly Satan stirred up David in the pride of his heart (b) to number the people that God might take occasion thereby to bring upon them that judgment which he intended, and which both King and people for their sins deserved; and hereby wrath came upon Israel, upon the King in the loss of his people, and upon the people in the loss of their lives. And the King (not inquiring of God as he should have done in a matter of such moment) spake to Joab and the Rulers of the people to go through all the Tribes of the children of Israel from Dan to Beersheba, and to number the people, (viz. all that were fit for war) and to bring their number to him. Joab civilly addressing himself to the King, The Lord thy God add unto thy people an hundred fold how many sorer they be, and if it be agreeable to his holy will wait thou thy self live to see it. But give me leave humbly to ask thee, why hast thou set thy heart upon this thing? There is no necessity at all to inquire how many thy people be, seeing how many sorer they be they are all thy servants, and ready to be employ'd at thy command; and therefore if thou dost this thing I am afraid thou wilt be a cause of trespass unto Israel; and wilt hereby occasion them to be too carnally confident, and to rely too much on the arm of flesh. But the King declar'd he would have it done though Joab and the Captains that were with him did what they could to dissuade him from it. Joab seeing the King so bent upon it like a servile Courtier, (though the Kings command was abominable to him, 1 Chron. 21. 6.) his judgment against it, and his mind did pre-
 sage that some judgment would come upon the Kingdom for it) yet to please the King he and the Captains with him let upon it; and so taking their journey towards the East, they passed over Jordan and began the work at Arzer a City of the Gadites situate on the river Arnon, thence marching to Gazer, they passed Noribward and entered into Gilead, and so came to Dan in the North of Palestine, and then turned towards the Mediterranean Sea, and so came along the Northern Coast by Zidon and Tyre, and then came to the South of Judah even to Beersheba; and so after nine months and twenty days Joab came to Jerusalem and gave in the sum of the number of the people unto the King. The sum that he gave in as it is here set down, 2 Sam. 24. 9. was in Israel eight hundred thousand valiant men that drew the sword, and in Judah five hundred thousand. But in 1 Chron. 21. 5. 'tis said he gave in the number of Israel eleven hundred thousand, and in Judah only four hundred, three score and ten thousand; so that here is a double diversity, three hundred thousand short in the one, and thirty thousand over in the other.

other. For the reconciling of this some think that Joab when he gave in the account eight hundred thousand, he left out the Trained bands which were before enrolled, and did their service in Jerusalem every month, of which there were twenty four thousand for every month, which will make 288000, and left out also their Colonels, Captains, Commanders, and Officers of all sorts, which might amount to twelve thousand more, and so make up three hundred thousand, which being added to the eight hundred thousand, make up altogether eleven hundred thousand.

As for the other diversity concerning Judah, viz. that in the Chronicles he is said to have given in of them only four hundred three score and ten thousand, and in Samuel five hundred thousand; for the reconciling of that, possibly when he came first to Jerusalem he gave in but only four hundred three score and ten thousand, but then there was an addition of thirty thousand more out of Jerusalem, which made it up five hundred thousand: But yet he did not number Levi and Benjamin (which still join'd themselves to Judah) being weary of the work, and the plague soon after breaking out, he gave it quite over. The total of all was sixteen hundred thousand; scarce a Kingdom in the world of no larger extent was ever so prodigiously fruitful.

The next morning after the number of the people was given in to the King, the Prophet Gad was sent unto him by the Lord to make known his sin, and how God intended to punish him for it: Hereupon David's heart smote him, and he humbly confessed and acknowledged he had sinned greatly and done foolishly, and earnestly begged pardon of the Lord. The Prophet Gad tells him that the Lord was resolved severely to chastise him, but yet he would offer him his choice of three judgments, viz. either * three years famine, or to fly three months before the enemy, who should overtake and slaughter his people in the flight) or three days pestilence (b). So that the Lord now dealt with David as a Father doth that bringeth forth three or four rods, some greater than others (though he means to use but one of them, and possibly the least) yet thereby he doth the more scare his child, and humble him with the fear of his anger; thus the Lord shewed three dreadful judgments to David, but yet he manifested so much gentleness and kindness as to permit him to chuse which of them he had rather suffer. David upon this message said, I am in a great straight, for these are all such sore judgments that I know not which to chuse. He knew the Pestilence might destroy as many in three days as the sword in three months, or the famine in three years, but at last he chose the Pestilence, and that because he judg'd it better to fall into the hands of God (c), (whose mercies are great) then into the hands of men. 'Tis true the sword (c) Like a loving child David chuses to be chastised by his Father, rather than by the hand of a slave.

And as he was going to destroy that City, David and the Elders thereof being clothed in sackcloth lift up their eyes and saw the Angel standing between Heaven and Earth (near the threshing floor of Araunah the Jebusite) with a drawn sword in his hand stretched out over Jerusalem, whereupon they fell on their faces, and Araunah and his four Sons saw the Angel also, and his Sons hid themselves through fear. Then

Then David spake to the Lord, saying, *It is I, O Lord; it is I that commanded the people to be numbered: It is I that have sinned, but as for these sheep what have they done? Let thy hand I pray thee be on me, and my Fathers house, but not on thy people that they should be plagued.* Then the Angel commanded Gad to speak to David, that he should presently set up an Altar in the threshing floor of Araunah, and thereon offer sacrifices; intimating to him that there was no other way for them to obtain the pardon of their sins, and the removal of the present judgment, but by faith in that propitiatory sacrifice which their promised Messiah was to offer up for them. The Tabernacle and the Altar of Burnt-offerings was at this present at Gibeon, but David could not now go thither for fear of the slaughter and dreadful execution that might be made by the Angel in the mean time; therefore no place at present was fitter to rear an Altar in than that where the Angel appeared with a drawn sword; and the Lord it seems would have that place as it were consecrated and endeared to the people by a sacrifice that should procure a very great blessing for them, namely the staying of this raging plague, because he determined in that very place to have his Temple built. See 2 Chron. 3. 1. David accordingly went forthwith to Araunah (a), who seeing the King come to him attended with his servants, went out towards him, and bowed himself to the ground, and said, *Wherefore is my Lord the King come unto me? The King said, I am come to buy of thee thy threshing floor, there to build an Altar to the Lord that the plague may be stayed.* Araunah answered, *Let the King freely take it and offer up there what sacrifices he please.* Behold here be also my oxen which thou maist take for burnt offerings, and take also the wooden instruments which are used in this work (which being dry will soon take fire and expedite the business) and take wheat also for a Meat-offering, I freely give thee all. All these did Araunah, as free as a Prince, proffer unto David, adding, *The Lord graciously accept thee and the sacrifices thou art about to offer.* But the King said, *Nay, but surely I will buy it of thee at a price; neither will I offer burnt-offerings unto the Lord of that which cost me nothing.* So David bought of him the threshing floor, and the oxen, and materials for sacrifice for fifty shekels of silver, and David built an Altar there to the Lord, and called upon the Lord, and offered burnt-offerings, which were miraculously consumed by fire from heaven, whereby God testified his acceptance of the sacrifice, and granted his desire for the staying of the plague; and the Lord repented (a) him of the evil and punishment he had brought upon them; and said to the Angel, *It is enough, stay now thine hand and put up thy sword into the sheath.* So the Lord was intreated for the land, and the plague was stayed. Then David offered Peace-offerings on the same Altar by way of Thanksgiving for so great a mercy. And possibly God made known to David by Gad at this time that in that very place (b) he would have the Temple built, and thereupon David purchased of Ornan the whole place or plot of ground, with all the buildings, gardens, and all things belonging to it, containing a large compass, and a sufficient circuit of ground for the building of the Temple upon it, with all the Courts thereof, and for this he gave him six hundred shekels of Gold, whereas the meek Threshing-floor with the oxen and materials of Sacrifice cost him but fifty shekels of Silver, as we said before. And possibly David might give more for it than the real worth out of his Royal bounty.

(a) This Araunah or Ornan seems to be descended of the Royal blood of the Jebusites, and now was the chief of the Jebusites that enjoy'd Estates in and about Jerusalem under a Tribute.

(a) That is, did as men do when they repent, viz. cease to proceed on; so the Lord ceased from punishing the people, neither was there any change in Gods Decree; for he decreed to cease punishing when he had brought David and the people to unfeigned repentance.

(b) This was upon Mount Moriah, where Abraham intended to have offered up Isaac, who was a Type of Christ.

2 Sam. Ch. 24. whole Chapter.
1 Chron. Ch. 21. whole Chapter.

SECT. CCV.

David now knowing that this Threshing-floor of Araunah (which he had purchased) was the place where the Temple was to be built, he said of it, *This is the house of the Lord, and this is the Altar of the Burnt-offering for Israel; that is, this is the place of which God long since spake by his servant Moses that he would have an house there built, which should be the fittest place of his Worship, and where there*

should be an Altar, (not this I have now set up but another) wherein only they should offer Sacrifices unto him, see Deut. 12. 11. Not long after, it seems, he received from the Lord by the illumination of his Spirit *, the pattern or model whereby the Temple was to be built, and this he set down in a draught or plan-form, and afterwards delivered it to his Son Solomon, as we shall see, 1 Chron. 28. 11, 12, 13. In order therefore to the carrying on of this great work, David prepared materials in great abundance, and called the strangers that were in the land and employ'd them in drawing of stone and timber, and such like works. He also prepared iron in abundance, and brass without weight; that is, it was so much they would not trouble themselves to weigh it. Also abundance of Cedar-trees which he had from the Tyrians and Zidonians. And he said, *Solomon my Son is yet young and tender, and the house that is to be built for the Lord must be exceeding magnificent, and must excell all others, that it may be had in higher honour and esteem than any other building in the world. And therefore though I may not build it myself, yet I will provide materials for the building of it. And so he did in great abundance before his death.*

1 Chron. Ch. 22. from v. 1, to 6.

far more excellent than the Tabernacle, and in its dimensions far exceeding it. There were some greater Buildings in the world, yet there was never any that had such costly materials, such curious workmanship, such divine services, such representations of Gods Majesty and mercy, and which prefigured such Mystical, Spiritual and Celestial things, as this Temple had.

SECT. CCVI.

IN the next place by the advice of Gad the Seer, and Nathan the Prophet, [see 2 Chron. 29. 25.] and calling the Princes and Governours of the people to be present to observe the order he set up, he appoints the several Officers for the service of the Temple, and ranks them into their several Orders and Divisions.

1. He distributeth all the Priests that were the Sons of Aaron into two parts, viz. all the Priests descended either from Eleazar or Ithamar, Aarons two Sons. All that were of the Sons of Eleazar (over whom Zadock was the chief) into one; and all that were the Sons of Ithamar (over whom Abimelech was chief under Abiathar the High-Priest) into the other. And there were more Heads of Families found among the Sons of Eleazar than among the Sons of Ithamar. Then he divides all these Priests into twenty four courses, in each of which there was one to be the chief or Head of the rest. And therefore he appoints sixteen of these courses among the Sons of Eleazar, and but eight among the Sons of Ithamar. Then he orders lots to be cast amongst these divisions promiscuously (not preferring those of the one lineage before those of the other) to determine which of these courses should first serve, and which should be second; and so in order, each company being to serve a week and then to go out; as also to shew which of these that were Heads of Families in each company should be the chief of that company (a). And so the first company was chosen by lot, and the lot fell upon Jehoiarib to be Head of that Course, which was from thence call'd the Course of Jehoiarib, and so after the same manner in the rest.

the High-Priest, who is here called Aaron, because he held the same place that Aaron formerly did,

2ly, He numbers the Levites from thirty years old and upwards, and their number arose to 38000. This numbering was not like the numbering of the people, 2 Sam. 24. 2. out of pride and curiosity, but out of piety and prudence, and that by a Divine command, that knowing the number of the persons he might better distribute them into several Orders.

These Levites he thus distributeth :

1. Twenty and four thousand he appoints to attend upon the Priests in the service of the Temple, viz. to prepare the Sacrifices and oil for the lamps, and other things belonging to their office. These were divided into twenty four Courses as were the Priests. David also gave order before his death, v. 27. that in each Family of the

N n n 2

Levites,

* Except we may suppose that this pattern set down in writing was brought him by some Prophet. See a Chr. 29. 25.

† Thus it was in the service itself, and in the ornaments appertaining thereto. It was one of the worlds wonders. It was

far more excellent than the Tabernacle, and in its dimensions far exceeding it. There were some greater Buildings in the world, yet there was never any that had such costly materials, such curious workmanship, such divine services, such representations of Gods Majesty and mercy, and which prefigured such Mystical, Spiritual and Celestial things, as this Temple had.

(a) 1 Chron. 24. v. 19. *And Aaron their Father, that is, under did,*

Levites, all of *twenty years* old and upward should be taken into the service of the *Temple*, because they were not any longer to carry the *Tabernacle* and vessels thereof, and therefore such *strength of body* was not now necessary as was formerly required, and the service of the *Temple* would now one way or other employ them all, see 1 Chron. 23. 24. *David* therefore guided by the Spirit of God, law cause now to admit them into the *Temple* at that age, and possibly at first they were only as *Novices* and *Learners* admitted to behold the service of God that they might be the better acquainted with it, and after twenty five years they were to assist the *Elder Levites* in their particular services, and after thirty to bear office themselves. These *Levites* also were to take care of the *measures*, viz. that the *fine flour*, and *wine*, and *oil* for the *Meat-offerings* should be given to the *Priests* according to the just weight and measure appointed by the *Law*. For to some *Sacrifices* there was a greater measure of these required, and to some less. See Numb. 15. 4, 5, 6. and Levit. 23. 13. And some think they had the overseeing of all publick measures, and kept the patterns or standards of them in the *Temple*; whence the just *shekel* was call'd the *shekel of the Sanctuary*. These *Levites* being call'd into *twenty four Courses* or *Divisions* there were lots call'd who should be the first *Course* coming in and going out with the first *Course* of the *Priests*, and so who should be the second, &c.

2. Six thousand he appoints for *Officers* and *Judges*, these were to be dispersed into several places of the land to judge of causes that were brought before them according to the *Judicial Laws* of *Moses*, which the *Levites* were best skilled in. They were also to take care of the outward business, [See 1 Chron. 26. 29.] viz. of those things which were to be done abroad out of the *Temple*, as to give judgments in doubtful matters to train up younger *Levites* in the knowledge of the *Law*, to look to the gathering and receiving such monies as were to be gathered of the people for the service of the *Temple*, and some of them had their charge on the *West-side of Jordan*, and some on the *East*, and more on that side than the other, because they being divided from their brethren by the river, there was the more care requisite to retain them in their obedience to the *Law*, and to prevent any back-sliding or remissness in the Worship of God, or departure from his *Law*.

(a) So many were at this time set apart by *David* for this Employment, but at their return from the captivity of *Babylon*, there were of this only found two hundred and twenty, 1 Chron. 23. 22.

3. Four hundred were to be *Porters* (a) to open and shut the *Gates* of the *Temple* at seasonable times, and to watch at the *Gates* thereof to keep out all unclean persons and things. These were also divided into *twenty four Courses* to attend in their turns weekly according to their courses; and the order of their companies appointed. And some of these had also the custody of the *Sacred Treasures*, viz. of the *holy vessels* and *vestments*, and the *dedicate things*, see 1 Chron. 26. 27, 28. *Obed-Edom* was one of these *Porters*, 1 Chron. 15. 18. and God exceedingly blessed him, because he received the *Ark* into his house, [1 Chron. 13. 14.] not only with a numerous off-spring, but with great prosperity in all other respects, and hence it was that eight of his Sons, (besides his Grand-children by *Shemeiah*) were *Heads* of the *twenty four Courses* of the *Porters*. And they were mighty men of valour, their work being not only to keep unclean persons from entering the *Temple*, but to prevent all confusion and disorder at the resorting of the people on their solemn Festivals to the *Temple*, and to be a Guard unto the *holy place* upon all other occasions; and therefore it was requisite they should be men of might and valour.

4. Four thousand to be *Singers* and *Players* on Instruments, therewith to praise the *Lord*; whereof two hundred eighty eight were eminent men for skill, and possibly *Teachers* of the rest. These also were divided into *twenty four courses*, and so served about eighty eight in every course, and the *twenty four Sons* of *Asaph*, *Jeduthun*, and *Heman*, (three great Masters of Musick) were to be the chief *Heads* of their *Courses* or *Companies*, and to prophesie with *Cymbals*. [See 1 Sam. 10. 5. So for every *Course* of the *Priests*, there was also appointed a *Course* of *Levite-Singers*, and these were assign'd to their several *Courses* by lot also. And as *David* appointed their *Course*, so he gave them also *Psalms* penned by himself to sing, assigning some for the *Sons* of *Asaph*, others for the

the *Sons* of *Jeduthun* and *Heman*, as by the *Titles* of many *Psalms* does appear (a).

- 1 Chron. Ch. 23. from v. 2, to the end.
- 1 Chron. Ch. 24. whole Chapter.
- 1 Chron. Ch. 25. whole Chapter.
- 1 Chron. Ch. 26. whole Chapter.

Kings see in the words of God, because employed in that *Prophetical work* of setting forth the praises of God, and singing *Psalms*, composed by men inspir'd by God, and therefore call'd thence the words of God. And so lift up the Horn, whereby some Musical Instrument seems to be meant, as the Cornet, &c. These *Singers* are said to Prophesie, because in their Musick they were act'd with an holy zeal, such as *Prophets* in their *Prophecies* us'd to be act'd with.

S E C T. CCVII.

Solomon being now about *twenty years* of age, *Rehoboam* is born to him of *Naamah* an *Ammonitish* woman, as appears by *Rehoboam's* age at the beginning of his reign, 1 King. 14. 21. where 'tis said, He was forty one when he began to reign.

We are now come to the first Book of *Kings*: The united State of the Kingdom of *Israel* as it began under *King Saul*, and increased under *King David* hath been described in the two Books of *Samuel*, and how it came to its height under *King Solomon* is described in the Eleven first Chapters of the first Book of *Kings*, and how it came to be divided, and upon that division decreased, and came to ruin at last, we shall find described in the remaining Chapters of these two Books.

The first Book of the *Kings* contains an History of 126 years, viz. forty years of *Solomon's* reign over all *Israel*; after him the Kingdom being divided, we have from Chap. 12. to the end, the *Lives* and *Acts* of four *Kings* of *Judah*, and eight *Kings* of *Israel*, according to this following Scheme.

Solomon reigned forty years over all *Israel*.

Kings of Judah.

Kings of Israel.

	Years.		Years.
<i>Rehoboam</i>	17	<i>Jeroboam</i>	22.
<i>Abijah</i>	3.	<i>Nadab</i>	2.
<i>Asa</i>	41.	<i>Baasha</i>	24.
<i>Jehoshaphat</i>	25.	<i>Elah</i>	2.
		<i>Zimri</i> seven days.	
		<i>Omri</i>	12.
		<i>Abah</i>	22.
		<i>Abaziah</i>	2.

S E C T. CCVIII.

David being now seventy years of age, and broken with continual cares, wars and troubles, was grown so weak and feeble that applying warm clothes would hardly keep any heat in him; whereupon by the advice of his Physicians a well-complexioned young-Virgin was sought out for him, who (being taken by him as a wife or concubine) might lye in his bosom and cherish him. And such an one was found out, viz. *Abihah* the *Shunamite* who did accordingly lye in his bosom and cherish him, and ministered unto him, but he knew her not.

2 King. Ch. 1. from v. 1. to 5.

S E C T.

(a) 1 Chron. 25. 9. All these were the words of *Heman* the *Kings* see in the words of the Lord to lift up the Horn. He was call'd the

A Donijab David's Eldest Son now living seeing his Father decline so fast, began to have aspiring thoughts after the Crown, and understanding that Solomon was designed to succeed his Father, he resolved to prevent it if he could by making himself King before his Fathers death. In order hereunto he provides himself chariots and horses, and fifty men for a guard as his brother Absalom had done before him. And 'tis like his Fathers former over great indulgence to him did the more embolden him, though it also aggravated his fault that he durst do a thing so contrary to his Fathers mind who had been so kind to him. He was also a goodly man of person, and as that might be one cause that made David so much to dote on him and Absalom, so it made him the more acceptable to the people. In order therefore to the carrying on of his design he consulted with Joab the General of the Army, and with Abiathar the High-Priest about it, who it seems encouraged him in it, and promised him their best assistance. But Zadok and Nathan, and Benaiah Captain of the Kings guard with the mighty men that were under his command, joined not with him. Adonijab having the General of the Army and the High-Priest on his side, he now thus contrives his matters: He makes a great Feast near Engogel on the East-side of Jerusalem, to which he invites all his Brothers the Kings Sons except Solomon, and all the Officers and people of the Court that he thought would join with him, intending there to be Installed King. Nathan hearing of this, went immediately to Bathsheba and asked her if she did not hear that Adonijab reigned, and took upon him to be King? She was strangely surpris'd at this, having heard nothing of it. He advises her if he intended to save her own and her Sons life to go presently to the King and to ask him whether he did not swear solemnly to her that Solomon should reign after him? And if he did, how was it that Adonijab took upon him to be King? surely it is without the Kings privy and consent. And (says Nathan) while thou art speaking to him I will come in and confirm thy words, and further add what I conceive requisite to be added. Bathsheba accordingly went to the King, and making a very low reverence to him she told him that he had solemnly sworn to her that Solomon her Son should reign after him, but behold (says she) Adonijab has at this very time made a great Feast, to which he has invited the Kings Sons, and Joab and Abiathar in order to be by them Installed King. And my Lord, O King, the eyes of all Israel are upon thee to observe whom thou wilt declare for thy Successor in the Kingdom, and the people are generally inclined to yield to that which thou shalt determine therein; and if thou dost not confirm what thou didst formerly swear concerning Solomon, when thou didst, I and my Son shall be counted Traitors, and accus'd for endeavouring to get the Kingdom from Adonijab. While he was speaking Nathan came in, who bowing himself before the King with his face to the ground, in a respectful manner askt the King whether he had appointed that Adonijab should succeed him in the Throne? I do assure thee (says he) he hath made a great Feast this day, and to it hath invited the Kings Sons, and Joab and Abiathar, and many Captains of the host, and behold they eat and drink before him, and say, God save King Adonijab. Surely this is not done with thy allowance, for matters of so great moment thou didst not use to transact without consulting me first about them. Then the King called for Bathsheba and said to her, As the Lord liveth who hath redeemed me out of all former distresses, as I swear to thee that Solomon should sit on my Throne after me, so it shall be. Then Bathsheba bowed her face to the earth, and said, Let my Lord King David live for ever. As if she should have said, Long may the King live, and I wish it if it were the will of God, we might never lose him. Then the King call'd for Zadok, Nathan and Benaiah, and commanded them to take with them his Life-guard, viz. the Cherubim and Pelistim, and to set Solomon on his own Mule, and to carry him to Gibon (a), and that Zadok the Priest and Nathan the Prophet should there anoint him King over all Israel, and when that was done they should blow with the Trumpet, and say, God save King Solomon; and then (says he) ye shall attend him back in state to Jerusalem that he may come and sit on my Throne, and be thereby declared King in my stead. For I have appointed him to be ruler over Israel and over Judah *. Benaiah the Son of Jehoiada hearing the King speak thus, answered in his own and the name of the rest, Amen, The Lord God confirm what the King hath said.

As

As the Lord hath been with my Lord the King, so may he be with Solomon also, and make his Throne greater than the Throne of his Father. Then Zadok, Nathan, Benaiah, and the Kings Life-guard carried Solomon to Gibon, and there Zadok the Priest anointed him with oil taken out of the Tabernacle, viz. the Tabernacle which David had set up for the Ark, 2 Sam. 6. 17. for oil being kept there for several holy uses, Zadok took an horn full of it and therewith anointed the King. Which done they blew the Trumpet, and all the people there present shouted, God save King Solomon. Then they carried him in state towards Jerusalem, and the people followed after piping with Pipes, and rejoicing with great joy, and they shouted so loud that the earth even rent (a) with the sound of their acclamations. Adonijab and the company that were with him just as they were concluding their great Feast heard this extraordinary noise and acclamation: and Joab heard the sound of the Trumpet, and wondered what the matter was, and thought there might be some uproar in the City; but immediately Jonathan the Son of Abiathar came to them, Adonijab seeing him, O come in (says he) for thou art a good (b) man and bringest good tidings. The tidings (says Jonathan) that I bring are that David hath made Solomon King, and Zadok; Nathan and Benaiah have anointed him in Gibon, and they came up with him from thence rejoicing and shouting so loud that the City rang again, and this is the noise ye heard; and Solomon sits now on the Throne, and is in actual possession of the Kingdom; and the Kings servants came and blessed our Lord King David, and rendred him humble thanks for setting Solomon on the Throne, and pray'd that the Lord would make the name of Solomon more famous than he had made Davids, and his Kingdom greater; and the King bowed himself upon his bed and worshipped, and praised God, saying, Blessed be the Lord God of Israel who hath sealed my Son Solomon this day on my Throne, my own eyes seeing it. The Guests that were with Adonijab hearing this, had enough of their Feast, and began to be sore afraid, and got themselves away as fast as they could to their own houses, leaving Adonijab to shift for himself. Adonijab then not well knowing what to do, and being sorely afraid that Solomon would take away his life, he fled to Gibon where the Tabernacle of Moses now was, 1 Chron. 21. 29. and there took hold on the horns of the Altar. For though we read of no express Law that God ever gave to his people that those that fled to the Altar should be there secured, yet that it was a custom for malefactors to fly to the Altar as to an Asylum or place of refuge, may be gathered from Exod. 21. 14. and the Altar being the place where God did shew forth the riches of his grace in accepting a sacrifice for sin, this hanging upon the horns of it was a kind of pleading that mercy should be shewed them for Gods sake. And accordingly Adonijab fled to the Altar, and being there he desired that King Solomon (so he acknowledgeth him) would swear to him that he would not put him to death. Solomon sent him word that if he would shew himself a worthy man, and a loyal subject for the future, not an heir of his head should fall to the ground; but if he appeared to be wicked and disloyal after this, he should surely die. Upon this promise they brought Adonijab from the Altar to Solomon, to whom he bowed himself, and Solomon bad him go to his own house, and there live peaceably and quietly.

1 King. Ch. 1. from v. 5, to the end.

SECT. CCX.

David having now caused Solomon to be anointed King, he giveth him in charge the building of the Temple, speaking to him after this manner: My Son, it was in my heart to build an house for the Lord, but the Lord would not permit me to do it, because I had been engaged in many wars, and had shed much blood (c); God does not desire the Prince of Peace. But he said to me, a Son shall be born to thee who shall be a man of rest, and I will give him rest from all his enemies round about: his name shall in his own days, he shall build an house for my name, he shall be my Son, and I will be his Father, and Abiathar lost their Kingdoms, 1 Sam. 15. 23. 1 King. 20. 22, 42. The Levites for their part in shedding blood, Exod. 32. and Phineas for his, Numb. 25. have the Priesthood settled on them.

and

(a) A Mount with a rivulet close by it of the west-side of Jerusalem. * It seems there was emulation between Judah and the other Tribes, before the division of the Kingdom. See 2 Sam. 19. 41.

(a) An hyperbolical expression signifying for the greatness of their acclamations. (b) Hebr. a man of virtue.

(c) God does not desire the Prince of Peace. But he said to me, a Son shall be born to thee who shall be a man of rest, and I will give him rest from all his enemies round about: his name shall in his own days, he shall build an house for my name, he shall be my Son, and I will be his Father, and Abiathar

(a) Possibly none of Solomon's posterity did ever sit in the Throne of David after Zadokiah was carried captive into Babylon, nor ever had the supreme power of Government after that.

and I will establish the Throne of his Kingdom over Israel for ever; that is, for a long time, and as long as the Kingdom of Judah shall continue, one of Solomon's posterity shall sit in the Throne of David (a). Now (my Son) the Lord be with thee and prosper thee, that thou mayst build the house of the Lord thy God, as he hath said thou shalt do. And the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayst keep the Law of the Lord thyself, and teach others to keep it, viz. the statutes and judgments which the Lord first revealed to Moses with a charge that he should reveal them to the people. Be strong therefore and of good courage, dread not nor be dismayed at the difficulties thou mayst meet with. I have myself met with many troubles and great molestations in my government from enemies abroad, and insurrections at home, and yet I have so set my heart on building this house for the service of God, that I have even in my troubles gathered a great treasure together for this work, viz. an hundred thousand talents of Gold, and a thousand thousand talents of silver, and brass and iron without weight, and abundance of timber and stone, to all which thou thyself mayst add if there be occasion. Moreover I have provided for thee all manner of workmen and cunning artificers for every manner of work appertaining thereunto. Arise therefore and be doing and the Lord be with thee.

1 Chron. 22. from v. 6, to 17.

SECT. CCXI.

DAVID then assembles to Jerusalem all the Princes and Rulers of the Tribes, all the Captains and Commanders of the Army, together with his own Sons, and his servants and Officers; and in this general Assembly of Princes and people standing upon his feet (though possibly supported by some of his servants) he made his last and farewell speech and exhortation unto them: He begins, Give ear unto me my brethren and my people, it was very much in my heart to build an house for the Ark the footstool (b) of God, and I made considerable preparations in order thereunto. But God said to me by Nathan the Prophet, Thou shalt not build an house for me because thou hast been a man of a war. The Lord may chuse and employ whom he pleases in any service he list to do; none can justly say to him why dost thou so. Among our twelve Tribes he chose the Tribe of Judah (who was the fourth Son of Jacob, Gen. 29. 35.) that out of it a King (c) should be taken to rule over his people. In the Tribe of Judah he chose the house of Jesse my Father which was none of the greatest families of the Tribe, [1 King. 12. 16.] and of that family he chose me the youngest of eight Sons [1 Sam. 16. 11.] to be King over Israel for ever, that is, as long as I lived. And now of all my Sons he hath chosen Solomon (who has six brothers elder than himself, see 1 Chron. 3. 4, 5.) to sit upon the Throne of this Kingdom after me, which in a peculiar manner belongs unto him. And he hath promised to be a Father to this my Son Solomon and to establish his Kingdom for ever (that is for a long time) if he be careful to keep his commandments and statutes as he does at this day. Now in the presence of this great congregation (the representative body of Israel, who are the Lords peculiar people) and in the audience of God himself who heareth this charge that I give you, I solemnly exhort you all to keep the commandments of the Lord your God, which are made known to you, and if you be ignorant in any thing that belongs to your duty, seek to be instructed in it, that you may quietly possess this good land and leave it for an inheritance to your children after you from generation to generation.

Having ended his Exhortation to the Princes and people, he now turns his speech to Solomon, saying, And thou Solomon my Son, know thou the God of thy Father and serve him with an upright heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations and workings of the thoughts. If thou seek him, he will be found of thee, but if thou forsake him by a total and final apostasy, he will renounce thee and cast thee off for ever. Take heed therefore to thyself and to thy ways; and seeing the Lord hath chosen thee to build an house for his name, which is to be to him for a Sanctuary wherein his Ark is to rest, be thou strong and courageous, and see that thou frame it according to this pattern that here I now give thee. Behold this is the pattern

of

of the whole building, as it was revealed to me by the Spirit of God, this is the model of the Porch, and the distinct parts of the Temple, and of the place of the Mercy-seat, as also of the Chambers, Treasuries, inward Parlours and Courts; and here I give thee also the order and courses of the Priests and Levites, and what work and service they are to perform in the house of the Lord. I give thee also a pattern of all the sacred utensils and vessels that are to be made for the service of the Temple. As for the vessels that are to be made of Gold I have weighed out so much Gold as will be sufficient to make them, and as for the vessels of silver I have also appointed a sufficient quantity of silver. I have appointed gold for the Candlesticks (a), and Tables of shew-bread, and for the bowls, cups and basins, and for the Altar of Incense, and for the chariot (b) of the Cherubims that are to spread out their wings and cover the Ark; all this the Lord made me to understand through his good hand upon me, and gave me this pattern in writing by his Prophet Nathan. Therefore be thou strong and of good courage, fear not nor be dismayed, for the Lord God even my God will be with thee, he will not fail thee nor forsake thee, but carry thee on till thou hast finished all things belonging to the Temple, and the service thereof. And the Priests and Levites in their several courses will assist thee in what belongs to them; and thou wilt have many skilful artificers that will readily assist thee about things of Gold, Silver, Brass, Wood, or any other materials. And I doubt not but the Princes and all the people will be wholly at thy command.

Then David turned his speech again to the whole Assembly, and said to them, Solomon my Son (whom God alone hath chosen to succeed me) is yet young and tender, & the work that he is to do is great. For this Palace or Royal Temple that he is to build is not to be built for man, but for the Lord God, and therefore must be most magnificent. As for myself, I have provided with all my might, and to the utmost of my power for the building of it, and the finishing of all things appertaining to it. And I declare before you all (not out of pride or ostentation, but to fit you up to follow my example) that I have provided gold and silver, and brass and iron, and timber, and marble stones in abundance for this great work; yea I have provided all manner of precious stones, as Onix-stones, and glittering stones of divers colours. Yea, I have so set my heart on the building of this house for God, that I have of my own proper goods (which I had gathered for myself *, after I had consecrated to God his part which was the greatest) given three thousand talents of Gold, viz. of the Gold of Ophir, seven thousand talents of refined silver. The gold is for to overlay in thin plates the walls of the Temple, and the silver to overlay the walls of some particular rooms in the houses and buildings adjoining. And now let me exhort you all to follow my example, and to assist my Son with heart and hand, with your counsel and with your purses in this great work. And truly you have great reason to do it. Is not the Lord your God among you to bless you? Hath he not given you rest on every side? Hath he not given the people, the inhabitants of the land, into my hand, so that they peaceably submit to my government? Is not the land subdued before the Lord and before his people, so that being freed from their enemies they may quietly enjoy their possessions? Therefore set your hearts to seek the Lord your God, and faithfully to serve him. Arise and build the Sanctuary of the Lord your God, and bring the Ark, and the holy vessels of God into it. And now let me see who among you is willing to fill his hand with gifts this day, and freely to offer them to the Lord for the building of this house.

Upon this motion of the Kings, the Princes, Rulers and Captains, and all sorts offered very willingly and liberally for the service of the house, and 'tis like subscribed what they intended to give, and that which they gave amounted to five thousand talents of Gold, and ten thousand drams, and ten thousand talents of silver, and eighteen thousand talents of brass, and one hundred thousand talents of iron. And they that had precious stones gave them to the Treasury of the house of the Lord for this sacred use. And there was great joy among all the people, because of the great willingness and forwardness that was in all sorts to contribute to this work. And David also rejoiced exceedingly at it, and was much pleased with their large, free and willing contribution. Whereupon he brake out into an holy and zealous praising of the Lord for it, and said,

O o o

Blessed

(b) The Lord being represented as sitting between the Cherubims, the body of the Ark was as it were his Footstool. See Psal. 99. 5. & 132. 7.
(c) See Gen. 49. 8, 10.
* There 19 Sons of David are reckoned up.

* David got very rich spoils in the many wars he was engaged in, and the wealthy enemies he conquered.

Blessed be thou Lord God of Israel our Father, for ever and ever. To thee, O Lord, belongs greatness, power, glory, majesty and victory: For all that is in heaven or in the earth is thine: Thine is the Kingdom, O Lord, and we do willingly exalt thee, and acknowledge thee to be head above all, and higher than all: Both riches and honour come from thee, and thou reignest over all, and in thine hand is power and might: In thine hand it is to make great, and to give strength to all to whom thou pleasest. Now therefore, O Lord, we exalt and praise thy name for thy glorious excellencies, and thy benefits conferred on us: But who am I, and what is my people that we should have hearts and abilities to offer so freely and so largely as we have done? And yet we have no manner of cause to boast or glory: For all things come of thee, and of thine own have we given thee: We do acknowledge that we are not proprietors of the goods that we possess, but only thy stewards: The land we dwell in is thine, we are but strangers before thee, and sojourners as all our fathers were: And our days on the earth are as a shadow, and there is no abiding for us here; and therefore seeing we are to continue but a short time in this life, and have but a short enjoyment of the things of this world, how can we better dispose of them than for thy service, who art able to give us in exchange for them an eternal inheritance in thy Kingdom. O Lord, we do willingly acknowledge that all this great store we have provided for the building of a house for thy holy name was given us by thy free bounty, and is all thine own, and therefore we present unto thee only what thou thyself didst first give us. I know, O Lord, thou triest the heart, and hast pleasure in uprightness: As for my self in the uprightness of mine heart I have willingly offered all these things; and now to my great joy and comfort I have also seen this people here present to offer willingly unto thee: O Lord God of Abraham, Isaac and Jacob our Fathers, I pray thee keep and preserve this holy zeal in the minds and hearts of this people, and establish their hearts and make them ever firm to thy self: And give unto Solomon my Son an upright heart to keep thy commandments, testimonies and statutes, and to do all things required of him, and enable him to build and finish this stately Palace for thy name for which I have made so great provision.

David having ended his prayer, he call'd to the whole Congregation to bless the Lord, which accordingly they did with loud acclamations, and bowed down their heads and worshipped the Lord with divine honour and adoration; which being done they bowed themselves to the King and paid him civil honour and respect and so departed. The next day they sacrificed Sacrifices, and offered Burnt-offerings unto the Lord, namely a thousand bullocks; a thousand rams, and a thousand lambs, with the drink-offerings appertaining to them, which they offered in the name of all the people, and in such abundance that all the Israelites there present might eat of the Peace-offerings that were then offered. And they did eat and drink before the Lord that day with great gladness of heart, and anointed Solomon a second time King, his first anointing having been done on the sudden, and almost in a tumultuary manner, and in the sight only of a few, who did it hastily to prevent Adonijah from making himself King; and therefore this second anointing was done more publicly and more solemnly in the sight of the Princes and Rulers and in a great Assembly of the people. And they anointed him unto the Lord, that is, devoted him solemnly unto the Lord, and to be the Ruler of his people under him. Then they anointed Zadok to be High-Priest instead of Abiathar who had joined with Adonijah, and this was the rather done (as we may suppose) because the High-Priesthood was now translated into another Family. For Abiathar was of the race of Eli, and descended from Ithamar, second Son of Aaron, and Zadok was descended from Phineas who was descended from Eleazar his eldest Son, and so the High-Priesthood reverted from the family of Ithamar to that of Eleazar as was foretold by God it should come to pass, 1 Sam. 2. 33, 35. After this Solomon sat on the Throne of the Lords, viz. on that Throne to which God had by his especial Providence advanced him, and the disposal of which the Lord in a more peculiar manner challenged to himself. See Deut. 17. 15. And Solomon after this was very prosperous, and all Israel obeyed him, and all the Princes and mighty men, and all the rest of David's Sons submitted themselves unto him. And the Lord magnified him exceedingly in the sight of all Israel, and bestowed on him such royal majesty and greatness as no King of Israel either before him or after him ever had.

1 Chron. Ch. 28. whole Chapter.

1 Chron. Ch. 29. from v. 1. to 26.

SECT.

SECT. CCXII.

NOW the days of David's departure out of this life drew nigh, therefore calling for his Son Solomon, he said to him, I am going the way that all men living upon the earth must go: Be thou therefore courageous, and though thou be young in years, yet shew thyself a man in understanding, and keep the charge of the Lord thy God, to wit, the commandments which he hath given in charge to be kept, and walk in his ways, and keep his statutes, his judgments and testimonies (whereby he testifies what he would have done and observed) according as they are written and prescribed in the Laws given by Moses, that so thou mayst prosper in all that thou dost, and in all businesses thou settest thyself unto. And so the Lord may be pleased to confirm his word which he spake unto me saying, If thy children take heed to their way to walk before me in truth and sincerity, with all their heart, and all their soul, there shall not fail thee a man on the Throne of Israel; that is, there shall not fail a man of thy posterity to sit upon thy Throne (a). I have now only three things more to give thee in charge before I die: The first is concerning Joab, thou knowest how insolently he carried himself towards me, and how treacherously he slew those two great Captains Abner and Amasa; after I had engaged my faith to them both that they should be safe; which wicked practice of his was enough to make the people think that I had secretly an hand in it, though I can truly say, my soul abhorred it. Nay he shed the blood of war in peace, that is, when there was peace made with these two great men; he slew them as if they had been in open hostility against me. And he put the blood of war upon his girdle, that is, He put up his sword all bloody into its scabbard (that hung at his girdle), and the very shoes on his feet were stained with their blood; so impudently he carried out those base murders; therefore I charge thee wisely to observe him. He is of a turbulent spirit, and in all likelihood thou wilt have at one time or other just occasion against him. And though he hath been General of my Army almost all my reign, yet let not his hoary head go down to the grave in peace, but when thou findest just occasion against him, cut him off by the sword of justice, and so let the blood of Abner and Amasa be revenged upon him.

2b, I would have thee to shew kindness to the Sons of Barzillai the Gileadite, for they came and brought provisions for me and my followers when I was forced to fly from thy brother Absalom, and therefore let them be of the number of those that eat at thy Table, 2 Sam. 17. 28, 29.

3b, Thou hast with thee Shimei the Benjamite, who reviled me, and cursed me with a bitter curse when I was in great distress flying towards Mahanaim, and called me a bloody man, and did in effect say I had been the cause of the death of Saul and all his Sons, and charged me with crimes I never was guilty of; yet afterwards he met me at Jordan and humbled himself, and acknowledged his fault, and I swore to him by the Lord that I would not put him to death. But though I (for my time) pardoned him, yet if he shall attempt any thing against thee after my decease, hold him not guiltless. Thou art a wise man and knowest what thou oughtest to do unto him, and if he trespass again and thou findest any other just occasion against him, bring down his hoary head to the grave with blood, and cut him off by the sword of justice *.

David having thus instructed his Son in a short time after departed this life and slept with his fathers, that is, died as his fathers and predecessors had done before him, having reigned in Hebron seven years and six months, and thirty three years in Jerusalem over all Israel (forty years in all) and having made his Son Solomon King in his stead about half a year before his death. He died in a good old age, full of days, riches and honour; he died in the twentieth year of his age, no King in Israel or Judah after him attaining to his age †. He was buried in his own City of Zion, viz. in that part of Jerusalem where he had built a Palace for himself, 2 Sam. 1. 2. and kept his Court, and which he had taken out of the hands of the Jebusites, and had built and enlarged, and from thence was called after his name the city of David. His Sepulcher it seems was made of such durable materials, and so well kept and repair'd time after time by his posterity, that it was strangely preserved notwithstanding Jerusalem was so often

(a) Notandum duo fuisse Davidi promissa. Primum absolute semper Messiam ex ipso oriturum licet filius ejus mali scripti. Secundum conditionale scilicet regnum in ejus familia continuandum si posteritas sancte gerant. P. Martyr.

* See 2 Sam. 19. 23.

† Only Uzriah and Manasseh came very nigh it.

fact and burnt; for it continued unto the *Apollle* times as the *Apollle Peter* tells us, *Act. 2. 24.* Men and Brethren let me freely speak, to you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this day; and this was above a thousand years after David was buried. Now as to the *Acts* of David first and last, behold they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer, that is, the *Acts* of David were related in the History or Books of Samuel which were written by Nathan the Prophet, and Gad the Seer, who set down all the passages of his reign, and his valiant acts, and the victories obtained by him or his commanders, and the prosperities and adversities of his time and reign either in his own Kingdom, or the Kingdoms adjoining to him which he subdued and conquered.*

* David was a glorious type of Christ in his birth at Bethlehem, in his victory over Goliath, in his power over Sauls devil, in his Royalty and victoriously over his enemies.

2 King. Ch. 2. from v. 1. to 12.
1 Chron. Ch. 29. from v. 26, to the end.

S E C T. CCXIII.

David was filed the sweet Psalmist of Israel, 2 Sam. 23. 1. for he composed many Divine Hymns and Psalms for the benefit of the Church which we have in the great Volume of the Psalter, but he was not the Author of them all. The Jews anciently divided this great Volume or Book of the Psalms into five lesser. According to which division the first Book of the Psalms reached from Psalm the first to the end of Psalm the 41, and concludes thus, *Blessed be the Lord God of Israel from everlasting to everlasting, Amen and Amen.* All these by their Titles are declared to be Davids, excepting 1, 2, 10, 33, and as for the 2d, that is declared to be Davids in *Act. 4. 25, 26.* Hereupon its probably conceived that the other three were his also, and that this first Book was all written by him, and by him disposed into this order in which now it is.

The second Book begins at Psalm 42, and reaches to the end of Psalm 72, (containing 31 Psalms) and closes thus, *Blessed be his glorious name for ever, and let all the earth be filled with his glory, Amen and Amen.* The prayers of David the Son of Jesse are ended. Nineteen of these were composed by David, as the Titles of them do evince. Probably David collected and disposed in order this Book also.

The third Book begins at Psalm 73, and reaches to the end of Psalm 89, (comprehending 17 Psalms) and concludes thus, *Blessed be Jehovah for ever, Amen and Amen.*

Of these seventeen only one is ascribed to David; one to Heman; one to Ethan; three are directed to the Sons of Corah, no Penman being named; eleven are ascribed to Asaph*.

* Possibly Asaph might collect and dispose in order this Book.

The fourth Book begins at Psalm 90, and reaches to the end of Psalm 106, (comprehending also 17 Psalms) and concludes thus, *Blessed be the God of Israel from everlasting to everlasting, and let all the people say, Amen. Hallelujah.*

Of these one is ascribed to Moser; two to David; fourteen have no author mentioned in their Titles.

The fifth Book begins at Psalm 107, and reaches to the end of Psalm 150, comprehending 44 Psalms, and concludes thus, *Let every thing that hath breath praise the Lord. Hallelujah.*

Of these fifteen are in their Titles ascribed to David, and not one of all the rest ascribed to any particular Author. So that of all the Psalms we reckon to David only seventy eight. Many of these Psalms, viz. 125 have Titles, and 25 of them have none.

One of these Psalms (viz. the 90th) was composed before David was born, and some of them long after he was dead, as Psalm 45. 74. 83. 126. 137. Some think this Book of Psalms was put into this form and order it now has by Ezra; others think it was thus disposed after the return of the Jews from Babylon. But of these things (seeing we have no certain foundation to build upon) we shall not peremptorily determine.

S E C T.

S E C T. CCXIV.

Solomon now sat upon the Throne of his Father David, and his Kingdom was greatly established, for the people were generally well pleased with his advancement to the Crown. But it seems Adonijah (being assisted by Joab and Abiathar) had still a design to wrest the Kingdom from him. And for the better carrying on of that design he resolved (if possible) to marry Abishag his Fathers late wife or concubine, thinking thereby to enlarge his interest, and gain a fairer pretence for what he designed: In order hereunto he addresses himself to Bathsheba the Kings mother; she was at first a little startled at his coming to her, considering his former design to get the Crown, and therefore asked him whether he came peaceably? He answered very peaceably; for the same humbly to request a favour of her, which was this, Thou knowest (says he) that I being the Eldest Son surviving of my Father, by birthright the Throne of the Kingdom belonged unto me; and the people looked upon me as heir apparent to it, but now (by Gods own appointment) the Sovereignty is diverted another way; and becomingly Brother Solomons (a). And seeing I am now fallen from so great an expectation, I hope thou wilt compassionate my condition, and wilt please to beg one favour of the King for me, (which I question not but he will readily grant unto thee) which is this, viz. that he would please to permit me, to marry Abishag the Shunammite. Bathsheba (though in this woman as appears by the counsel she gave her Son, Prov. 31.) yet not diving into the bottom of the design, readily undertakes to speak to the King in his behalf. Accordingly she went to the King, who being set upon his Throne, as soon as he saw her, he rose up and bowed himself with great reverence unto her, and then conducting her to his Throne caused a seat to be set for her on his right hand; where being set, she told him (he had one small request to make to him which she desired him not to deny her. He told her he would not, provided that what she desired were just and safe for him to grant. Then she said, I pray thee let Abishag the Shunammite be given to thy brother Adonijah to wife. Solomon startled at this, replies, Ask for him the Kingdom also (for he is my Elder Brother) yea for him, and for Abiathar, and for Joab, that they may share it among them. He seems to wonder at the strangeness of the request, to wit, that Adonijah should desire her for his wife that had lain in his Fathers bosom, which was plain incest. And probably the intention of Adonijah was discovered to him either by some special instinct of the Spirit of God, or some secret intelligence which he had gotten, and therefore he said, Ask for him the Kingdom also, &c. As if he should have said, He has already the plea of an Elder Brother, and has Abiathar and Joab on his side, if he can strengthen himself by this marriage, he will not then fear to wrest himself, and endeavour to get the Kingdom for himself; and then Abiathar and Joab will King it under him. Then falling into a passion he said, God do so to me, and more also, and bring upon me greater misery than I dare now mention, [see Ruth 1. 17.] if I do not make it appear to all the world that Adonijah hath spoken this word against his own life. For as the Lord liveth who hath set me on the Throne of my Father, and made me a family and Court according to the dignity of a King, (as he promised, 2 Sam. 7. 12, 13.) Adonijah shall surely this day be put to death. So he immediately gave order to Benaiah Captain of his Guard to fall upon him and kill him, which accordingly he did*. Then sending for Abiathar he told him, He was worthy to be put to death also for thus joining with Adonijah in this conspiracy, but (says he) I will not at this time put thee to death, because thou didst bear the Ark of God before my Father David, and hast been a great helper with him in all his afflictions and sufferings; therefore get thee to Anathoth a City in the Tribe of Benjamin (which with the fields about it belonged to the Priests) and there live a private life, and meddle no more with the Priesthood or Civil affairs.

(a) 'Tis like he did not secretly make this acknowledgment but only to dispose Bathsheba the more readily to grant his desire.

* Thus what Nathan threatened against David, 2 Sam. 12. 10, 12. viz. that the sword should not depart from his house, was fully verified.

And thus Solomon by thrusting out Abiathar from his office, and placing Zadok in his room, fulfilled the word of the Lord which he spake concerning Eli [2 Sam. 2. 31.] when the Tabernacle was at Shiloh, and concerning Phineas [Numb. 25. 13.] These things being thus transacted, things came presently to Joab, that Adonijah was slain, and Abiathar confined to Anathoth, whereupon being conscious of his own guilt in joining with Adonijah in his aspiring to the Crown, (though he would not join with Abiathar in the like case) he fled to the Tabernacle at Gibeon, and there

there laid hold on the horns of the Altar, thinking possibly by that means the rather to escape, because Adonijah had there not long before found favour, 1 King. 1. 52. Solomon hearing where he was, presently sends Benaiah and commands him to kill him there. Benaiah coming to the Tabernacle would have persuaded Joab to come forth thence; but he utterly refused it, saying, if he must die he would die there; which possibly he spake, hoping that by hanging on the horns of the Altar he should save his life, and not imagining that they would put him to death there. And thus it seems he forgot what God himself had said, Exod. 21. 14. That he that hath slain a man wilfully shall be taken from the Altar. Benaiah being loth of his own head to shed blood at the Altar, went back to the King and told him what Joab said. The King replied, Do unto him as he hath said; that is, seeing he resolves to die there let him die there, and there fall upon him and kill him, and then bury him decently for the honour of his place, and his former services; and so thou wilt take away from me and my fathers house the guilt of that innocent blood which he so barbarously shed, and so the Lord will return blood upon his head who fell upon two men more righteous and better than himself; for in that cause for which he killed them they were innocent. He slew Abner for fear lest David should prefer him above himself. And he slew Amasa because my Father had preferred him to the place of General in his room. So that they were both innocent, and not worthy of death upon that account; he shall die therefore that their innocent blood may return upon his head, and that the blot and stain of it may remain upon his posterity, and accordingly they shall feel the sad effects of it for many generations. And I doubt not but that upon the house of David and upon his Throne, and upon his family there will be peace and prosperity for a long time from the Lord. For by executing judgment on murderers, guilt is taken away from the Magistrate, and from the Land, Numb. 35. 33. So Benaiah went up to the Altar at Gibeon, and as 'tis like dragging Joab from thence, he slew him, and buried him in his own house in the wilderness; and the King made Benaiah General of the Army in his room. Then the King called for Shimei, and said to him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither; for it shall be that the day thou goest out and passeth over the Brook Kidron (a) thou shalt surely die, and thy blood shall be upon thine own head, thou thyself wilt be the only cause thereof. Shimei said unto the King, The saying is good, thy command is just and equal. As my Lord the King hath said, so will I do; and I do bind my self by a solemn Oath which

(a) Solomon would not permit him to go over Kidron which was the way to Bakkurim his own city, lest he should raise some sedition there, where was his own inheritance, 2 Sam. 16. 4. Kidron was about a mile from Jerusalem, so that Shimei had room enough.

I now make unto thee in the presence of the Lord, That I will not go out of the limits thou hast set me, v. 42. But how he performed his Oath and promise we shall see afterwards, Sect. 221.

1 King, Ch. 2. from v. 12, to 39.

SECT. CCXV.

HAdad the Edomite who in the days of David had fled into Egypt, and had been there for a great while kindly entertained, when he heard that both David and Joab were dead, he returned into his own Country, and proved afterwards a great enemy to Solomon as we shall see hereafter.

1 King, Ch. 11. v. 21, 22.

SECT. CCXVI.

Solomon now contracts affinity with Pharaoh King of Egypt by marrying his Daughter; and he brought her into Zion into the Palace of David, intending afterwards to build a stately house for her when he had finished the Temple, the wall of Jerusalem, and his own Palace. And he preferred her before the rest of his wives, they being of Nations that were his subjects, but the daughter of a potent King. And by this match and affinity with such a great neighbour Prince he designed to secure himself

the

the better against foreign enemies. 'Tis not said whether he had embraced the Religion of the Israelites when he took her to wife; yet considering that he is no where blamed for this marriage, 'tis most like she forsook her Idolatry, and that either before or after her marriage she became a Proselyte, and worshipped the true God, because Solomon in this marriage is made a type of Christ, wooing the Gentiles to make them his Spouse, and calling them from their Idolatry to serve the true and living God. And hereunto the Psalmist seems to allude, Psal. 45. 10. Hearken O daughter, and consider, incline thine ear. Forget thine own people and thy fathers house.

1 King, Ch. 3. v. 1.

SECT. CCXVII.

Solomon was now quietly settled and strengthened in his Kingdom, and the Lord was with him and magnified him exceedingly; and he loved the Lord, and walked in the ways and statutes wherein David his Father walked. It seems the people after the Ark and Tabernacle were separated did not think themselves bound to bring their Sacrifices to the Altar at the Tabernacle, but did offer them in such places as they thought meetest for such services, to wit, upon high hills and mountains. Indeed the high places of the heathen-Idolaters were always abominable to the Lord, and those God commanded the Israelites to destroy and pull down, Numb. 33. 52. But there other high places (it seems) were thought at this time lawful (a), and accordingly reformed unto; but when the Temple was built, then all other high places for Gods solemn and prescribed worship and service were counted abominable (b). It seems Solomon and the people did offer sacrifice and burn incense on such high places (as those before mentioned) that were devoted to the service of the true God, and Gibeon it self (where the Tabernacle and Altar now were) was accounted the great high place, the most famous and most reformed into. Solomon therefore now gathering together the Princes and Rulers, and Judges of the land, and the chief Captains and Commanders of the people, with them he went up to Gibeon there in solemn manner to

(a) See 1 Sam. 9. 12, &c. and Ch. 10. 5, 13.

(b) And in this sin the Ten Tribes lived, they made Priests of high places in the mountains, and in all the cities of Samaria, and their Altars were as heaps in the furrows of the fields, 1 King. 13. 32. Hos. 12. 11. Yea, Solomon himself in his latter days fearfully offended in permitting this kind of Idolatry, 1 King. 11. v. 8. And Judah it self fell into this sin in Rehoboams reign, 1 King. 14. 23, and in aftertimes they built high places to Baal, and to the Idols of the neighbouring Nations, 2 Chron. 29. 14. And especially in the reigns of Ahab, Joram, and Manasseh.

praise the Lord for his great mercy to him in thus peaceably settling him in the Throne. And there on the Brazen Altar made by Moses, (which he and the great Congregation now with him chose to worship God at rather than any other Altar) he offered a thousand burnt-offerings to the Lord in the time he stayed there. And in that night after they had made an end of offering those burnt-offerings God appeared to him in a dream. Among the manifold ways whereby God of old made known his mind to his people, dreams was one. And in dreams sometimes men heard a voice, and apprehending the sense thereof, returned an answer therunto, and the things God so made known unto them were true and certain, and his servants to whom he made them known were assured thereof. God therefore in such a dream appearing to Solomon, and asking him what he should give him? He answered, O Lord thou hast bestowed to David my Father great mercy according as he walked before thee in truth and righteousness (c), and uprightness of heart, and hast reserved for him this great kindness to let his Son upon his Throne after him, as it is this day, which is a favour thou didst not vouchsafe to Saul. And now, O Lord, thou having graciously made me King instead of my Father, I am sensible that I am (as it were) but a little child and unfit to sway so great a scepter as this outward is; how shall I be able to go out or come in before this great people? How shall I be able to lead them or govern them without thine especial direction and assistance? I am indeed set up as Supreme Governour under thee of this vast multitude which thou hast chosen for thy peculiar people, and hast so increased them that they are almost innumerable, according to thy gracious promise, Gen. 15. 5. Give therefore thy servant (I pray thee) an understanding heart that I may rightly discern between good and evil; for who is able rightly to judge and govern this great people without wisdom given him from thy self. Solomon having thus prayed, the Lord was well pleased with the request

(c) All these must be understood of David's inward disposition &c. as this outward disposition as to the general course of his life, his frailties and failings still excepted.

quest

quest he had made, and said to him, Because thou hast not asked for thy self long life, nor riches, nor victory over thine enemies, but hast asked an understanding heart that thou mayst rightly govern this people, and in hearing causes mayst know what judgment to give, behold thy request is granted; I will give thee a wife and an understanding heart, and such a measure of wisdom and knowledge as no King before thee ever attained unto, neither shall any after thee be like (a) unto thee, see Chap. 4. 29, 30, 31. Moreover I will give thee that which thou didst not ask, viz, riches and honour, so that there shall not be any of the Kings of Israel like unto thee, either for riches or glory, see 2 Chron. 1. 12. And if thou wilt walk in my ways and keep my statutes as thy Father David did, I will lengthen out thy days also. Then Solomon awoke and perceived that God had indeed appeared to him in this wonderful dream, and he returned to Jerusalem with his Nobles, and there before the Ark of the Covenant offered up many Burnt-offerings, Peace-offerings, in way of thankfulness to the Lord for this great and extraordinary kindness manifested to him; and he made a great Feast for his Nobles and Officers, and the Rulers of the people that were there gathered together.

(a) Some He-then Monarchs that possibly exceeded Solomon in riches came far short of him in wisdom.

1 King. Ch. 3. from v. 2, to 16.

2 Chron. Ch. 1: from v. 1, to 13.

SECT. CCXVIII.

Solomon being now come to Jerusalem, a very difficult case was brought before him, in the deciding of which he gave a great evidence of that extraordinary wisdom the Lord had furnished him with. There came to him two women that were (as it seems) Victuallers by profession, but secretly Harlots, and one of them said to him, O my Lord the King, this woman and I dwell together in the same house, and I was delivered of a child, the being present at my Labour, and three days after the was delivered of a child also, and both our children were boys; and we were all alone in the house, there was no stranger with us: And thus (O King) it happened (as I verily believe and am confident) this woman over-laying her own child in the night, and awaking and finding it dead by her, and being afraid of the disgrace that was like to fall upon her for her carelessness about her child, she to avoid that came secretly (as I have reason to believe) in the dead of the night and took my Son from my bosom whilst I was fast asleep, and laid her dead child in my bosom in the room of it; for she had rather (I suppose) have a living child (though another's) than her own dead, and had rather nurse up my child instead of her own, than have it said, that by her own carelessness and negligence she had been the cause of the death of her own Son. And when I arose in the morning to give my child suck, behold I found it dead, but when I had better considered of the matter, and laid circumstances together, I found it was not my Son that I did bear; and I hope I shall find so much justice from the King as to return my own child to me again. Then the other woman spake for her self and said, Nay but my Lord, O King, let this woman say what she will I do peremptorily affirm that the living child is my Son, and the dead is hers. Thus they contended before the King, both the one and the other challenging the living child for hers; the case was very difficult, for first both the children were almost of an age: 2ly, Their features in their infancy might be something alike: 3ly, No body was by when this fact was done, that might give evidence on either side: 4ly, The mother that challenged the living child confessed she was asleep, and so did not see when her child was stolen away: 5ly, The parties contending for the child were of a like reputation, the one deserving no more credit than the other. All these things considered, the case seem'd so difficult that one would have thought the wit of man could not determine it. Solomon having heard what they said on both sides, according to the wisdom that God had given him presently call'd for a sword, and bad one of his servants take the living child and divide him in twain, and give half to the one, and half to the other. But the woman whose the living child really was, found her bowels so yearning upon this, that she cried out, O my Lord, give her I pray thee the child, let her take him whole, in no case divide him; I had rather she should have him whole than that he should be slain. But the other woman being of an envious disposition, and not willing that her neighbour should enjoy

enjoy what she wanted, she cried out, For my part seeing the King hath so determined the matter, let the Kings sentence stand, let it be neither mine nor hers, but let it be divided. The King by the different affection that he discerned in these two women, quickly perceived which was the true mother, and accordingly gave the living child unto her. And all Israel heard of the judgment the King had given in this case, and all sorts of persons highly honoured him for it, for they saw that an extraordinary measure of the wisdom of God was in him that enabled him to give righteous judgment.

1 King. Ch. 3. from v. 16, to the end.

SECT. CCXIX.

Hiram King of Tyre as also of Sidon, (for the Sidonians likewise were his subjects, v. 9.) had been always a great lover of David, and hearing that Solomon his Son was advanc'd to the Throne of Israel, he sent his Ambassadors to congratulate him. Solomon receiv'd them very kindly, and having entertained them for some time, by them he sent a message to their Master to this effect: He acquaints him that his Father David by reason of the many wars (wherein he was almost continually engaged) could not build an house for the Lord as he really intended, and he supposed his Father had acquainted him with that his intention, there being so great a friendship between them; but the Lord having now advanc'd him to the Throne in his Fathers room, and having given him rest on every side, so that he had neither adversary, nor evil concurrent to hinder him, he resolv'd to fall upon the work and to build an house for the glory of the Lord his God, as the Lord had promised unto his Father he should do; he therefore requested this favour of him, that as he had helped his Father to Timber (a) wherewith to build his own Palace, so he would please to help him also to Timber to build the house that he intended to build for the honour of God. For the house (says he) that I intend to build must be great and magnificent; the God (for whose Worship I intend it) being great above all Gods. And indeed who is able to build an house for him, seeing the Heaven of Heavens cannot contain him? It were a vain thing for me to think of building an house for him who is infinite, except only to worship him in, and that is the end I aim at. Send me therefore, I pray thee, a man skillful to work in Gold and Silver, in Brass and Iron, in Purple, Crimson and Blue, and one that can grave, that he may join with the cunning men that are here with me in Judah and Jerusalem, whom my Father did provide for this purpose. [See 1 Chron. 22. 15.] And I pray thee grant me Cedar-trees, Firr-trees, and Algum-trees for this work, and command thy servants to cut them down and hew them for me, and I will send my servants to help and assist them therein, and I will give thy servants twenty thousand measures of beaten wheat, and as many of barley, and twenty thousand baths of wine, and as many of oil for their wages and provision; or if this do not like thee, I will give whatsoever thy self shall appoint. Hiram sent an answer to Solomon, and writ to him after this manner: It is a great from the sign and evidence to me that God loves that people because he hath made thee King over them. And blessed be the Lord God of Israel (who made Heaven and Earth) for giving to David such a wise Son, and for enduing him with so great a measure of prudence and understanding that he might build an house for the honour of God, and for the honour of his Kingdom. As for thy request to me concerning Cedar-trees, Firr-trees and Timber for that great work, behold all thy desires are granted. My servants shall cut down and hew out sufficient Timber for thee, and I will convey it to thee by Sea in fleets to Joppa, or any other place thou shalt appoint. I have also sent thee a very skillful and expert artificer, whose name is Hiram (whose Father was of the Tribe of Dan, and who was one of my Fathers workmen) who is skill'd to work in gold, silver, iron, brass, stone, timber, in purple, blue, fine linen, or crimson, and to grave any manner of graving, and one that can work not only according to the pattern set before him, but can also invent other curious works fit and proper for the main design. I know he will be ready to join with

P p p the

(a) It seems most of Lebanon was in the land of Tyre, though it were the Northern bound of the land of Canaan; and though David in his life-time had provided many materials, as Cedar-trees and many workmen, yet it seems more were wanting which Solomon now takes care to provide.

* That is of wheat beaten out of the ear, and seveded. It is a great from the sign and evidence to me that God loves that people because he hath made thee King over them. And blessed be the Lord God of Israel (who made Heaven and Earth) for giving to David such a wise Son, and for enduing him with so great a measure of prudence and understanding that he might build an house for the honour of God, and for the honour of his Kingdom. As for thy request to me concerning Cedar-trees, Firr-trees and Timber for that great work, behold all thy desires are granted. My servants shall cut down and hew out sufficient Timber for thee, and I will convey it to thee by Sea in fleets to Joppa, or any other place thou shalt appoint. I have also sent thee a very skillful and expert artificer, whose name is Hiram (whose Father was of the Tribe of Dan, and who was one of my Fathers workmen) who is skill'd to work in gold, silver, iron, brass, stone, timber, in purple, blue, fine linen, or crimson, and to grave any manner of graving, and one that can work not only according to the pattern set before him, but can also invent other curious works fit and proper for the main design. I know he will be ready to join with

the *cunning workmen* provided by thy Father and thy self. As for the reward thou dost promise my servants for their labour and pains, I do willingly accept of it, and let my Lord the King be pleased to send it to them. But I must make one request to thee for my self, viz. that thou wilt grant me *liberty* yearly to transport out of thy Country a certain quantity of provision (viz. of wheat and oyl) for my own household, our Country not being well furnish'd with those things *. Solomon having receiving his Letter, agreed to what Hiram desired of him, and accordingly gave him twenty thousand measures of beaten wheat †, and twenty measures of pure oyl yearly. And Solomon and Hiram made a firm league together, and Hiram besides allowing Solomon Timber to build with, furnish'd him with six score talents of gold towards the defraying of the charge, 1 King. 9. 14.

1 King. Ch. 5. from v. 1, to 13.

2 Chron. Ch. 2. from v. 1, to 17.

S E C T. CCXX.

(a) The people yielded willingly to this *levy* for the Temple, but when it was still continued by Solomon for his own house and his other buildings it seems they grudging at it, as we may gather from what they said to Rehoboam, 1 King, 12. 4. See also 1 King. 9. 15.

and *Algum-trees* , he falls now in hand with the work, and employs a vast army of workmen therein.

1. For *servile work* an hundred and fifty thousand, whereof fourscore thousand were *hewers in the mountains* , and threescore and ten thousand bearers of burdens; all these were strangers that dwelt among the Israelites, and submitted to their Laws, and had been by David before appointed for this service, 1 Chron. 22. 2.

2ly, For *plain work* , thirty thousand Israelites were employed, yet with such *alteration* that being divided into three parts, they stayed ten thousand of them at a time, one month in mount Lebanon, and the other two at home, 1 King. 5. 13, 14.

3ly, For *carved works* , the Sidonians only were employed, whose number though not specified must needs be great, if we may guess the men by the proportion of victuals allowed to them, 2 Chron. 21. 10.

4ly, For *overseeing* all the former three thousand three hundred Officers were appointed, 1 King. 5. 16. but in the 2 Chron. 2. 18. we read of 3600; possibly upon a review 300 might be added for the better carrying on of the business; or these last 300 might be appointed as extraordinary, to be in readiness in case any of the ordinary should fall by sickness, death, or any other accident. Thus the ordinary overseers would be each man over forty five workmen or thereabout (a).

(a) Those Officers, viz. 550, 1 King. 9. 23. seem to be

the chief of the Officers that were over Solomons other works when he builded his own house, and that for Pharaohs daughter, and his other buildings besides the Temple, ver. 15, 17, 18, 19. So that these supervised those that wrought in these works. And the 250, 2 Chron. 8. 10. seem to be the chief of his Officers that bear rule over those Canaanites that Solomon had made Tributaries, v. 7, 8. and so differed from the former 550.

If any wonder at the vastness of this army of workmen, let them consider how that thorough scarcity of horses at that time in Judea (though plenty was brought out of Egypt towards the latter end of Solomons reign) massive timber was to be managed by the main strength of men.

2ly, All things were before-hand so to be fitted and framed in mount Lebanon (which might occasion many chargeable Essays and trials) that not so much as the sound of an Ax or Hammer was heard in Jerusalem when the Temple came to be erected, 1 King. 6. 7. that is, there was small noise in comparison of so great a work, and not obnoxious to a public disturbance by hewing or squaring of timber or stone, the parts being fitted or matched before. Besides Solomon in framing this great fabrick (that was to be built for the honour of God) consulted magnificence and not frugality.

1 King. Ch. 5. from v. 13, to the end.

2 Chron. Ch. 2. v. 17, 18.

S E C T.

S E C T. CCXXI.

S Himeí (of whom before, Set. 2 14.) had carefully kept himself within the bounds prescribed for about three years. But at the end of that time two of his servants (it seems) ran away from him, having (as 'tis like) stolen something considerable from him, and fled to Achish King of Gath, (there being at that time peace between the Israelites and Philistines, so that the one might freely pass to the other) or possibly they might be native Philistines. Shimei being inform'd where they were, and being enrag'd at them for so serving him, and having an over-covetous desire to regain them and the things they had stolen from him, and not imagining that Solomon (he having kept himself within his bounds for three years) did still strictly watch him or sought an occasion against him to cut him off as his Father had injoin'd him, and possibly thinking to go so secretly and to come again so quickly that his going should not be observed, or however it was, he saddles his Ass and ventures to go to Gath, where he met with his servants, and brought them back again, but the fetching of them cost him dear; for Solomon being inform'd that he had gone out of his bounds, he presently sent for him and said unto him, Did not I protest to thee that if thou didst pass the limits I had set thee, thou shouldst surely die? didst not thou say the thing I required of thee was but just and reasonable? And over and above didst not thou swear to me by the Lord that thou wouldst not transgress? why then hast thou violated the oath that thou swarest to me in the presence of the Lord, and why hast thou disobeyed the commandment that I so solemnly gave thee under so great a penalty? Thou canst not but remember the wickedness of thy heart, and how basely thou didst revile my Father in his distress, and therefore the Lord will now return thy wickedness upon thy own head. And I am not afraid to execute justice upon thee, for the doing justice upon such offenders and wicked wretches as thou art, is the way (by the blessing of God) to have my Kingdom established to me and to my posterity after me in the sight of the Lord, that is, his gracious Providence continually watching over us. So the King commanded Benaiah to kill him, which accordingly he did. And so the Kingdom was established in the hands of Solomon, his chief and capital enemies being now cut off.

1 King. Ch. 2. from v. 39, to the end.

CHAP. V.

The fifth Age of the World from the beginning of the building of the Temple in the fourth year of Solomons reign unto the destruction of it, and Captivity of Judah in the 11th. year of Zedekiah, containing a space of 420 years.

SECT. I.

IN the year 480 from the coming of the children of Israel out of Egypt in the fourth year of the reign of King Solomon, on the second day of the second Month called Zif, (answering as some think to our 21 of May) the foundation of the Temple was laid in Mount Moriah, (the very place where Abraham was commanded to offer up his Son Isaac, see Gen. 22. 2.) and in the threshing floor of Araunah the Jebusite, about the year of the world 2988. This foundation was laid with great and costly beaved stones brought thither by the Kings command, 1 King. 5. 17. and this glorious structure with all things belonging to it took up in the building and finishing of it seven years and an half. The length of this magnificent building was sixty cubits, besides ten cubits allowed for the Porch, which made the whole length to be seventy cubits, 1 King. 6. 2, 3. The cubits after which the Temple was built (it's probable) were after the first measure, 2 Chron. 3. 3. and double to the ordinary cubits which reached only from the Elbow to the tip of the longest finger) and equal to our English yard. If any shall think this sacred pile to be but little in comparison of other Fanes and Temples, let them consider the stateliness of this Temple did not consist so much in the greatness of it, as the exquisite workmanship, symmetry, and costly furniture thereof. 2ly. It was big enough for the uses it was intended for, namely to contain the holy vessels (with sufficient space between them) and to receive such Priests as did officiate therein. For the Holy of Holies was accessible only to the High-Priest, and that but once a year, and into the holy or inward house only such Priests entered as by lot or course came thither to do the service they were appointed unto, (viz. to light lamps, to set shew-bread, to offer incense) as appeareth by Zacharias sole staying therein, whilst the whole multitude of the people were praying without. 3ly. The great latitude and capacity of the Temple consisted in the outward Courts (with the stately buildings and Cloysters about them) which were of such receipt as to entertain multitudes of men sub. div. in the open air, and so it equalled the greatest buildings in the world. But though the covered Temple was not great, yet it was more than twice as big as the Tabernacle made by Moses, which was only thirty cubits in length, ten in breadth, and as many in height.

Both Jewish and Christian writers place the ends or length of the Temple East and West, the sides or breadth North and South, making the Porch or entrance on the East end, and the Holy of Holies on the West-end, as is gathered from Ezek. 8. 16. & Ch. 44. 1. & Ch. 47. 1.

1. The Porch.

We shall now describe the parts of this Temple particularly, and shall speak first of the Porch. In the Book of Kings, 1 King. 6. 3: we meet with the length and breadth of the Porch, but no height thereof mentioned. In Chronicles we find the length and height thereof, but there the breadth is omitted. Thus we see that by comparing one Scripture with another, we may come to find out the truth. This Porch was twenty cubits in length (for its length ran parallel to the breadth of the house from North to South) ten in breadth from East to West, and an hundred and twenty in height, being four times as high as the body of the Temple, see 2 Chron. 3. 4. not that it was all empty and void to the top, but probably had Chambers in it, and winding stairs ascending up to the roof. The height of the lowest room within might perhaps be equal to the rest of the House, viz. thirty cubits. The battlement on the top might have stately railers of stone, besides other ornaments and Pinacles. There was a magnificent entrance into it raised

raised by many steps out of the Area of the Priests Court. This Porch, viz. the arched Porch, Solomon overlaid within with pure gold, 2 Chron. 3. 4. That is, gilded it all over, it having plates of silver underneath. For David is said to have provided seven thousand talents of refined silver to overlay the walls of the house withal, 1 Chron. 29. 4. Thus it took its denomination of gold from the metal which was most precious, and most visible on the surface of it. And so all the several rooms of the Temple might be overlaid with pure gold. The Porch with roof, the inward house with plate, the Holy of Holies with the most refined gold of Parvaim.

The Holy or inward House had forty cubits in length, the breadth twenty cubits, adequate to the general dimensions of the Temple. For the wall, the out-side of it which was expos'd to open view, was (as is conceiv'd) of white polished marble, or made of some excellent stone for strength, and the timber and boards within were all Cedar. The Cedar was curiously carved with the Imagery of Flowers, Palmes and Cherubims, and those figures being outwardly imbosed with visible prominences, the plates of gold being of the purest and most flexible metal, applied themselves so close to each line in the Sculpture, that they let it off and expressed the carved work with advantage, abating nothing of the art, and adding much to the beauty and richness thereof, 1 King. 6. 18, 29. And in some select places (as it seems) it was most gloriously adorn'd and garnish'd with precious stones, 2 Chron. 3. 6. For Solomon intended this Temple should be very glorious, it being built for the honour of the all-glorious God.

Of the same curiosity for carving were the two doors with folding leaves (made of fir-tree, and overlaid with gold) which led out of the Porch into the Temple. The workmanship of these doors and the wall being in all particulars so alike, that when they were shut no breach appeared in them. Posts of Olive-tree, four square were made for these doors to turn upon, 1 King. 6. from the 31 to the 36.

The floor hereof was made of boards of Firr, and they were faced and all overlaid with gold, 1 King. 6. 15, 30 *.

Windows also were in the Temple, but how many we cannot certainly determine, 1 King. 6. 4. The fewer would serve the turn because of the abundance of artificial lamps constantly burning therein.

For the form of these windows 'tis probable they were of an oblong square, narrow without, and broad within, and being made as much to let in air as light, and perchance more to let out smoke than either, (caused by the constant lamps and perfumes) we may imagine them to be made with gilded lattices, and so always open without any shutting at all.

For the roof of the Temple probably it was flat, like other houses in Judea, where men might walk upon them according to Gods command, Deut. 22. 8. (a) At the sides it was guarded with battlements, and probably adorn'd with pinacles. We read not that it was sustain'd with any Pillars, either of stone or timber. The Covering was of beams, and boards of Cedar; but surely to defend it from the injuries of the weather it was covered with some metal-sheets. Villalpandus (the Scripture being silent herein) thinks it was covered with tiles of brass, which (Squammato operi) its scale-work lay one over another. What if we should conjecture it to be sheeted with silver? seeing a King of France St. Dagobert by name, (far inferior to Solomon in riches) is reported to have covered the famous Church of St. Denis with silver. But this we mention only as a conjecture. Let none grudge at this cost, but let them consider that this Temple was built for the Glory of the King of Heaven, and that the chief glory of it was to be hidden from common and profane eyes, and therefore with ostentation surely was no end aimed at by our Royal builder.

The inside of the Cedar-beams of this stately roof was cieled with Firr-trees, and adorned with carvings of Palm-trees and Chains, and overlaid with gold, 2 Chron. 3. 5, 6.

It was in fashion four square, the height, length and breadth thereof equally extending to twenty cubits, (the Holy of Holies in the Sanctuary was of the same form, but only ten cubits square), 1 King. 6. 20. Those ten cubits of room above it reaching up to the roof of the Temple, (which that place the 2 Chron. 3. 9. seems to speak of) might possibly be for Chambers, to lay up those sacred things of the Holy of Holies which belonged to the Tabernacle, such (I mean) of them as were not used by Solomons.

The Windows narrow without and broad within, were above the Chambers round about both of the Temple and Oracle.

The walls were (as is conceiv'd) of square polish'd marble without, the inside was covered with boards of Cedar, wrought with Cherubims, Palm-trees, and open flowers, and all overlaid with fine gold. 1 King. 6. 16, 20, 21, 29. 2 Chron. 3. 8.

For the entering of the Oracle there were made two folding-doors of Olive-tree, carved with Cherubims and overlaid with gold. The lintel and side-posts thereof being five square of the same matter and metal. The wall on each side had five cubits, and the doors with their Posts ten. The hinges of these doors as also of the holy place were of Gold, 1 King. 6. 31, 32.

The floor was covered with boards of Cedar overlaid with Gold, 1 King. 6. 16, 20. The weight of the nails used in this room was fifty shekels of Gold, 2 Chron. 3. 9. Possibly they were stiffened with some mixture of Silver or Copper, not for cheapness, but for the greater usefulness; for where the utensils of the Temple are said to be of pure Gold, we must understand it so pure as the end for which they were intended would permit. For some alloy of baser metal seems necessary to make them more durable and serviceable for the purposes for which they were made.

The roof of this room as of the whole house was laid with beams or boards of Cedar, and overlaid with Gold, and set as some conceive with precious stones, 2 Chron. 3. 8.

A stately Veil was used as a traverse cross the Holy of Holies, which Solomon made of blew and purple, and crimson, and fine linnen, and wrought Cherubims thereon, 2 Chron. 3. 14. This Veil doubtless was within the wall of the Holy of Holies, else the High-Priest might enter within the Veil, and yet not be in the most holy place, if the wall and the door were between the Veil and the Oracle. In the Tabernacle there was no other partition but the Veil, which when the High-Priest had entered through, he was within the Holy of Holies. Arias Montanus thinks that the Chains of Gold that were within the Oracle were to hang the Veil upon, 1 King. 6. 21.

There were Chambers round about the Temple and Oracle, excepting only at the East-end where the Porch stood, which was clear having no other buildings to hinder the prospect thereof. Three rows there were of these Chambers. In the lowest each Chamber was five, in the middle six, in the third and highest story seven cubits broad, and each of them five cubits in height, going up from the first to the middle, thence to the highest story with winding stairs. Yet on the outside the stone-work of the Chambers was perpendicularly equal. The beams of these Chambers did not lye in, but did rest on the walls of the Temple, which being narrowed in as they went up higher and higher afforded fit stays for that purpose. For the wall of the Temple for five cubits height above the ground was a cubit thicker than it was in its height above those five cubits. So that at five cubits height there was a seat of stone of a cubit broad, round about the Temple, whereupon one end of the Cedar-beams of the Chambers did rest to bear up the roof of the lowest, and the floor of the second story. Five cubits higher from thence, or at ten cubits height from the ground the thickness of the Temple wall was yet a cubit less, and upon that second seat thus made by a cubits rebatement in the wall rested the Cedar-beams for the roof of the second, and floor of the third story. At fifteen cubits height from the ground the Temple-wall was yet a cubit less, than it was at ten cubits height, which yielded a third seat on which the beams for the roof of the third and highest story were laid. So that as the wall of the Temple abated in thickness, the measure of the Chambers increased in breadth, 1 King. 6. 6, 7, 8, 10. Possibly these Chambers were employ'd for Repositories, wherein the holy vestments and vessels were safely laid up together with those of the Tabernacle, which (though not now used) were here carefully preserved.

A Court consisted of an open space in the middle exposed to wind and weather, and a Court or Cloysters on the sides thereof, whither in heat or rain men might retire for shade or shelter.

Solomon made two of these on the East of the Temple: 1. The Inner Court or Court of the Priests, 2 Chron. 4. 9. built with three rows of hewn stone, and a row of Cedar-beams, 1 King. 6. 36. We must understand these three rows as being in height one above another. Probably certain ascents led to them out of the outward Court, as there did also into the Temple; hence the phrase of going up to Gods-house.

But

But how many these stairs or steps were is uncertain, though some will have them fifteen according to the number of the Psalms of degrees; and these were the steps whereon (as some conceive) the Levites sang the fifteen Psalms of degrees. This inner Court was only for the Priests to enter into, yet it seems the Common people made a tumultuous incursion into it when they stoned Zachariah at the command of King Joash in the Court of the house of the Lord, even betwixt the Temple and the Altar, 2 Chron. 24. 21.

2. The greater or outward Court * (of which mention is made, 2 Chron. 4. 9.) was * In Solomon's of the same form for building, with the Inner; this Court was large, an hundred cubits square at the least, yet this seems not large enough to contain all Israel, except the people were successively admitted to this place. Ascents and Stairs did also lead in to this Court, but possibly they were but low. This Court was by successive Kings (especially by Hezekiah who cased the pillars thereof with silver, see 2 King. 18. 16.) improved to more beauty than it had in Solomon's days, though the covered Temple had no addition made to it. There was a stately ascent from the Kings Palace to this Court. It was at first made by King Solomon, and was then so stately a structure that (among other things) the Queen of Sheba was ravished with admiration at the sight thereof, when she beheld the ascent by which Solomon went up into the house of the Lord, 1 King. 10. 5. and yet afterwards it was made more magnificent, and traversed on both sides with Pillasters made of those Alnus-trees which were brought from Ophir by the servants of Hiram, 2 Chron. 9. 11. and 1 King. 10. 11, 12. which if odiferous (as some will have it) made that passage as sweet to the smell as specious to the sight.

Several fair Gates on all sides gave entrance into the Courts of Solomon's Temple, 8. The Gates and the doors or folding leaves were overlaid with brass, 2 Chron. 4. 9. The Gates were of the outward Court, the East-gate where Shalemiah was Porter, 1 Chron. 26. 14. this Gate was set in the front leading directly to the Temple. King Joash rebuilt it, 2 King. 15. 35. 2 Chron. 27. 3. At this Gate there were six Levites to watch. Some think it was called the Kings-gate, not that the King went in that way, but because King Solomon built it, in a more sumptuous and extraordinary manner than the rest.

In some one of the Chambers of this Gate sat the Sanedrim, and sometimes also in the East-gate of the Inner or higher Court, as some gather by comparing, Jer. 35. 4. & Ch. 36. 10. together.

2. The North-gate, where Zachariah (the Son of Shalemiah a wife Counsellor) was Porter; here there were four Levites placed in daily watch, 1 Chron. 26. 14, 17.

3. The South-gate, attended on by the Sons of Obed-Edom; here there were four Levites also in constant watch. The house of Asaph (rendred by Hieron and Pagnine a Council-house, by Tremellius Exarium the Treasury) was for convenience united to their charge. A place probably of entrance from the City, but certainly of great consequence as needing constantly a Guard about. Possibly here were two little Gates, and two Porters assigned to each, v. 17.

4. The West-gate where Shuppim and Hosab were Porters, there were also four Porters constantly to attend. It was called Shallechab from Shalach to cast up; it was so denominat'd from the famous cause which Solomon call'd up or made here to pass from his own house over the valley into the mountain of the Temple. Each side of this Causeway was planted with Oaks and Tyl-trees, there were also made stately Rails of Alnus-trees, of which before; this was the passage to the house of the Lord from the Kings house.

Lastly, we come to Parbar, 1 Chron. 26. 18. seated on the West, but whither Porters Lodge, Priests Vestry, or place where sacrificing instruments were laid up is not certain; however it seems to have something of the nature of a Gate, because two Levites daily attended at it.

So that there were four prime Gates (which respected the four Cardinal Winds) and three lesser ones towards the West besides. In all seven, and twenty-four Levites in their constant order and consue watched at them according to the lot of their Fathers house, and their several divisions.

Both Courts were paved with stones, and adorned with Porches, and Cloysters, and Chambers,

6. The side-chambers about the Temple.

7. The Courts, buildings and Cloysters about the Temple.

Chambers, (as 'tis probable) round about them. In the buildings of the outward Court were *Chambers* and *Lodgings* for the *Levites*, especially in *those* near the *Gates* where their office lay. Some places 'tis like were employed as *Treasures* wherein consecrated things were laid up, and *Ministrical vessels*, and the utensils of the *Sanctuary*. Other rooms might be for *fine Flowers*, *Salt*, *Wine*, *Oyl*, *Frankincense*, *Spices*, &c. 1 Chron. 9. from v. 27, to 32. The *Priests* also and the *Singers* and *players* on instruments (as 'tis like) had their *Chambers* here. Possibly after the death of *Solomon* the first Temple might by succeeding Kings have another Court added to it, whereof we find a double intimation in Scripture, one when *Jehoshaphat* is said to stand in the house of the Lord before the new Court, 2 Chron. 20. 5. which probably about his reign was added to the first Fabrick. Another at the Coronation of *Joash*, at which time *Jehoadab* gave order that the *Priests* alone should come into the house of the Lord, (to wit the Inner Court) whilst the people should be in the Courts of the house of the Lord, importing two Courts at least into which the people at that time had free access, 2 Chron. 23. 5, 6.

Having thus spoken of the several parts of the Temple, we come now to speak of the Furniture, Ornaments, Utensils and Vessels belonging to them.

1. Of the Porch.

In the Porch there were two great brazen pillars set up, for height eighteen cubits a piece, each of them twelve cubits in compass bearing about four cubits in diameter; they were four fingers thick, of solid metal, and hollow within; there is some appearing difference in the measure of their height, it being variously presented unto us, in 1 King. 7. from 15, to 23, and 2 Chron. 3. 15. In the first place 'tis said he cast two pillars of brass of eighteen cubits high a piece. In the second 'tis said he made two pillars of thirty and five cubits high. To reconcile this difference some probably conjecture that in *Chronicles* the height of both pillars are counted together. And whereas 18 and 18 make 36, one cubit more than the number mentioned in the Book of *Chronicles*, 'tis conceiv'd that each Chapter did sink half a cubit within the socket of the Cylinder for their fastening. So that only so much as appeared of these pillars is reckoned, each of them having half a cubit of their shaft lost in their height and running in, and hid in his Chapter grafted upon it.

The Chapters of these Pillars were curiously adorn'd with Net-work, Chain-work, and rows of Pomegranates. Litter also were made on the top of these Chapters. And whereas 'tis said [2 King. 25. 17.] that each Chapter was but three cubits high, it is to be understood of the stately embroidery and ornaments of Net-work, Chains, and Pomegranate which were at the beginning of the third cubit.

The Pillar that stood on the right hand in the Porch was called *Jachin* (that is, he will establish) and the other on the left hand, *Boaz*, (that is, in him is strength, 1 King. 7. 21.) both those pillars there set up, signified Gods protection of the place.

2. The Furniture of the Sanctuary or Inner Temple.

1. There were placed there ten Candlesticks of pure gold (the Tabernacle had but one, Exod. 27. 17.) five on the right side, and five on the left, each of them no doubt fashioned like that which *Moses* made, viz. sevenfold, with a great shaft for the body in the midst, and three stems on each side branching out thereof; in some resemblance perhaps of the seven Planets, among which the Sun (the great stock of light) is in the midst, and three of them on each side, above and beneath it, 1 King. 7. 49. Besides these ten standing Candlesticks of Gold, there were many more moveable ones, but all those made of silver, which the Priests in the night might carry about with them, 1 Chron. 28. 15.

2. The Tables of shew-bread which *Solomon* made of Gold, his Father *David* having peculiarly provided Gold for that purpose [1 Chron. 28. 16.] as he provided silver for the Tables of silver, of whose use and situation we read not. Possibly they might be used in the Chambers belonging to the Temple. In the 1 King. 7. 48. we read but of one Table of shew-bread, but in the 2 Chron. 4. 8. we find expressly ten in number, together with their situation, five on the right, and five on the left side of the Sanctuary. The description of *Moses's* one Table, may be seen in the 25 of *Exodus*, from 23, to 29. But the dimensions of *Solomon's* we have not, though perhaps double to *Moses's* according as the place wherein they were set was double to his in capacity. Some think that *Moses's* Golden Table was one of these, and the other nine framed according to that size. On these Tables the shew-bread was set, on each Table twelve cakes were daily presented unto God. The Priests were allowed by God (when new was

was substituted in the room of the former) to eat those loaves which were taken away.

3. The most eminent utensil in the Sanctuary was the Altar of Incense standing before the Oracle, [1 King. 6. 22.] on which was daily burnt the perfume, see *Exod.* 30. 34. &c. The Altar of Incense which *Moses* made was made of Shittim-wood, and overlaid with pure gold round about. *David* prepared refined Gold on purpose for the making of this Altar, [1 Chron. 28. 18.] and *Solomon* made his altar of incense of Cedar, and overlaid it with Gold, 1 King. 7. 48. 2 Chron. 4. 19. 1 King. 6. 20. Besides for the services of the Golden Altar, the Tables and the Candlesticks there were made by *Solomon* many other excellent vessels of pure Gold, which were appointed by his Father, as an hundred basins of gold, bowls, censers, cups, flowers, lamps for the Candlesticks, snuffers, spoons, tongs, all of pure gold, besides some basins of silver. 1 King. 7. 49, 50. 1 Chron. 28. 13, 17. 2 Chron. 4. 8, 20, 21, 22.

Be it premised that both the Sanctuary and the Oracle were adorned on all sides within with *Cherubims*, and *Palm-trees* carved in Cedar, and overlaid with Gold. But though *Solomon* altered and enlarged the utensils in the Sanctuary and outward Courts, yet in the Holy of Holies he made use of the very same that *Moses* had made, only for the more magnificence he added two extraordinary *Cherubims*, of which more presently. But to speak of the sacred things in the Oracle or Holy of Holies more particularly.

First, The Ark of the Covenant of the Lord was set in this most holy place, under the wings of the *Cherubims*, the very same that *Moses* made in the Wilderness, of mens of the which see more, *Sett.* 21. of Chap. 4. pag. 132. In this Ark there were the two Tables of stone which *Moses* put therein at *Horeb*, whereon were engraven the Ten Commandments on all the four sides of them, being the work of God himself, and written with his own finger. It seems they were not very ponderous and large, because *Moses* carried them both in one hand. They were call'd the Tables of the Covenant, (and the Ark wherein they lay, the Ark of the Covenant) because they contained the Ten Commandments, which if they kept, God made a Covenant with them to bless them. There was nothing else put within this Ark or holy Chest, 1 King. 8. 9. 2 Chron. 4. 10.

2. Over this holy Chest there was laid a covering of pure beaten Gold called the Mercy-seat or Propitiatory, equal in its measures of length and breadth to the Ark, *Exod.* 37. 6.

3. At the two ends of this Mercy-seat stood the two *Cherubims* of *Moses's* making, both of beaten Gold; their faces were opposite one to the other, and made looking down upon the Mercy-seat with their wings over-shadowing it. Between whose wings upon the Mercy-seat the Majesty of God is said to sit. The Mercy-seat signified *Jesus Christ* the Mediator between God and man, interposing betwixt Gods wrath and our persons, who have broken the Commandments which lay within the Ark, *Exod.* 37. 7, 8, 9. 1 Sam. 4. 4. *Ista.* 37. 16.

Secondly, There were besides *Moses's* *Cherubims* standing on the Ark two other *Cherubims* made by *Solomon* standing on the ground, or Golden floor, and each of them was ten cubits or thirty foot in height; they were made of Olive-tree within, but overlaid with Gold, and their faces were towards the Sanctuary or holy place. Each wing of these *Cherubims* was five cubits long. All their four wings were extended to the length of twenty cubits, which was the whole breadth of the Oracle. Their two inward wings touched each other, and the two ends of their outward wings touched the wall of the house. Under their two inward wings stood *Moses's* Ark and *Cherubims*. These *Cherubims* were so made as the parts of them might be taken asunder. See 2 Chron. 3. 10. and they were the most splendid ornaments of the whole Temple, and carried away (as 'tis probable) by the rapacious *Babylonians* at the taking of *Jerusalem* by *Nebuchadnezzar*. 1 King. 6. from 23, to 29. 2 Chron. 3. from 10. to the 14.

These four *Cherubims* in the 1 Chron. 28. 18. are likened to a Chariot of four wheels, whereon the Divine Majesty did sit or ride, and uttered intelligibly his Sacred Oracles. See *Psal.* 99. 1.

Thirdly, Besides the Ark and these glorious *Cherubims* it appears from *Heb.* 9. 4. that within the Holy of Holies was placed *Aaron's* Rod that budded, and the pot of Manna *. [Numb. 17. 10.] and the Golden Censer of *Aaron*.

Lastly, In the time of *Moses* there was also the Book of the Law (call'd by some *Deuteronomion*) laid on the side of the Ark, see *Deut.* 31. 26. But whither it was placed

* See the A. Political History on Heb. 9. placed

placed there in Solomon's days we do not, yet we find in *Josiah's* reign when the Temple was purged, the Book of the Law was found in the Temple by *Hilkiah* the Priest, though no express mention is made that it was found in the Oracle.

So that by the side of the Ark or before the Testimony in Solomon's Temple were placed (as it seems) the pot of Manna, Aaron's Rod, the Golden Censer, and the Book of the Law, as they had formerly been in the Holy of Holies of the Tabernacle.

4. Of the Vessels in the Priests Court.

1. There we find the Altar of Brass which was twenty cubits in length, twenty in breadth, and ten in height, 2 Chron. 4. 1. Its situation was before the Porch, whereon the Sacrifices were daily offered to God, 2 Chron. 8. 12.

As for the Sacrifices we read of many instruments that were used about them, as *first-books* of Gold, [1 Chron. 28. 17.] also pots, shovels and basins of bright brass, 1 Kings 7. 45.

2. The next vessel to be considered was the molten Sea, a most rare and admirable piece of solid brass cast in the clay ground in the plains of Jordan. It was five cubits high, and ten over from side to side, being round, and thirty cubits in compass, containing two thousand baths*, namely as they usually filled it for ordinary use, but if it had been filled up to the brim it would then contain three thousand, viz. a third part more, 1 King. 7. 23. 26, 2 Chron. 4. 5. therefore 'twas called a Sea for the largeness thereof. Its brim was wrought about with Lilly-work, under the brim thereof were brazen knobs round about, resembling the heads of oxen. These were cast together with the vessel. It stood upon twelve brazen oxen, which by four several Threes respected the four quarters of the world.

* A Bath contained about 8 gallons, 4 baths made a barrel, so that there were usually put into this Sea 500 barrels of water, and it filled up to the brim it would contain 750. (a) See Mr. Lee, pag. 86.

The use of this vessel was for the Priests to wash in [2 Chron. 4. 6, 10.] that is, by water derived to them by a pipe and cock out of it they did wash their hands and feet, for that they did wash their whole bodies in it seems not very probable (a). 'Tis like the Gibeonites or Nethinims, (whose office it was to be drawers of water for the Congregation, *Josb. 9. 27.*) did out of the fountain of Siloam or pool of Bethesda hard by fill the Sea, and furnished all other Lavatories with water about the Temple.

3. In this Court also were placed ten lavers appointed for the washing of the Sacrifices; in the Tabernacle there were none of these; that single laver made by Moses for the Priests service answering only to the molten Sea. These lavers of brass contained forty baths apiece, each set on his basis with wheels for their more convenient removal (if need were) though generally their station was five on the one side, and five on the other in the Court of the Priests, and East of the covered Temple; they were adorned with brazen borders engraven with Lions, Oxen, Cherubims and Palm-trees, had pillars and wheels, and other curiosities which we cannot well here describe. 1 King 7. from v. 27, to 40.

5. Of the Furniture, utensils and Chambers in the outward Court.

In the outward Court or Court of Israel, (many no doubt) were the utensils there used; Tremellius thinks the brazen Cassid made by Solomon for himself to stand and pray upon, 2 Chron. 6. 12, 13. with the Kings pillar, was placed in this Court. Also Pulpits and Desks wherein the Priests expounded the Law to the people.

The Chambers in the outward Courts were severally employed for sundry uses, as for laying up of Tybes, First-fruits, Wood, Salt, and other requisites for the Sacrifices. Of Salt a mass was spent in the Temple, seeing no Offering was acceptable without it, Mark 9. 49. Some rooms ('tis like) were employed to contain the Mystical Instruments, whereof thirteen sorts are mentioned and explained by Mr. Fuller, Ch. 10. Book 9.

In other Chambers (undoubtedly) the standards of all measures were carefully kept; for we find that the inferior Levites (among other services) had a superintendency over all manner of measures and sises, [1 Chron. 23. 29.] It belonged to their office to set out the pars quota, the exact quantity of the meal, oil and wine that was to be used in their several sacrifices; therefore they were highly concerned to be skilful in measuring. 'Tis likely that the Book of the description of the land into several parts by lots, as being of publick concernment and use, was preserved in some room of the Temple, See *Josb. 18. 9.*

Some Chambers, 'tis like, were for lodgings for the Priests and Levites that attended on the holy service in the Temple, and others for refectories and rooms wherein the Priests had their repast or hallowed food as on *sheen-bread*, &c. which though *shifed* but once a week by Gods command, *Lev. 24. 8.* yet by his Providence was doubtless preserved,

served, that it lost nothing of its goodness. There was also as it seems an Army in the Temple furnished with weapons to guard the Treasure there kept. David provided Spears and Bucklers, and Shields for that purpose; and *Josb* by the assistance of those weapons recovered the Crown.

Many other Utensils were added to the Temple after Solomon's death by succeeding Kings as occasion did require; as particularly that Chest which in the reign of King *Jehoshaphat* was made by *Jehoiada* to receive the peoples free offerings for the repair of the Temple. A Chest with an hole in the lid thereof, 2 King. 12. 9. In after ages it was called *Corban*, which signifies sometimes the gift is self, sometimes the vessel receiving it, see Mark 7. 11.

Having spoken of the Ornaments of the Temple, it will not be amiss to speak something also of the Temple-Officers.

The Temple-Officers were { Priests.
Levites.
Nethinims.

The Priests were distinguished into { Chief Priests.
Inferiour Priests of the twenty four Courses.

1. The chief Priests were two, the High Priest and his second. The High Priest was (by Gods appointment) that person who was the right heir in Aaron's line, or the Eldest that descended in a direct line from his loyns. One great part of his office was, upon the day of expiation to perform the solemn rights of that service in entering into the Holy of Holies with blood, and to perfume the Oracle, *Exod. 30. 10. Levit. 16. 34. Heb. 9. 7.*

2. The second Priest was the most eminent among the rest, who in case of the sickness or pollution of the High Priest, or any other emergency did supply his place, 2 King. 25. 18. (a) So *Amar* and *Caiphas* are called the High Priests, *Luc. 3. 2.* not that there were two in that great office at once, but the one was a substitute to the other.

3. The ordinary Priests were such as sprang from the loyns of Aaron, and were in a Collateral line of kindred, allied to the High Priest; they were all Levites, as descending from *Levi* the great Grandfather of Aaron. But the Priests were separated from the rest of the Levites for the more immediate service of God, and the term *Levite* is restrained to all others of the posterity of *Levi*, besides the line of Aaron.

These Priests for the more ease carrying on of Temple-service were divided into twenty four Courses by lot as we have shewed before; each Course ministered to the Lord for eight days together, viz. from Sabbath to Sabbath. The work of the Priests was,

1. The Government of the Sanctuary and house of God, 1 Chron. 24. 5.
2. Sacrificing, with all its rites on the Altar of Burnt-offering, 1 Chron. 6. 49. 2 Chron. 29. 22.
3. They set the new prepared *sheen-bread* on the Golden Tables within the Sanctuary every Sabbath, and removed the old.
4. They ordered the lamps of the Golden Candlesticks.
5. They kindled the daily incense to make a sweet perfume in the Temple.
6. They were the Judges of Leprosie and jealousy betwixt man and wife, *Levit. 13. 2, 3.*
7. They blew the Trumpets to the Solemn feasts, also before the Ark at its removals, and were also to accompany the Captains of the host in war with their silver Trumpets. *Joel 2. 15. 2 Chron. 13. 12. 1 Chron. 15. 24. & Chap. 16. 6. Numb. 10. 8. & Chap. 31. 6.*
8. They were to look to the burning of wood continually upon the brazen Altar, that the fire that descended from Heaven might not be extinguished, *Levit. 6. 12, 13.*
9. They were to make the holy ointment with the appointed spices, *Exod. 30. 22. 1 Chron. 9. 30.*
10. They were to instruct the people in the Law of God, *Mal. 2. 7.*

2. Of the Levites.

The Levites strictly taken were all such as came from the root of Levi, (excepting the children of Aaron) they were divided into four ranks, and accordingly appointed to four sorts of work.

1. Some of them were appointed to wait on the Sons of Aaron in the Courts of the Temple, and in the Chambers, and in the purifying of all the holy things belonging to the service of the house of God, 1 Chron. 23: from 28, to the end.

They were at first to enter upon their office at the age of thirty years, but after the days of David at twenty, because then they did not carry the Tabernacle, nor the vessels thereof, 1 Chron. 23: from 24, to 28.

Their number in the latter end of David's reign was computed at thirty eight thousand, whereof twenty four thousand were appointed for the work and service of the house of God; six thousand to be Officers and Judges; four thousand to be Porters, and four thousand to be Singers and players on Instruments, 1 Chron. 23: 3, 4, 5. 2 Chron. 8. 14. 1 Chron. 16. 4.

So that out of the Levites were taken their Judges, Lawyers, Scribes, Recorders, Genealogists, and the greatest dignities and offices, (excepting only the Royal dignity of the Tribe of Judah) were enjoyed by those of this Tribe. They were the only persons that preferred learning and knowledge, the Schools of the Prophets being under their Institution.

3. Of the Nethinims.

These were the most inferior sort of persons that were employed in any Temple-service, being the race of the Gibeonites [Josh. 9. 17.] and called Nethinims, because they were given and delivered over to that service. Some think that David a little before his death did dispose them into their set consists as he did other Officers of the Temple, [see Ezra 8. 20.] but of this we shall not determine.

Concerning the Priests garments, their solemn times of worship, their various Sacrifices and Offerings, with their appendant rites, and the revenues and profits assigned to the Priests and Levites, we have spoken before when we went over Exodus, Leviticus and Numbers, and shall not need here to repeat them.

SECT. II.

IN the 11th. year of Solomon's reign the building of the Temple was finished with all things belonging thereto, having been seven years and an half in building, 1 King. 6. 38. 2 Chron. 3. 2. but the Dedication thereof was put off till the next year, because of the Jubilee. And in the seventh month (a) of that year called Ethanim, and the seventh day of that month was the first day whereon Solomon celebrated with great magnificence the Dedication of this glorious Temple, so that from the seventh day to the fifteenth (the tenth day which was the great fast and day of expiation being excepted *) was this feast of Dedication celebrated, and from the 15th to the 23. was the Feast of Tabernacles, and the 23d. was the last day of this feast, and always very solemnly kept, and the day following the people were dismissed.

Having thus described the parts of the Temple, and the Ordinances and Officers thereof, we shall now return to speak of the great and magnificent solemnity of this Dedication, which was on this wise:

1. Solomon assembled the Elders and Heads of all the Tribes, and a mighty Congregation of all the Nation, to meet at Jerusalem on this solemn occasion.

2. By the Ministry of the Priests, and by such rites as were appointed by the Law he hallowed the middle of the Priests Court, wherein either they did erect other Altars, or made use of the pavement for that present occasion, because the brazen Altar was too little to receive so many Burnt-offerings, and Peace-offerings as he intended then to offer, 1 King. 8. 64. 2 Chron. 7. 7.

3. The

3. The Princes and Elders of the people being now assembled waited upon the King to Mount Zion where the Ark was; and whither (as 'tis like) they had brought the Tabernacle with all the things appertaining to it from Gibeon. The Priests * took up the Ark on their shoulders; the Levites according to their several appointed ranks carried the Tabernacle with the boards and curtains, and the holy vessels belonging thereto. The King and the Elders walked after in a solemn procession to Mount Moriah (a) where the Temple was built; whither being come, the Priests carried the Ark into the Oracle or most holy place, and let it under the wings of the Golden Cherubims. But they drew out the staves of the Ark something from under the wings of the Cherubims that they might be seen in the holy place which was before the Oracle, but they were not seen as taken out of the Ark, 2 Chron. 5. 9. And possibly these staves were the rather thus disposed to remember the people that if they brake Gods Covenant the staves yet remained within the rings of the Ark ready to bear away the Symbol of Gods gracious presence from them. The Levites also disposed

these things which they carried belonging to the (b) Tabernacle into the Treasuries of the Temple, there to remain as Sacred things not again to be removed. When the Priests had set the Ark in its place and were come out, immediately an hundred and twenty of them with flurr Trampers, and the Levite-singers, viz. Asaph, Heman and Jeduthun with their Sons and Brethren, being arrayed in white linnen, and having Cymbals, Psalteries and Harps in their hands, stood at the East-end of the Altar, and the Trampers sounding, and they playing on their Instruments, and lifting up their voices with one consent, and making one melodious harmony sang (as it seems) the 136 Psalm, the burden of which is, For he is good for his mercy endureth for ever. Whilst they were thus employed suddenly the house of the Lord was filled with a cloud, which was an extraordinary manifestation of the presence of God; 2 Chron. 5. 14. 'tis said the glory of God filled the house, which intimated that the brightness of his glory was such that if it were not clouded over, no mortal eyes could behold it. It seems the cloud was such, and so amazing that the Priests could not continue to minister in the Sanctuary where the cloud was; and by this visible sign of his presence the Lord did sanctify to himself this place, [see Exodus 40. 34.] and shewed his approbation of all that was done. Solomon standing upon a Brazen Scaffold made for him in the outward Court, right before the door of the Priests Court through which he might look, and apprehending this cloud to be a manifestation of Gods gracious presence and acceptance of the house he had built for his service, in a rapture of joy he brake out into these words: The Lord (said he) is pleased to dwell in thick darkness, [Levit. 16. 2.] and by a cloud he hath usually veiled his presence among his people; as when he led the Israelites by a cloud, Exodus 13. 21. In a cloud he appeared at the giving of the Law, Exodus 19. 16. In a cloud he appeared that covered and filled the Tabernacle as soon as it was reared up by Moses, Exodus 40. 34. and therefore doubtless in this cloud the Lord doth now appear unto us, and sheweth his favourable acceptance of our service in building this house for his name. Then directing his speech to God, he said, O Lord I have built a Temple for thee to manifest thy gracious presence in; an house not to be removed as the Tabernacle was, but a settled place for thee to abide in (c) to be there ready on all occasions to resolve us in such cases as we shall humbly propound unto thee, and to hear such prayers as we shall make unto thee, and to grant such blessings as we shall humbly crave of thee, and to accept such sacrifices and services as we shall there offer up and present unto thee. And (O Lord) I pray thee accept this house for thine, and ever manifest thy gracious presence therein as long as this dispensation (we are now under) shall last, and till the truth of this type shall be established. Then the King turned his face to the people standing about him and blessed them, and said, Blessed and praised be the Lord God of Israel who spake to David my Father that I should build a Temple for his great name, and hath by his good hand upon me enabled me to do so. The Lord also said, since the day that I brought forth my people Israel out of

* 2 Chron. 5. 4. 'Tis said the Levites took up the Ark because the Priests were also Levites, that is, of the Tribe of Levi.

(a) The Temple (so speak properly) was not built on Mount Zion, but on Mount Moriah, but because the whole city of Jerusalem is usually called Zion, and Mount Zion from that Mount that was a cliff part of it, therefore it is that the Temple (Gods dwelling place) is usually said to have been in Zion.

(b) The Tabernacle was carried about in the wilderness forty years; it remained in Gilgal about fourteen years, it remained in Shiloh till Samuels time, 1 Sam. 4. 4. It then remain'd in Nob till Saul destroyed that place, 1 Sam. 22. 19. It was in Gibeon all Davids time, from thence it was brought into Zion, and from thence into the Treasuries of the Temple.

(c) The whole Edifice and most material things were now finished but possibly they were perfecting some things till the 9th. month. 1 King. 6. 38. * On which the Jubilee was to be proclaimed with sound of Trumpet. Levit. 25. 9.

(c) Official temple non est praelare Die habitationem, sed dominum capere thronum, et ever manifest thy gracious presence therein as long as this dispensation (we are now under) shall last, and till the truth of this type shall be established. Then the King turned his face to the people standing about him and blessed them, and said, Blessed and praised be the Lord God of Israel who spake to David my Father that I should build a Temple for his great name, and hath by his good hand upon me enabled me to do so. The Lord also said, since the day that I brought forth my people Israel out of

Egyp.

Egypt, I chose no City out of all their Tribes in which I appointed an house to be built that my name might be there in a peculiar manner worshipped. But having chosen David to be King over my people, it was in his heart to build an house for my name. And thereupon I said to him, whereas it was in thine heart to build an house for my name, I like it well that it was in thine heart to do it. Nevertheless thou shalt not build this house for me, but thy Son that shall come out of thy loins he shall build it. And the Lord hath now graciously performed the word that he spake, and I am risen up in my fathers room to sit on the Throne of Israel, and have built an house for the Lord, as he promised I should do, and an abiding place for the Ark, wherein are the two Tables of the Law which the Lord gave as a Covenant to his people, requiring obedience on their part, and promising many blessings on his part to the obedient.

Then Solomon turned his face towards the Altar of Burnt-offering, and towards the most holy place, and having stood a while he then kneeled down, and spreading forth his hands towards heaven, poured forth this Divine Prayer, saying, O Lord God of Israel there is no God like thee in heaven above, or in earth beneath, who keepst Covenant and steepest mercy to thy servants that walk before thee in the integrity of their hearts. Thou hast kept thy word, and performed thy promise to thy servant David in raising me his Son up to build a Temple for thee; perform also I pray thee unto my father what thou didst further promise him*, to wit, that there shall not fail a man lineally descended from him to sit upon the Throne of Israel, and to reign in thy fight, provided his children take heed to their way to walk before thee with that integrity that he did. Now let thy word (I pray thee) be verified and fulfilled which thou spakest to my father concerning this matter. But why do I speak of my building an house for thee? Will God indeed dwell on earth? Behold thou art an infinite and immense being: Thou canst not be contained within any compass or space. The Heaven, and Heaven of Heavens cannot contain thee, much less this house that I have builded. But though thou canst not be contained within this house, yet I pray thee have regard to the prayer and humble supplication of me thy poor servant which I make to thee in behalf of this house, namely that the eyes of thy favour and providence may be open towards it day and night, seeing thou hast said of it that thy name shall be there called upon and worshipped. I humbly beseech thee therefore when ever either my self or any of thy people shall pray unto thee in this place, or towards it (a), that then thou wouldst please to hear in Heaven thy dwelling place, (where thy glory is most eminently manifested) and when thou shalt be pleased to forgive and pardon our transgressions against thee. For there is no comfort in obtaining any other mercy, if our sins be not forgiven. Particularly I humbly request of thee that if any man be charged that he hath trespassed against his neighbour, and be brought before thine Altar (b) in the Court of this house to clear himself by Oath (sufficient proof by witnesses being wanting) that thou wouldst please to deal with him according to innocence or guiltiness, punishing him if he be faulty, and bringing his wicked way upon his own head, but justifying and acquitting him if he be innocent. Or if thy people be smitten before their enemies in the field because they have sinned against thee, and shall turn again to thee, and confess thy name, to wit, thy justice (in suffering their enemies to prevail against them) and shall acknowledge thy mercy and power, and so seek to thee for pardon and help, and shall make supplication to thee turning their faces towards this house, then hear thou in heaven and forgive their sin, and bring them again into the land which thou gavest to their fathers. Or when the heaven is shut up and there is no rain (because thy people have sinned against thee) if they shall pray towards this place, and confess thy justice in punishing of them, and turn from their sin, then hear thou in heaven and forgive their sin, and teach them the good way (c) wherein they should walk, and then give rain upon the land which thou hast given thy people for an inheritance. Or if any of these great judgments fall upon the land, to wit, famine, pestilence, and blasting, or if there be any plague or sickness upon thy people, what prayer and supplication shall be made by any man singly, or by all thy people jointly, who shall know every man the plague (d) of his own sin, (to wit the sin for which he is punished) and shall spread forth his hands towards me (shall know this house, then hear thou in heaven and forgive, and do what in thy infinite wisdom seemeth good, and give to every man according to his ways, (not his former sin but his present repentance) whose heart thou seest to be sincere and upright. For thou, and thou only (O thou that knowest the hearts of all the children of men. And I humbly beseech thee to deal thus mercifully with thy people that they may fear thee, and walk in thy ways all the days of their lives. Moreover if a stranger (that is not of thy people Israel) who hears of thy

* 2 Sam. 7. 13.

† Deut. 12. 11.

(a) V. 30. Ver-
tum hunc lo-
cum, quasi re-
spiciens ad
promissionem
praefinitam
in hoc loco ex-
emplum in Da-
vid, cap. 6.
v. 10.(b) TaRo Al-
tare iurare mos
omnium pro-
genitum. In-
trepidi qui-
cunque altaria
tangunt. Juv.(c) V. 36. Et
offende tu vi-
am bonam.(d) 2 Chron. 6.
29. When every
one shall know
his own lot and
his own grief:
Griefs put for
that which
should cause
grief, viz. Sin.

wondrous works and righteous Laws, and this holy house, shall come from his own Coun-
try to testify his high esteem of thy great name, and to worship and praise thee, and shall
pray towards this house (a), then hear thou in heaven, and grant all that he shall pray un-
to thee for, which is agreeable to thy holy will, that all the people of the earth may know
thy name, and learn to fear thee as do thy people Israel, and that they may know that thy
name is called upon in this house that I have built, to wit that it is call'd the Temple of the
Lord, and the house of God, and is so in reality, by thy hearing the prayers that are here
made unto thee. Furthermore, if thy people shall go out to battle against their enemies, and
shall pray unto thee, and seek thy favour and help in that enterprise looking towards this
City, and this house (which I have built for thy great name) then hear thou in heaven their
prayer and supplication, and maintain their just and righteous cause, by giving them good
success. But if they by their sins provoke thee, (for there is no man that sinneth not) so
that thou givest them up into the hands of their enemies and they carry them away captive,
(either further off or nearer hand) however if they shall betink themselves in the land whi-
ther they are carried captive, and shall repent and make supplication to thee, saying, we
have sinned and done perversely, we have committed wickedness, (and so shall return unto
thee with all their heart, and all their soul), and shall pray unto thee looking towards
this land, this City and this house, then hear thou in heaven their prayer and supplication,
and maintain their cause, taking part with thy people that repent, and pray unto thee against
the unjust oppression of their enemies, and then turn thou (O Lord) the hearts of their en-
emies towards them that they may have pity and compassion on them. For remember (O Lord)
they are thy people, and thine inheritance (b), which thou broughtest forth out of Egypt, even
out of an iron furnace (c). And furthermore, let the eyes (d) of thy favour be upon me thy
poor servant, and upon this thy people, and let thine ears be attentive unto the supplications
we shall make unto thee, and hearken to us in all that we shall pray unto thee for, according
to thy will. For thou didst separate us unto thyself from among all the Nations of the
earth to be thy peculiar people and inheritance, as thou spakest by thy servant Moses.

Solomon having ended this his devout prayer rose up from his knees, and standing
with his face toward the Temple, he repeated part of the 132 Psalm, saying, Arise, O
Lord, and take possession of this house which I have built for thee as a resting place, and fix
habitation, and not an ambulatory and moving one, as the Tabernacle was. And let thy Ark
(wherein thou dost manifest thy glory (e)), strength and power for the good of thy people
be here staid and constantly abide. Let thy Priests (O Lord God) be clothed and adorn-
ed with such graces as may bring salvation to themselves (f), and may enable them to be
instrumental in the saving of others; and let thy Saints rejoice in thy goodness and favour ma-
nifested unto them. O Lord God hear me (I pray thee) and turn not away the face of thine
anointed with shame and confusion by denying me my request, but remember the promises thy
mercy moved thee to make to David my Father, and to his posterity.

Solomon having ended his prayers, the Sacrifices were brought in and laid upon the
Altar, and immediately fire came down from Heaven, and consumed them, and the
glory of the Lord (probably covered with a cloud) filled the house, and such an orient
splendour shone through it that the Priests could by no means enter into the Temple.
The people seeing the fire came down from Heaven, and the glory of the Lord upon
the house, they bowed themselves with their faces to the ground and worshipped, and
praised God, and sang (as 'tis probable) the 136 Psalm (as the Singers had done be-
fore) the burden or foot whereof was, For he is good, for his mercy endureth for ever.

Then Solomon turned his face and blessed all the Congregation of Israel again, as he
had done at the beginning, and said, Blessed be the Lord God who hath given rest to his
people Israel as he promised of old. And indeed he hath not failed of performing any of his
gracious promises which he made to his people by the ministry of his servant Moses. Now
therefore the Lord our God be with us as he was with our Fathers, and let him not leave us
nor forsake us; but let him incline our hearts to walk in his ways, and to keep his com-
mandments*, statutes and judgments which he commanded our Fathers. And let my words
whereby I have made supplication to the Lord this day be in his mind and memory conti-
nually that he may maintain the cause of me his servant, and the cause of his people Israel
at all times as the matter shall require, and as it shall appear just and equal to him, that all
the people of the earth may know that the Lord be the only true God from whom all bless-
ings come, and that there is no other God beside him. Let your hearts therefore be upright
and sincere before the Lord, and walk in his statutes, and keep his commandments as now
you do.

Then

(a) Or in this
house, viz. in
the Court of
the Gentiles.(b) This people
were to God
as a mans in-
heritance, i. e.
in which he
hath taught
and made his
own for ever.
See Deut. 32. 9.
(c) Deut. 4. 20.
(d) 2 Chron.
6. 40.(e) Psal. 68. 11.
He delivereth
his strength in-
to captivity,
and his glory
into the enemies
hands.(f) Psal. 132. 9.
This clause is
thus expres-
sed, Let thy
Priests be cloth-
ed with right-
eousness.* Viz. the sta-
tutes, Ceremo-
nial, and Judi-
cial Laws.

(a) They were call'd *Peace-offerings*, because God having bestow'd some benefit upon them, seemed to be *appeas'd* towards them, and they were offered as a kind of *restitution*, and to return thanks to God for it. And in offering the same they also testified their hope that God was reconciled towards them.

God; and we never read of any *Sacrifice* like this. And thus Solomon, the Prince and people by their joint prayers, praises and sacrifices dedicated the house of God, and set it apart for his worship and service. And they rejoiced before the Lord seven days, and seven, that is, they kept the first seven days as the Feast of Dedication, and the next seven as the Feast of Tabernacles. And the day after Solomon dismissed the people to their own homes, and they blessed the King, and prayed unto the Lord for him, and went home with joyful and glad hearts, rejoicing in the goodness which the Lord had manifested to the house of David, and to Solomon, and to all the people of Israel.

- 1 King. Ch. 8. whole Chapter.
- 1 Chron. Ch. 5. whole Chapter.
- 1 Chron. Ch. 6. whole Chapter.
- 2 Chron. Ch. 7. from v. 1, to 11.

SECT. III.

* Some read, 1 King. 9. 1. And it came to pass when Solomon had finished the building of the house of the Lord (and afterwards finished the Kings house, and all his dwellings which he was pleased to do) that the Lord appeared to him the second time, &c.

(b) Ch. 6. 11. We read that the word of the Lord came to Solomon, but that was by some messenger or Prophet sent unto him, but this was the second time that the Lord appeared to him in a Vision.

last, and mine eyes and mine heart shall be there perpetually; I will always be ready to take notice of the prayers there made, and the services there performed, and will graciously accept them. And if I shall shut up heaven at any time so that there be no rain, or send the locusts or pestilence among my people, (that are called by my name) if they shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear in heaven and forgive their sin and heal their land. And if thou wilt walk before me in integrity and uprightness as thy Father David did, and keep my statutes and judgments, then I will establish the Throne of thy Kingdom for ever, that is, thou and thy posterity shall continue time after time to be Kings over Israel, so as no other stock but thine shall sit on that Throne so long as the Kingdom of Judah shall remain, as I promised and covenanted with David thy Father. See Ch. 8. 25. But if thou or thy posterity fail on your part to perform the conditions annex'd to my promise, and shall turn away obstinately and totally from following after me, and shall renounce me and my service, and will not keep my commandments and statutes which I have made known unto you, and sit before you to walk in, but shall go and serve other Gods, and worship them, then will I cut off † Israel from the land which I have given them as a rotten branch, and pluck them up by the roots; and this house which I have hallowed for my name will I cast out of my sight, out of my favour and protection, and Israel shall be a proverb and a by-word (c) among the people. And as for this house which is now so high in all external glory, every one that passeth by shall be astonished at the destruction of it, and shall hiss at it in scorn, and shall ask why hath the Lord done thus unto this land, and this house, and they shall receive this answer, because the inhabitants thereof have forsaken the Lord their God who brought forth their fathers out of the land of Egypt, and have betaken themselves to the worship of other Gods, whose worship they pertinaciously hold fast, and will not depart from it. Therefore the Lord brought upon them all these great evils. 1 King. 9. fr. v. 2, to 11. 2 Chron. 7. fr. v. 11, to the end.

SECT.

SECT. IV.

Solomon having thus finished the Temple, he now falls in hand with the building of a Palace for himself in Jerusalem, and built also a stately Summer-house in Lebanon, [5. Ch. 7. from v. 2. to 7.] and an house for his Queen the daughter of Pharaoh, and his own Throne, so splendid and sumptuous that there was none like it. In the 13th. year after the Temple was built, he made an end of these buildings. Before his Palace he built a stately Porch of Judgment, wherein was to be set his great and Royal Throne wherein he sat in state to judge the people. This Throne was a stately and magnificent piece; it was made of Ivory, and in several parts of it overlaid with pure Gold; so as the white Ivory and glittering Gold gave a fair lustre the one to the other, and made it appear the more glorious. The Throne had six steps to it, and so was a yard and half from the ground. It had a round stately Canopy, or covering over it, and staves or Elbows on each side, and a Footstool of Gold for the King to set his feet upon *. Two Lions stood on the outside of the Elbows for support and ornament. And there were placed twelve Lions besides that stood six on the one side, and six on the other of the steps or stairs, and standing at an equal distance one from another were the more glorious to behold. There was not the like Throne for costliness and exquisite workmanship in any Kingdom of the world. The Lions signified the power, majesty, undaunted boldness, courage and magnanimity that ought to be in Princes, as also the great vigilancy and watchfulness that ought to be in them, so that they had need to wake while others sleep, as 'tis said of Lions that they sleep always with their eyes open; they might signify also that good Princes are protected by the special Providence of God, and their Thrones guarded with Lions. 1 King. 10. from 18, to 21.

Besides this stately Throne he made also two hundred Targets (a) of beaten Gold, not for service but for pomp and state to set forth his Royal Majesty and Greatness. These (it is likely) were ordinarily hung up in his great Hall or Armory, and at certain times carried before him by his Guard, as afterwards the Brazen ones that were made in the room of these were carried before Rehoboam. See 1 King. 14. 27. He made also three hundred Shields of beaten Gold, and three hundred shekels (b) of Gold went to make one of them, so that the Shields were not above half so big as the Targets, which weighed each of them 600 shekels.

All these he put into the house of the Forest of Lebanon, which for civil use was the most sumptuous building that Solomon made, and his Magnificence and Royalty was therein most manifested; and accordingly those Golden Targets and Shields were there placed. But he that shall consider how soon these Golden Targets and Shields became a prey to the enemy, will be apt to think there was an excess of pomp in them, which was not well-pleasing to God. And furthermore all the drinking vessels, cups, platters, basins, spoons, &c. that were used in the house of Lebanon were all of pure Gold (this house being made for delight and the glory of his Kingdom) none of them were of silver, silver † (comparatively) was not esteemed of for plate in Solomon's time; for they having such abundance of Gold, most of their Plate was made of that metal, and silver-plate but little esteemed of in those days. But we must speak more particularly of this house of the Forest of Lebanon.

It was so call'd as being a kind of abridgement of that famous Forest afar off from Jerusalem, and containing in it and in the groves and gardens about it all the delights and pleasures of that Forest, and something more, viz. solitary walks, sweet musick of birds, wild beasts, curious water-works, and all manner of other delightful things. See Eccles. 2. 4, 5, 6. And it seems this house was also the chief store-house and magazine of Armes which the Kings of Judah had, as appears from Isa. 22. 8. Thou didst look in that day to the armour of the house of the Forest.

Thus Solomon finished the Lords house, and his own house, and all that came into his heart to do, he prosperously effected, 2 Chron. 7. 11. having spent full twenty years in

* Calceas o-pe
scabellum
designat aure-
um.

(a) Targets were large Shields such as Captains used to have carried before them, that as occasion served they might take and use for the defence of their bodies against Arrows, Darts, javelins, and such like piercing weapons. But Shields were left than Targets, and they used to carry them on their left arm for their own defence.

(b) A shekel of silver was in weight half an ounce, and in worth a sh. 6 d. The Jews prized Gold at ten times the value of Silver, for a shekel of Gold was 25 sh. By this account every Target weighed 25 pounds Troy, and was worth 750 l. sterling.

† V. 21. Silver was nothing accounted of in the days of Solomon: This is an hyperbolical speech, for silver was brought to Solomon time after time by Ships, v. 22. and given him as an acceptable present, v. 25. So that hereby only the great abundance he had of Gold and Silver is intimated.

† Thus was the Kingdom of Israel dealt with 2 King. 17. 20.

(c) As in the time of the Babylonish captivity the Jews were a scorn to all Nations, but much more since the last destruction of their city and Temple by the Romans, and so their great glory was turn'd into vile contempt.

in his kind of work, [1 King. 9. 10.] whereof seven and an half upon the Temple, and about twelve and an half upon his own houses and buildings.

- 1 King. Ch. 7. from v. 1, to 13.
1 King. Ch. 10. from v. 16, 22.
1 Chron. Ch. 9. from v. 15, to 21.

SECT. V.

Whilst Solomon was busied about his Magnificent buildings, it seems Gezer a City allotted to the Levites in the Tribe of Ephraim [Josh. 21. 20, 21.] but never recovered out of the possession of the Canaanites, gave to the King some great distaste, so that (not being at leisure himself) he intreated Pharaoh his Father-in-law to take it in for him by his Arms, and to rid him of those troublesome neighbours. Pharaoh accordingly did it, and burnt the City or some part of it with fire, and put the inhabitants thereof to the sword, and so gave it for a present to his daughter, Solomon's wife.

1 King. 9. 16.

SECT. VI.

Hiram King of Tyre having furnished Solomon towards these magnificent buildings with Cedar-trees and Fir-trees, and sixscore Talents of Gold, Solomon in a grateful retribution, and to make him amends, gave him twenty Cities or Towns in the land of Galilee which were not (as it seems) a part of the land which God had given for an inheritance to his people, but lay in a tract of ground on the outside of the borders of Israel [Josh. 19. 24.] betwixt them and mount Libanus, and being now reduced under Solomon's Dominion, he presented them to Hiram that he might by them receive satisfaction for what he had had of him. But it seems Hiram when he saw them liked them not, possibly because they stood in a moorish ground, or because he thought it would be long ere he should from them receive that satisfaction which he expected. Therefore he return'd them to Solomon again, and chose rather to expect satisfaction from him some other way; and thereupon Solomon repair'd and enlarged them, and planted certain colonies of the Israelites in them, [See 2 Chron. 8. 1, 2.] whereas before they were inhabited only by the Heathen; and now that tract of ground was counted a part of Galilee which 'tis thought was the reason why Galilee was called Galilee of the Gentiles.

1 King. Ch. 9. from v. 10, to 15.

SECT. VII.

Solomon having now finished his own houses, and built an house for his Queen, Pharaoh's daughter, he remov'd her and brought her up thither out of the City of David; for he said, My wife shall not dwell in the house of David King of Israel, because the places wherunto the Ark of the Lord hath come are more holy than other places. 'Tis true David's house ceased to be holy (in that respect) after the Ark was removed thence, yet Solomon out of his superabundant respect to that sign of Gods presence, thought it not fit to make that a dwelling place for his Queen and her followers (who were aliens and strangers to the house of Israel, and possibly retain'd some of their Egyptian profaneness) which had been the holy dwelling place of the most High, 2 Chron. 8. 11. Solomon (as it seems) reflecting on his Marriage with Pharaoh's daughter, and his bringing her up to the stately house he had built and prepared for her, took occasion from thence to pen that excellent Song called the Song of Songs, or the Canticles, being the chiefest of those one thousand * and five Songs, composed by him, and the

* See 1 King. 4. 32.

most

most excellent of them all. And this Song he composed after he had built his Summer-house in Lebanon, as may be gathered by some passages in it, see Ch. 4. 8. Come with me from Lebanon my Spouse, with me from Lebanon. And Ch. 7. 4. Thy nose is as the tower of Lebanon. This Song is clearly a Marriage-song, and much of the same nature with the 45 Psalm, which is called a Song of Lovers. And it is a kind of Pastoral composed in the way of Dialogue, where the speakers are the Bridegroom and the Bride (represented sometimes under the quality of a Shepherd and Shepherdess, or Country-damsel) and the Bride-men and Bride-maids the friends of the Bridegroom, and companions of the Bride. And though the most proper aim of it seemeth to be at higher and diviner matters, than an earthly marriage, (and a greater than Solomon is here) yet Solomon thought fit to make his marriage with Pharaoh's daughter a type of that sublime and spiritual marriage between Christ and his Church. The Song is a continued Allegory, and full of obscurities; yea here we have all the Rhetorick of love, and such affectionate compellations, and Elogies as are not elsewhere to be found. The flowers and ornaments of language used in the praises both of Bridegroom and Bride are not applicable to natural beauties, but are mystical representations and emblems of higher things. Indeed this Book is all mystical, and therefore the Jews forbid the reading of it by any under thirty years of age. Here between Christ and his Church are interchangings of mutual praises, gloriations, and congratulations. His divine and glorious excellencies in himself, and rich bounties and blessings to her, and her precious graces and endowments are in an high character, in lofty and stately sayings and similitudes set forth both by him and her. And yet withal her failings, and his withdrawals from her thereupon, and returnings to her again upon her repentance are not omitted.

In all the interlocutions betwixt them she speaks nine times, and he seven. In the first Chap. from v. 1, to the 8. the Spouse speaks, expressing her ardent desires after Christ, and vindicates her own deformities and defects, against the uncharitable censures of others, and petitions him for further comfort and direction. From the v. 8, to the 12. the Bridegroom speaks, granting her request, and giving her great commendations, and making rich promises to her. From v. 12, to the 15. the Spouse speaks again; then the Bridegroom at v. 15.

In the two first verses of Ch. 2. Christ speaks, characterizing himself and his Church, and then the Church speaks from the v. 3. to the end, and throughout all the third Chapter, speaking sometimes of Christ, and sometimes unto him.

At Ch. 4. Christ speaks from v. 1, to 15. and at v. 15, & 16. the Church.

At Ch. 5. v. 1. Christ granteth the request of the Church, and cometh into his Garden, and accepteth her entertainment, and bringeth his friends with him, and feasteth them; but this kindness (it seems) was not so well improved by her as it deserved; for she is surprized with a fit of drowsie negligence, and so is brought into danger of losing him, who after much patient waiting, knocking and calling upon her, and her unkind answer becomes angry, and being not received when he tendered himself, departs displeased, and is hardly reconciled, though the afterwards expresses much care and diligence in seeking him, and in so doing suffereth injuries and losses for his sake. Notwithstanding she chargeth the daughters of Jerusalem to tell him that she is sick of love. From v. 2, to the 9. They ask her, What was her beloved more than another beloved? And 'tis like they ask this question, not as being totally ignorant of him and his excellencies, but to give her occasion to set him forth the more unto them, which she does very emphatically, from v. the 10, to the end.

Ch. 6. The Spouse's speech (so full of affection and admiration of the Bridegroom) wrought so much on the daughters of Jerusalem, that they ask solicitously whither he was gone, that they may join with her in seeking him? She tells them where he is, and declares her peculiar interest in him, v. 2, 3.

The Church having confessed her fault, and sought to make up the breach between Christ and her, he thereupon readily receives her, and again highly praises and commends her.

Ch. 7. Christ here continues his praising of her, running over every grace and ornament in her, under new similitudes and exemplifications, from 1, to 10.

The Spouse thereupon renews the profession of her love to him, and rejoices in his love to her, inviting him to her Assemblies to see how they prospered, and the promise to devote her best fruits wholly to him by whom alone she had brought them forth, and by whose blessing she flourished with all sorts of them, both new and old: From v. 10, to the end.

Ch. 8. The Church expresses her ardent desires after Christ, v. 1, 2, 3. and charges others they should not disturb nor displease him, v. 4. At v. 5. the Bridegroom seems to admire at the rising of a new Church in a place where there had been no Assembly or Congregation of believers before; and coming up from the wilderness and leaning on her beloved, that is, depending on him by faith; whereupon he said, *I raised thee up under the apple-tree, that is, when thou wast fallen under the tree of forbidden fruit, I by my free grace and the operation of my Spirit rais'd thee up, and brought thee to a glorious condition, though thy mother had brought thee forth in a sinful state.*

The 6th & 7th vers. seem to be the words of the Spouse. In the 8th & 9th verses she expresses her care and solicitude for the uncalled Gentiles. At the 10th vers. the Gentiles are brought in speaking for themselves. Ver. 11, 12, 13. seem to be the last speech of Christ to and of his Spouse in this Song, wherein he magnifies the price, the precious fruitfulness and worth of his Church by comparing her to a Vineyard, the best of Vineyards, even Solomon's in Baalhamon (a very fruitful place) and he shews that that Vineyard is far short of his.

Ver. 14. is the Churches last speech and prayer, wherein she expresses her longing and earnest expectation of Christ's second coming.

And so much of the Song of Solomon.

SECT. VIII.

Solomon now built a Navy of Ships in Ezion-Geber which is beside Eloth, which were havens on that part of the Red-Sea which coasteth on the land of Edom. And because the Tyrians (that were Hiram's subjects, were always held the most expert Sea-men, Hiram sent Solomon many of them to man his new built Ships, and go along with and assist his servants in their intended voyage. And it seems he built some Ships there himself that joined with the Navy of Solomon, and thence they sailed to Ophir, which is thought to be in the East-Indies (for thither they might most easily sail from Ezion-Geber) and fetched from thence four hundred, and Twenty Talents of Gold. In 2 Chron. 8. 18. 'tis said that 450 Talents of Gold were brought from thence. It seems the overplus, viz. thirty Talents were expended for the charges of the Fleet, and wages of the men, or else it was the Adventure of Private persons, and only 400 and 20 Talents came clear to the King. So that Solomon had at Sea a Navy that went to Tarshish (which possibly was then taken in as large an extent as India is now) to which the Navy of Hiram joined, and once in three years they came home, bringing Gold and Silver, Ivory or Elephants-tooth, and Apes and Peacocks, or Monkeys and Parrats, which they brought ('tis like) for rarities sake. And this Navy also brought from Ophir a great quantity of precious Stones, and Almond-trees, which (it seems) were better than those Solomon had from Lebanon. And the King made of the Almond-trees pillars for the house of the Lord, viz. pillars in the rails on each side of the Stairs, whereby they ascended up to the house of the Lord, and 2 Chron. 9. 10. 'tis said, *He made Terraces to the house of the Lord, and to the Kings house of the Almond-trees*; that is Supporters on each side of the Gallery that led from the Kings Palace to the Temple. He made also of this wood Harps and Psalteries for the Singers of the Temple.

- 1 King. 9. from 26, to the end.
1 King. 10. v. 11, & 12.
2 Chron. 9. 10, 11, 21.

*2 Chro. 8. 19. Hiram sent him by the hands of his servants Ships, read guide for him, (i. e. by the hands of his servants) Ships to Ophir.

* Some think that the Almond-trees here mentioned, much altered from the Almond-trees mentioned 2 Chron. 9. 10. for that grew in Lebanon, the Almond in India.

SECT. IX.

Solomon now repaired * Millo †, which seems to be the Town-house in the City of * 2 Chron. 33. David wherein the people had their solemn Assemblies, or else some tower or fortress belonging to the City. He built also Hazor in the Tribe of Naphtali, which was the chief City in former times of the Canaanites. Josh. 11. 1, 10. and Megiddo a City it, see Judg. belonging to Manasseh, Josh. 17. 11. and Gazer which Pharaoh had taken and given to his daughter. See Sed. 5. And Beth-boron the upper and nether, that were fenced with walls, gates and bars, 2 Chron. 8. 5. And Baalath in Dan, Josh. 19. 44. And Tadmor in a dry and sandy place in the Coast of Syria, though belonging to the land of Israel. And he built Cities of store, for Ammunition and provisions of all sorts, and Cisicpit, for his Chariots and Horsemen; and whatsoever he design'd to build in Jerusalem, or in the Forreft of Lebanon, and in any part of his Dominions he prosperously finished.

1 King. from v. 15, to 20.

SECT. X.

Solomon understanding that Hamath a City in the Dominions of the King of Zobab Syria (which his Father David had formerly taken) had now revolted from him, he sent his forces against it and took it.

2 Chron. 8. 3:

SECT. XI.

Solomon still continues constant in his Religion, offering the daily sacrifice, and sacrificing on the Sabbaths and New Moons, and constantly observing the three solemn Feasts of Passover, Pentecost, and Tabernacles, offering Burnt-offerings, and Peace-offerings (by the ministry of the Priests) upon the Altar he had built to the Lord, and incense upon the Altar of Incense according to the Commandment of the Lord.

1 King. 10. 25.
2 Chron. 8. 12, 13.

SECT. XII.

Solomon now flourishes in all splendor and glory, which will plainly appear to us if we consider these things:

1. The Extent of his Dominions.
2. His great wealth and riches.
3. His Grandeur and Magnificence.

1. Let us consider the Extent of his Dominions: He reigned over all the Kingdoms round about Israel, from the river Euphrates, the North-East Coast of the land of Canaan, even from Tisbath a City on that river to Azgah or Gaza [see Jer. 25. 10.] in the land of the Philistines their Western bounds, and unto the border of Egypt (which was the river Sabor, Josh. 13. 3.) which was the South bounds.

From all these Coasts they brought presents to him in testimony of fealty, and served Solomon, paying him tribute as long as he lived. And thus was that promise fulfilled which was made to Abraham, Gen. 15. 18. *Unto thy seed have I given this land from the river of Egypt unto the great river, even the river Euphrates. Solomon had also peace (a) on all sides round about him, and Judah and Israel were many as the sand which is on the Sea-shore for multitude; and so that promise was fulfilled, Gen. 22. 17. I will multiply thy seed as the stars, and as the sand which is on the Sea-shore. And they lived in a very comfortable condition, every man dwelling safely under his own vine, unto him.*

(a) Indeed God filled up some advantages against him after his Apostasy. See Ch. 11. 14, 15, 16. but they did more hurt unto his posterity than I

*The like blessing was not granted to any King of Israel and under his own fig-tree *, eating and drinking, and making merry, even from Dan to Beerseba, all the days of Solomon. 1 King. 4. 20, 21, 24, 25. 2 Chron. 9. 26.

2. Let us consider his great riches and wealth: Solomon had for divers years one after another brought in by his ships that went to Ophir and Tarshish, Six hundred threescore and six Talents of Gold. For though from Ophir there were brought in but four hundred and fifty Talents, 2 Chron. 8. 18. yet from Ophir, Tarshish, and other places, he might receive six hundred sixty six Talents in a year, which amounts to two millions, four hundred ninety seven thousand, five hundred pounds. Besides what he had of Merchants, Factors, and Customers, and by the Traffick of the Spice-merchants, whose commodities being precious, they paid (tis like) great custom to him for liberty to bring in some, and carry out other commodities. And furthermore all the petty Kings and Lords of Arabia (that were subdued by David, and so brought under his dominion) paid him tribute, and brought him rich presents, viz. vessels of silver, and vessels of gold, rich vests, harness, spices, horses, mules; every year they brought a proportion of these presents, 2 Chron. 9. 13, 14, 24. 1 King. 10. 14, 15. Thus Solomon made silver and gold in Jerusalem to be as pence as stones, and Cedar-trees as Sycamores that grew in every field. So that this was the golden age of the Israelites under the peaceable and flourishing reign of Solomon. 1 King. 10. 14, 15, 25, 27. 2 Chron. 1. 15. 2 Chron. 9. 13, 14. & 23, 24, 27.

3. Let us consider his Grandeur and Magnificence: Solomon got for himself Chariots and Horses, and had a thousand and four hundred

(a) There being in each stall a horse, and four horses for every Chariot, the 4000 stalls will stand with a 1000 Chariots. As for the 400 Chariots overplus, they possibly were appointed to be in readiness when any of them failed or were out of repair.

brought him horses out of all lands near him, especially his Merchants and Factors did buy Horses for him, and Linnen yarn (b) in Egypt.

(b) Horses and Linnen yarn were the chiefest Commodities of Egypt, Cant. 1. 9. Ezek. 17. 7. And 'twas by the special favour of Pharaoh, whose daughter Solomon had married, that he enjoy'd that Traffick.

Merchants bought Horses not only to serve their own Prince and Country, but also for other bordering Kings and Kingdoms. How far his multiplying of Horses and his multiplying of Wives, [1 King. 11. 3.] and his multiplying of Gold and Silver so excessively, [1 King. 10. 21, 27.] did agree with that law made for Kings, Deut. 17. 16, 17. possibly Solomon in that height of his prosperity did not consider.

- 1 King. 1. 14, 16, 17.
- 1 King. 10. 26, 28, 29.
- 2 Chron. 41. 14, 16, 17.
- 2 Chron. 9. 25, 28.

SECT. XIII.

WE have spoken of Solomon's glory, pomp and magnificence; but that which wrought in the heart of all people (whether his own subjects or foreigners) so great a veneration for him, was that extraordinary measure of wisdom with which the Lord had endowed him: In the 1 King. 4. 2. 'tis said God gave him wisdom and understanding exceeding much, and largeness of heart, even as the sand which is upon the Sea-shore. His wisdom excelled the wisdom of the children of the East, and all the wisdom of Egypt. The Arabians and Chaldeans were at this time famous for their learning, especially Philosophy and Astronomy, and so were also the Egyptians. See Act. 7. 22. Isa. 19. 11, 12. and yet Solomon excelled these. He was wiser than all men then living; wiser

wiser than Ethan the Ezrabite, Heman, Chalcio, and Darda; who (it seems) were men famous for wisdom and learning among the Israelites. See 1 Chron. 2. 6. They were also (as it seems) famous for Divine Poetry, if these be the Ethan and Heman mentioned in the Titles of the 88 and 89 Psalms. Solomon's renown was very great in all Nations round about him. And there came of all sorts of people, and Ambassadors from all Kings, (that were any thing near him) to hear his wisdom, and to learn of him.

He discovered his great wisdom in these Particulars: 1. In chosing his Officers of State; for a wise King will always chose wise Statesmen, and nothing doth more discover the wisdom and sufficiency of a Prince than to chuse out of his Kingdom wise, able and good men to be his Counsellors, Officers of State, and Ministers of Justice. The number and order of them is here recorded to set forth his great wisdom. 1. Azariah the Son of Zadok was his principal Minister of State *. 2. Eliphreph and Abiah the Sons of Shishai his Secretaries. We read but of one Secretary of State that David had, 2 Sam. 20. 25. whose name was Sheva, and possibly this is the same man with Shishai, as well as a and that he trained up his two Sons in his own way, and made them so expert therein that Solomon took them both for his Secretaries; and living in greater splendour than his Father he had two Secretaries, whereas his Father had but one. 3. Jehoshaphat the Son of Abiath the Recorder, or Master of Requests, whose office was to put the King in the mind of Petitions, and possibly to record the memorable Acts of State; he had this place do, the High Priest. 4. Benaiah was Captain-General of the host in Joab's place. 5. Zadok and Abiathar were the chief Priests; for though Abiathar was removed from the place of High Priest, [Ch. 2. 27.] yet (it seems) he retained the Title though he executed not the Office. 6. Azariah the Son of Nathan the Prophet was over the twelve Officers or Purveyors which are named, v. 7. to 19. 7. Zebad his brother was a principal Officer, and possibly President of the Kings Council, he was the Kings friend and favourite (as Hushai was to David, 2 Sam. 15. 27.) and had on all occasions free access to him; from hence it appears that Solomon had Nathan in very high esteem, in that he put two of his Sons in the highest Offices of the Kingdom, and made one of them his especial favourite. Nathan had indeed been a faithful Prophet and servant to David, and discovered to him Adonijah's conspiracy, and gave advice for the settling Solomon on the Throne, Ch. 1. 11. And 'tis probable that Nathan's Sons were trained up with Solomon under their Fathers Tuition. 8. Abishai, who was either Governour of the Kings Household, or Treasurer of it. 9. Adoniram, who was over the Tribute, and chief receiver of the Kings revenues. Ch. 4. from 1, to 7.

2. Solomon appointed twelve Officers over all Israel to take care to furnish his House with a set quantity of provisions of meat and drink for all the twelve months of the year. Had these great stores that were needful for the Kings household, been to be gathered out of one place only near the Court, the people thereabouts might have been overburdened; therefore these store-gatherers were scattered all over the land, and had Treasure-houses to store up their provisions in, which in their several months they brought forth and furnished the Kings house therewith. These Officers were (it seems) the sons of men of note, and therefore their names and their fathers names are here set down. Their divisions were not exactly made according to the Tribes (for so there might have been some inequality) but according to the Commodities of the soil. The son of Abinadab was over the Region of Dor in Manasse's portion; and it seems he was a man of great worth, for he married Taphath one of the daughters of Solomon. Abimaaz's Province was in Naphtali; he also seems to be some great man, for he married Basmath the other daughter of Solomon. Solomon's provision for one day was thirty measures of fine flower, and threescore measures of meal. The word translated measure is in the Hebrew Cor, now one Cor contained about ten Ephas, and one Ephah about three pecks of our measure, so that by this account Solomon had for every day a very great quantity both of flower and meal. Also ten oxen fatted in the stalls, and twenty out of the pastures; also an hundred sheep, besides Harts, Robucks, fallow Deer, and fatted fowls. This store shews that Solomon's household was very great. but possibly under it are to be comprized his wives households, and such Companies of Soldiers as attended about the Court, yea and such

such foreign Princess and Ambassadors as came from other Countries to his Court, and their retinues.

Thus those Officers provided victuals for King Solomon, and for all that came to his Table, every man in his month, and by this means sufficient provision was made for them all. 1 King. Ch. 4. from 1, to 26.

3. That wherein Solomon more especially discovered his wisdom was in the Proverbs, or wise and acute sentences he spake, (which were three thousand) and in the Divine Songs or Odes he composed, which were a thousand and five. He spake also of trees from the Cedar in Lebanon to the Hyssop that springs out of the wall, and of beasts and of fowl and of creeping things, and of fishes. So that he read Lectures of natural and moral Philosophy, yea and of Divinity too to those that were about him, or came to hear his wisdom. He was also an excellent Poet as appears by those many Songs and Odes (b) he composed. 'Tis like he did dictate his Proverbs and Philosophical instructions in familiar discourse, which those about him wrote down, and some of them are lost. But let us be thankful to God for those that remain, and labour to make a good use of them. 1 King. 4. 32, 33.

(b) Liber odorum quam edidit, complectebatur mille, & quingue odas. Non Theologus tantum & Philosophus sed infans Poeta. Sicut qui dicunt ex Cantibus & Proverbis Solomonis solum utiliora Spiritus Sancti instinctu resecrata esse, & in libellis illis coacta qui bodie extant. Munsterus.

As for the Book of Proverbs it contains the chief of those three thousand wise sentences which he spake.

The first nine Chapters contain instructions of piety and praises of wisdom, with exhortations to get it; all which may serve as a large Preface to the whole Book. Then follow his Proverbs, or choice sentences or wise Apophthegms. There is sometimes a repetition of the same things which might easily happen by reason of the several collections of these Proverbs. The verity of some of them consists in such a generality of truth as stands good, and is for the most part so, and yet admits of alteration by the change of circumstances. Throughout this Book Solomon speaks one while in his own name, another while in his Father's, then in Wisdom's, elsewhere in his Mother's, and sometimes in God's name.

1. He seems to speak in his own name in Ch. 1st, 2d, 3d.
2. He sets down the sum of his Father David's instructions, Ch. 4. 5, 6, 7.
3. He brings in wisdom speaking, Ch. 8. 9.
4. He sets down those Proverbs of his own which he had set in order in his life time, from Ch. 10. to Ch. 25.
5. Then others are added which were gathered by the servants of King Hezekiah, from Ch. 25. to Ch. 30.
6. Then follows the Prophecy of Agur, Ch. 30.
7. And lastly, the instructions which his mother gave him, Ch. 31. so that the collection seems made by sundry persons, and at sundry times.

If we duly consider the Book of Proverbs and Ecclesiastes we may out of them extract a System of Ethicks.
Oeconomicks.
Politicks.

1. Let us consider Solomon's Ethicks wherein he teaches a man how he may become a good man, and so be happy. In order hereunto he instructs him in the first place to get wisdom whereby he will be directed how to perform all other duties required of him.

Prov. 2. 10. * 11, 12, 20. Prov. 3. 13, 14, 15, 16, 17, 18, 23. Ch. 4. 7. Ch. 8. 11, 12, 17, 18, 19, 33, 34, 36. Ch. 9. 12. Ch. 13. 14. Ch. 23. 18, 16. Ch. 15. 24. Ch. 16. 16, 22, 23. Ch. 19. 8. Ch. 24. 23. Eccles. 2. 13, 14. Eccles. 10. 2.

2. To God.
3. To his Neighbour.
4. To himself.

1. His duties towards God he shews him are these:

1. To remember his Creator in the days of his youth, Eccles. 12. 1.
2. To trust in God, Prov. 3. 5, 26. Ch. 14. 26. Ch. 16. 3, 20, 33. Ch. 18, 10.

* See Job. 28. from v. 12: to the end.

† Job 5. 8, 12, 13. Ch. 13. 15.

18. 10, 11. Ch. 19. 21. Ch. 21. 30. Ch. 28. 26. Ch. 29. 25.
3. To fear * him, Prov. 1. 7. Ch. 8. 13. Ch. 9. 10. Ch. 10. 27. Ch. 14. 27. * Job 28. 28. Ch. 15. 33. Ch. 16. 6. Ch. 19. 23. Ch. 23. 17. Eccles. 12. 13.
4. To obey him and walk uprightly before him. Ch. 12. 28. Ch. 13. 6, 21, 22. Ch. 14. 11, 14. Ch. 15. 6, 9, 29. Ch. 16. 8, 31. Ch. 20. 7. Ch. 21. 15, 21, 27. Ch. 28. 9, 13, 20.
25. His duties towards man he shews him are these:

1. He must be just and righteous in all his dealings with man, Prov. 3. 33. Ch. 4. 18. Ch. 10. 6, 7. Ch. 11. 1, 18, 19, 20, 21. Ch. 14. 34. Ch. 20. 10, 23.
2. Faithful in admonishing and reproving him when there is occasion, and he is called to it. Prov. 9. 8, 9. Ch. 11. 30. Ch. 12. 1, 15. Ch. 13. 18. Ch. 15. 5, 32. Ch. 17. 10. Ch. 19. 25. Ch. 24. 24, 25. Ch. 25. 12. Ch. 27. 6. Ch. 28. 23. Ch. 29. 1.

1. He must be no liar, Prov. 4. 24. Ch. 12. 22. Ch. 19. 15.
2. No slanderer nor tale-bearer, Ch. 10. 18. Ch. 11. 13. Ch. 16. 28. Ch. 17. 9. Ch. 18. 8. Ch. 20. 19. Ch. 25. 18, 23. Ch. 26. 18, 19, 20, 21, 22, 24, 25.

3. No Flatterer, Prov. 29. 5.

4. Loving, Prov. 10. 12. Ch. 17. 17. Ch. 18. 24. Ch. 19. 22. Ch. 24. 17, 18.

5. Merciful †, Ch. 3. 3, 27, 28. Ch. 11. 17, 24, 25, 26. Ch. 12. 10. Ch. 14. 21, 31. Ch. 17. 5. Ch. 18. 23. Ch. 25. 21, 22. Ch. 21. 13. Ch. 19. 17. Ch. 28. 27. Ch. 29. 7. Eccles. 11. 1, 2.
6. Peaceable, Prov. 17. 14. Ch. 26. 17. Ch. 16. 17.
7. Friendly, Prov. 27. 9, 10, 17.

35. The duties he must perform, and the graces and virtues he must exercise in the government of himself, he shews him are these:

1. Prudence and watchfulness.
 1. Over his heart, Prov. 4. 23.
 2. Over his tongue, Prov. 12. 13, 16, 18, 25. Ch. 17. 20, 27. Ch. 15. 7. Ch. 18. 4. Ch. 14. 3, 23. Ch. 21. 23. Ch. 13. 13. Ch. 15. 2, 4, 23. Ch. 10. 19, 20, 21. Ch. 11. 12. Ch. 18. 21. Ch. 29. 11. Eccles. 3. 7.
 3. To keep himself from being insnared by Sweetiship, Prov. 6. 1, 2, 3. Ch. 11. 15. Ch. 17. 18. Ch. 22. 18.

2. Temperance, Prov. 23. 2, 6, 7. Ch. 20. 1. Ch. 21. 17. Ch. 23. 20, 21, 29, 30.

3. Chastity, Prov. 2. 16, 17, 18, 19. Ch. 5. from 3, to 14. Ch. 6. from 24, to 34. Ch. 7. from 5, to 11, & 26. Ch. 9. 16, 17, 18. Prov. 22. 14. Ch. 23. 27, 28.

4. Humility, Prov. 3. 7, 34. Ch. 6. 16, 17, 18. Ch. 11. 2. Ch. 13. 10. Ch. 15. 25. Ch. 16. 5, 18, 19. Ch. 18. 12. Ch. 21. 4, 24. Ch. 22. 4. Ch. 26. 12. Ch. 27. 2. Ch. 28. 14. Ch. 29. 23.

5. Sincerity, Prov. 15. 8. Ch. 14. 14. Ch. 21. 27.

6. Meekness, Prov. 14. 17, 29. Ch. 15. 1. Ch. 25. 15, 28. Ch. 15. 18. Ch. 26. 4, 5. Ch. 29. 20. Ch. 16. 32. Ch. 18. 19. Ch. 19. 11. Ch. 22. 24, 25. Ch. 20. 3, 22. Ch. 29. 22. Eccles. 7. 9.

7. Diligence in his callings, Eccles. 9. 10. Prov. 13. 11. Ch. 22. 13. Ch. 6. from 6, to 12. Ch. 10. 4, 5, 22. Ch. 19. 24. Ch. 20. 4. Ch. 12. 27. Ch. 18. 9. Ch. 27. 23. Ch. 26. from 13, to 17.

8. Patience, Prov. 3. 11, 12. Ch. 24. 10.

9. Moderation of affection to the things of the world, Eccles. 1. 8, 14. Eccles. 2. 1, 2, 11, 12. Eccles. 9. 11. Prov. 30. 7, 8.

10. Cheerfulness and contentedness with his condition, Prov. 17. 22. Prov. 15. 15. Ch. 12. 25. Eccles. 2. 24. Eccles. 3. 12, 13, 22. Eccles. 4. 6. Eccles. 5. 18, 19. Eccles. 6. 1, 2. Eccles. 8. 15. Eccles. 9. 7. Eccles. 11. 8, 9, 10.

Self
Lastly,

Lastly, He must associate himself with those that are good, Prov. 13. 20. Ch. 14. 7, 9. Ch. 28. 19. Ch. 12. 26.

2. Let us consider Solomon's Oeconomicks, wherein he instructs a man how rightly to order and govern his family.

A Family usually consists of these Relations,
 Husband. Parents. Masters.
 Wife. Children. Servants.

Solomon instructs all these in their particular duties :

1. He teaches the Husband to be very thankful to God if he hath blessed him with a good wife, Prov. 18. 22. Ch. 19. 14. Ch. 11. 16. Ch. 12. 4. Ch. 31. from 10, to the end.
 2. He teaches him how he should carry himself towards his Wife, viz.
 1. Wisely as the guide of her youth, Prov. 2. 17.
 2. Faithfully, Prov. 5. 15, 20. Eccles. 9. 9.
 3. Lovingly and cheerfully, Prov. 5. 17, 18, 19. Prov. 17. 1. Prov. 15. 17.
 2. He teaches the Wife,
 1. To be faithful to her Husband, remembering she is tyed to him by the Covenant of God, Prov. 2. 17.
 2. Not to be brawling and contentious, Prov. 27. 15. Prov. 21. 9, 19. Ch. 19. 13.
 3. To be prudent and discreet in ordering her domestick affairs, Prov. 11. 22. Ch. 14. 1.
 3. He instructs Parents in their duties, he shews them that they owe to their Children,
 1. Instruction, Prov. 1. 8, 9, 10, 15. Ch. 22. 6.
 2. Provision, Prov. 13. 22.
 3. Correction, Prov. 13. 24. Ch. 19. 18. Ch. 22. 15. Ch. 23. 13, 14. Ch. 29. 17.
 4. He shews Children that they owe to their Parents obedience, and care to please them, that so they may be a comfort to them, Prov. 10. 1. Ch. 13. 1. Ch. 20. 20. Ch. 23. 22, 24, 25. Ch. 28. 7. Ch. 30. 17. Ch. 15. 20. Ch. 17. 25. Ch. 19. 13. Ch. 27. 11.
 5. He teaches Masters to carry themselves wisely towards their servants, Prov. 29. 12. 21.
 6. He shews Servants that they owe to their Masters.
 1. Faithfulness, Prov. 25. 13. Ch. 13. 17.
 2. Diligence, Prov. 10. 26. Ch. 22. 29.
- 3ly. We come now to his Politicks, wherein he directs a man how he may be a good Magistrate. The qualifications of a good Magistrate he sets down,
1. Negatively, shewing what he must not be :
 1. Not lascivious, Prov. 31. 3.
 2. Not riotous, Prov. 31. 4, 5. Eccles. 10. 16, 17.
 3. Not false, Prov. 17. 7.
 4. Not an oppressor, Prov. 22. 22, 23. Ch. 23. 10, 11.
 5. Not a rejecter of good counsel, Eccles. 4. 13.
 6. Not a taker of bribes, Prov. 15. 27. Ch. 18. 16. Ch. 19. 6.
 7. Not bawling to lyes, Prov. 29. 12.
 2. Affirmatively, shewing what he ought to be.
 1. Truly pious and religious towards God, Prov. 29. 21. Ch. 16. 12.
 2. Just, Prov. 24. 23. Ch. 17. 15. Prov. 29. 14. Eccles. 4. 1. Eccles. 5. 8. Prov. 18. 5. Ch. 28. 21. Ch. 31. 8, 9. Prov. 28. 15. Ch. 21. 15. Ch. 22. 22.
 3. Merciful, Prov. 20. 28.

3. He

3. He shews what duties those that are under authority owe to their Magistrates,

1. Reverence, Prov. 24. 21.
2. Obedience in lawful things, Eccles. 8. 4.

And so much concerning the Proverbs of Solomon.

SECT. XIV.

Solomon's fame being now spread far and wide, the Queen of Sheba (a Country that lay South *, and far remote from Jerusalem, probably in Arabia the happy) * See Mat. 12. 42. hearing of his renown, and the glorious Temple he had built for the name of the Lord, she (out of her noble spirit) took a long and tedious journey (sparing neither pains nor cost) and came to Jerusalem to see him, and bear his wisdom. She came with a great train, and with many Camels laden with Spices, Gold, Precious stones, and such rich things to present to Solomon; and being come she communed with him, and propounded to him many hard and difficult questions to make trial of his wisdom, and for her own information. And Solomon resolved at her questions, there was nothing so dark or hard propounded by her to him that was hid from his knowledge or understanding. When he had been there some time, and had diligently observed the great evidences of his wisdom, and had seen the glorious Temple he had built, and all the Courts, and other excellent things thereunto appertaining, (so far as by a stranger they might be seen) with the other stately Palaces he had built, and particularly that stately Terrace or Gallery whereby he ascended from his own Palace to the outward Court of the Temple, (the pillars on each side being made of † precious wood (Ch. 9. 12.) and had observed what a Royal house he kept, and the variety and plenty of dishes at his Table, the attendance of his servants, and the richness and costliness of their attire according to their several degrees and places, and what plenty and variety of Plate, bread and wine, his Cup-bearers and Butlers set out, and the sitting of his Courtiers and Servants at Table to eat and in what decent order all things were managed and disposed, there was no more spirit in her, she was so astonished with admiration: And she said unto the King, It was a true report I heard of thee in my own Country, and of thy wisdom and glory: But I did not believe it till I came hither and saw it with my own eyes. And now I can truly say that the one half was not told me of what I here find. Thy wisdom and prosperity far exceedeth what I heard of it. Happy are thy subjects, happy are thy servants that stand continually before thee, and bear thy wisdom. Blessed be the Lord thy God who set his favour upon thee, and advanced thee to the Throne of thy Father, and made thee King over Israel, his peculiar people, that thou shouldst execute the office of a King for him and under him as his deputy. 'Tis a manifest sign that the Lord thy God loved Israel, in that he hath made thee King over them, to do judgment and justice, and to manage the affairs of the Kingdom with so much prudence and righteousness. 'Tis a great sign that God intends to establish your Nation, and to make them a lasting and a long flourishing people, when he sets such wise and good Governors over them.

Then she presented the King with some rare jewels and precious stones, and with an hundred and twenty Talents of Gold, and with very great store of excellent spices, such as had not been brought thither before. Solomon kindly accepted her presents, and fully required her for them, and gave her of his Royal bounty some rare and precious things, and denied her not any thing she desired of him. So she took her leave of him, and returned with her servants to her own Country.

† King. Ch. 10. from v. 1, to 11. & v. 13.

2 Chron. Ch. 9: from v. 1, to 10. & v. 12.

11. In a *conscienceable industriousness* in our particular *Callings*.
And lastly, he concludes that in *old age* (elegantly described by him) and *at death* it will appear that *to fear the Lord and keep his commandments* is both the *duty* and the *happiness* of man, and the *chief thing* wherein it consists.

And so much of the Book of *Ecclesiastes*.

SECT. XVII.

(a) Though Solomon's enemies had her in their own ends, yet the Lord us'd them as instruments of his Justice to punish his revolt.

GOD threatened Solomon, 2 Sam. 7. 13, 14, 15. That if he committed iniquity he would chasten him with the rod of men, and with the stripes of the children of men, but his mercy should not depart from him. And accordingly he now stirred up three Adversaries (a) against him: 1. Hadad the Edomite: When David subdued the Edomites, 'tis said, 2 Sam. 8. 14. He put Garrigions through all Edom, and they became his servants. And at this time (as it seems) whilst Joab pursued his victory, laying all the males where he came, Hadad then (being very young) was hid, and afterwards secretly carried away by some of his Fathers servants (who also took some out of Paran that lay in the way to attend him) into Egypt, where he was kindly entertained by Pharaoh, who gave him an house and lands, and appointed him vicinals, and a constant Table; and in time he came to be in so great favour with him that he gave him to wife his own Queens sister who bare him a Son that was educated in Pharaoh's house. When this Hadad heard in Egypt that David and Joab were dead, he desired leave of Pharaoh to return into his own Country. Pharaoh askt him what he lacked there? He said nothing: However I desire to return to my own Country that I may recover my Kingdom again. Pharaoh hearing this, kindly dismissed him, and he came to his own Country where he was received for their King. Yet 'tis manifest he attempted nothing against Solomon for a long time after this. For till Solomon's fall in his old age, his enemies stirred not, (see 1 King. 5. 4. to that 'tis like Hadad at first made some Covenant with Solomon, and was his Tributary for his Kingdom, but at last he stirred against him and created him much trouble, yet he was not able quite to shake off his yoke, for the Edomites continued Tributaries to the Kings of Judah till Jehoram's reign, 2 Chron. 21. 10.

24, God stirred up *another enemy* against Solomon, viz. *Rezon*, who when *David* had gotten the better of his *Master* in battle, and had vanquished the *Syrians*, [*see 2 Sam. 10. 18.*] he gathered together such of them as were put to flight, and made him *their Captain* over them; and for *some time* (tis like) lived by robbing and pillaging, till *Solomon's declining days*. And though 'tis not like that *Solomon* lost any thing of that which his *Father* had gotten till himself fell from *God*, yet then (it seems) *Rezon* took courage to fet upon *Damascus* (into which *David* had put a *Garrison*), *2 Sam. 8. 6.* and took it from *Solomon*, and there reigned as *King*. So that *Solomon* had now one *enemy* in the North, and another in the South.

3ly, A third enemy whom God stirred up against him was *Jeroboam his own servant*, of the Tribe of Ephraim, who had been raised and preferred by him. And the occasion of his rise was this: *Solomon* when he built *Millo* (of which see *Ch. 9. 15.*) and repaired the breaches in *Zion* the City of *David*, going out often to see *h*is *w*orkmen, and to encourage them to diligence, he observed *Jeroboam* (who was then but a young man) to be very active and industrious in those labours and services he was set about; whereupon *Solomon* taking a liking to him, preferred him, and in time made him Receiver or Treasurer for all the Kings revenue in the two Tribes of Ephraim and Manasse: Upon a time when he went out of *Jerusalem* to execute his Office, it happened that the Prophet *Ahijah* † the *Shilonite* (who had clad himself with a new garment) met him and desired some private conference with him, and when they were alone, he took off his new garment, and rent it into twelve pieces (according to the number of the Tribes of *Israel*) and gave ten of them to *Jeroboam*, saying, *Thus saith the Lord, I will rend the Kingdom out of the hand of Solomon, and will give ten Tribes to thee, because they (b) have forsaken me, and worshipped Ashtaroth and Chemosh, and Moloch, and have not walked in*

* The *Masters* eye (they say) makes the horse fat, and the servant to sweat.

†He who with
some others
penned the
*Acts of Solo-
mon*, 2 Chron.
9: 28.

(b) *Salomon* dom out of the hand of Solomon, and will give ten Tribes to thee, because they (b) have giving way to forfaken me, and worshipped Ashtaroth and Chemosh, and Moloch, and have not walked in his wives Idolatry proved a snare to the people, and occasioned their revolt from God, and in this rent the people suffered as well as Rehoboam, the rent in the Kingdom proving an occasion of continual Wars between Judah and Israel, which brought in many miseries from foreign Nations upon both Kingdoms.

my ways to do that which was right in mine eyes, and to keep my statutes and judgments as did David my servant. Howbeit I will not take the Kingdom from Solomon while he liveth, but he shall be King thereof all his days, for David my servants sake (whom I chose) because he kept my commandments and my statutes. But I will take the Kingdom out of his Sons hands, viz. ten Tribes of it, and will give them unto thee. And unto his Son will I give one intire Tribe, (viz. Judah with Simeon) (a) that is mixt with it, together with the greatest part of the Tribe of Benjamin) that David my servant may have a light alwaies before me in Jerusalem, that is, a Royal glory shining in one of his posterity, (who as a light may shine before the people and direct them) as long as that Kingdom shall last; [Sec 2 Sam. 21.17. 1 King. 15.4.] and that in Jerusalem where my Temple is built, and where my name is solemnly call'd upon, and which is called after my name, the City of God. And I will take thee and make thee King over the Ten Tribes, and thou shalt be a Sovereign King and not under any Superiour on earth, so that thou mayst reign according as thy soul desireth. And if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight to keep my statutes and commandments as David my servant did, I will be with thee and build thee a sure house, that is, so glorious thy Kingdom that it shall continue in thy posterity as I promised to David. And though I will by this division of the Kingdom sorely afflict the house of David, yet I will not do it for ever. For though they shall be carried into captivity, yet they shall be brought back again, and the Messiah shall at last be born of the seed of David, who shall continue to reign most gloriously for ever.

Ahijah having delivered what God commanded him to *Jeroboam*, took his leave of him. How *Jeroboam* was affected with this surprising message we may easily imagine. It seems he presently imparted it to some of his friends, and possibly thereby deluged to draw off their hearts from *Solomon* and to make a party for himself. *Solomon* it seems got some intelligence hereof, and thereupon sought to kill him. *Jeroboam* hearing of the Kings fierce anger against him, fled presently into Egypt to *Shishak*, the present King thereof, who (as 'tis probable) was *Solomon's* wife's brother, and possibly was much offended with him for taking to many wives besides his sister, and therefore for that or some other reason he gave entertainment to *Jeroboam*, and he continued there till *Solomon's* death.

1 *King. Ch.* 11. from v. 14, to 41.

SECT. XVIII.

Solomon now having reigned in *Jerusalem* over all *Israel* forty years, died and *stopped with his fathers*, and was buried in the City of *David* his Father. He left only *three children* (though he had so many *wives and concubines*) viz. *two daughters* who were married to *two* of his own *subjects* (as we may see, *Sect. 13.*) and *one Son*, viz. *Rehoboam* who reigned in his stead.

The *Acts of Solomon* were written by *Nathan, Ahijah, and Iddo, Prophets* that lived in his time, 2 Chron. 9. 29. But this Book of the *Acts of Solomon* seems to have been some *complete History* not now extant, of the reign of *Solomon* gathered out of the several writings of these *Prophets*, and other records of those times, wherein possibly many passages of his life were set down not expressed in the *Sacred History*. And among other things possibly that of his *repentance*, which though it be not here so clearly mentioned, yet it may be gathered from 2 Chron. 11. 17. For three years they walked in the ways of *David* and *Solomon his Son*: where *Solomon* and *David* are jointly commended. Some also collect it from that promise, *Psalm*. 89. 33. Nevertheless I will not utterly take away my loving kindness from him, nor suffer my faithfulness to fail. But especially from the Book of *Ecclesiastes*, which unquestionably was written as a publick testimony of his Repentance. And in the 2 *Pet.* 1. 20, 21. we find that all the Penmen of the holy Scripture are said to have been holy men of God. And 'tis probably conjectured that *Solomon* before his death did shew down *Idolatry*, and restrain'd his wives from its

in that the people who set themselves to defame his Government complained of no such matter to Rehoboam, Chap. 12. 4.

* 1729. In the
visions of Iddo
that is, such

Visions and Revelations as were registered, being by Gods Spirit manifested to Iddo. It seems this Iddo who wrote the History of Rehoboam, Ch. 12. 15: did also join the story of Jeroboam therewith, against whom he wrote.

1 King. Ch. 11. from 41, to the end.
2 Chron. Ch. 9. from v. 29, * to the end.

SECT. XIX.

Kings of Judah.

The first
King of
Judah,
REHO-
BOAM.

Solomon being dead, some of the Heads and Officers of Israel immediately sent into Egypt for Jeroboam to come to them, and it seems they contriv'd among themselves that before they would Crown Rehoboam King, they would petition him to be eased of the Taxes his Father in the latter part of his reign had imposed on them. For though he made not the Israelites bondmen, Ch. 9. 22. yet we read of large provisions that were gathered in the land to maintain the royalty of his Court, [Ch. 4. 7, 22, 23.] and of Levies made for his buildings, [Ch. 9. 15.] and in his declining age especially, (when he was carried away by his Idolatrous wives and concubines) undoubtedly heavier Taxes were laid on the people, and it may be Hadad's and Rezon's enmity against him might also occasion some impositions. These Taxes they resolved to be eased of before they admitted him to the Government. And it seems they met at Shechem a City in the Tribe of Ephraim to consult of these matters, and from thence sent to Rehoboam, that there they were convened to Crown him. Rehoboam accordingly going thither, Jeroboam and the heads of the people came to him, and spake to him, saying, Thy Father made our yoke grievous, now therefore we pray thee ease thou somewhat the grievous servitude of thy Father, and his heavy yoke that he put upon us, and we will serve thee. Rehoboam took three days time to consider of the matter of their petition (in which alone he shewed himself wise Solomon's Son) and during that time he consulted first with the old men that had been Counsellors and servants to his Father, and askt them what answer he should return to the people?

Kings of Israel.

Jeroboam being chosen King by the Ten Tribes, he first repaired and fortified Shechem, and built himself a Palace there, and made it the chief place of his residence, and fortified Peniel on the other side of Jordan, and placed a Garrison in it. And being now settled in his Kingdom, though God had promised him by Ahijah the Prophet [Ch. 11. 38.] that if he would walk in his ways he would be with him, and build him a sure house as he had done for David; yet having no confidence in this promise he began to think that if he should suffer his subjects to go up to Jerusalem to sacrifice there (as God commanded) they would soon fall off from him to Rehoboam. For first, he apprehended they would be in danger to be seized upon as Traitors when they came up to Jerusalem if they did not renounce their allegiance to him. 2ly, The Priests and Levites, and their Brethren of Judah he thought would be continually setting before them the sin of falling off from their lawful Sovereign. 3ly, He supposed the very sight of the Temple, and the worship of God there celebrated would much win upon them to come over to the Kingdom of Judah. And if their hearts were once turned to Rehoboam, he thought they would be sure to kill him; and not having faith to believe that God would either prevent or divert these dangers from him, (if he were faithful to him) he resolved to set up some other way of worship for his subjects, that they should not need to go up to Jerusalem to worship there. And thus that very thing which God appointed to keep the people of the Jews in one uniform way of worship, (viz. that there should be but one Altar, and one place of Sacrifice,

The first
King of
Israel JE-
ROBOAM.

Kings of Judah.

ple? They told him if he would be kind to them and please them for this once, and yield to them, and speak good words to them, they would be his servants, and obedient subjects for ever; but if he did otherwise, they would be in danger to revolt from him. Rehoboam liked not their advice, and therefore advised with the younger men that had been brought up with him, and now attended on him, and they told him that this people were not to be pleased or humoured, but to be rattled, and rigorously dealt with; and therefore advised him to tell them, that if they complained of his fathers taxes and impositions, he would give them more cause to complain of his. They should find that his little finger would be thicker than his Fathers loyns. If his Fathers yoke (that he laid upon them) was heavy, he would add to their yoke. If his Father chastis'd them with whips, he would chastise them with scorpions. This is the answer they advise him to give them. Accordingly on the third day Jeroboam and the heads of the people coming again to him, he (forsaking the counsel of the old men) answered them roughly according to the words which the young men had put into his mouth. Thus Jeroboam regarded not the desire and petition of the people, but utterly rejected it, for the thing was of the Lord, who withheld the spirit of wisdom and counsel from him, (else he might easily have discerned what the event would be) and gave him over to be misled by rash and evil counsellors, and thereupon alienated the hearts of the people from him, intending thereby to perform the word that he spake by Ahijah the Shilonite concerning Jeroboam. This sharp and rigorous answer of the King gave such a general dislike to the people that they would no longer stay to advise upon it, but ten of the twelve Tribes unanimously manifested a present and peremptory resolution to fall off from him, and muttered after this manner, What portion (say they) have we in David? that is, What good can we expect from Davids stock? or what inheritance have we in the Son of Jesse? What advantage or profit can we expect from any of his posterity? To your Tents O Israel, let us no longer stay here to make our selves slaves to this Tyrant, but every man look

Kings of Israel.

for, namely at the Temple at Jerusalem) that proved the occasion of setting up a new way of Worship. Wherefore Jeroboam by the advice of those about him made two Golden Calves, in imitation of the Egyptians Idol-gods; among whom he had lived of late, and with whom 'tis like he desired to hold a strict league and amity, and that possibly was another politick reason that induc'd him to make such Idols as these. However he pretended the peoples ease and accommodation to be the chief thing that mov'd him to take this course, and like a kind and indulgent Prince told them it was too much for them to go up thrice a year, (viz. at the solemn Feasts) to Jerusalem, and therefore he had found out a way to save them that labour, and accordingly had made two Golden Calves for them to worship in their own Country. And these he had made not to represent any false God but as remembrances and representations of the true God of Israel who brought them up out of the land of Egypt; and therefore he was not afraid to say to them these be thy Gods O Israel. When he had given them this account of his proceedings, he placed one of his Calves in Bethel a City* belonging to the Tribe of Benjamin, but it seems it had revolted to him, and so was now in his power, and the Southern border of his Kingdom; the other Calf he placed at Dan, which was the Northern border. And so he provided that his subjects both in the North and South should have a place to worship at. But this thing became a grievous sin, and high provocation to the Almighty, and drew all Israel from God into Idolatry, and therefore 'tis put into his stile, Jeroboam the Son of Nebat who made Israel to sin, 2 King. 10. 31. For the people did presently yield to worship these his Idols both at Dan and Bethel. And further, instead of Gods Temple at Jerusalem he made a Temple on one of the high places or mountains where Altars were reared to commit Idolatry thereon: and he made priests for the high places, and for the Devils †, and for the Calves which he had made [2 Chron. 11. 15.] of the same metal as the people, and such as were not of the Tribe of Levi but of other Tribes. Indeed the basest of the people so called.

* By reason of Jeroboams impiety the Prophet calls it Bethaven, Hof. 10. 5.

† Such devotions as are not done to the true God is done to Devils, see Lev. 17. 7. Idolatry there

* See the like speech of Shiba, 2 Sam. 20. 1. to which possibly they allude. † Because they of old dwelt in tents, this phrase is still continued in use among them.

T t t were

Kings of Judah.

to his own house, and out of our own Tribes let us choose us a King; and look thou to thy own house Rehoboam (who art descended of David) and make much of thy own Tribe, for beyond their bounds thy Kingdom is not like to extend. We are resolved to take care of our selves, and to choose a King from among our own Tribes. Rehoboam seeing the people in such a mutiny and discontent, he sends Adoram (who was over the Tribute) to pacify them, hoping no doubt but they would reverence so venerable an old man as he was who was not much short of an hundred years of age, having enjoyed that office above sixty years, viz. from the midst of David's reign [see 2 Sam. 20. 24.] and all Solomon's until now. But he being one of those who (they thought) promoted the laying of Impostitions upon the people; the very sight of him did so enrage them, that in a mutinous and outrageous manner they fell upon him and stoned him to death. Upon this, Rehoboam thought it high time for him to be gone; and therefore speedily getting into his Chariot he fled to Jerusalem. Things being now come to this desperate pass, immediately ten Tribes fell off from Rehoboam, and chose Jeroboam the Son of Nebat for their King. But the Tribes of Judah and Benjamin stuck fast to Rehoboam. In memorial of this sad rent the Jews afterwards kept a solemn Fast yearly upon the three and twentieth day of the third month called Sivan. Rehoboam being come to Jerusalem forthwith raises an Army of an hundred and fourscore thousand valiant men out of Judah and Benjamin to reduce the Ten Tribes back to his subjection, but is forbidden to proceed on in that enterprise by the Prophet Shemaiah, who told him that the thing was of God, who had so ordered it, for the punishment of his Fathers' defection from him, and so the people returned to their own homes. But though for the present that design was laid aside, yet there followed continual bickerings between the two Kings all their days, and the borders on both sides did continually make invades one upon another, see Ch. 14. 30.

Rehoboam dwelt in Jerusalem, and built and fortified fifteen Cities for the defence of Judah, and made great warlike

Kings of Israel.

were Priests good enough for his Golden Calves, but because he pretended to have erected them for the worship of the true God, this also is charged upon him as a provocation. And he ordained a Feast to be kept in the eighth month in imitation of the Feast of Tabernacles which God ordained to be kept on the 15th day of the 7th month, Levit. 23. 34. he ordains it to be kept in another month, that the people might not take it for the same Feast of Tabernacles, and so think themselves obliged to go to Jerusalem to keep it. And to grace this Idolatrous worship that he had set up, even he himself did sacrifice upon his Altar that he had built, to work in his peoples minds an higher esteem of it, and also burnt incense to his Idols, whereby he usurped the Priests office.*

Whilst he was thus sacrificing at Bethel a certain Prophet sent by God out of Judah came unto him, (thus timely did the Lord give him warning, and called him to repentance) and in the zeal and fervency of his spirit, he cried in the word of the Lord (inventing nothing of his own head) against this Altar, saying, O Altar, Altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name, † About 300 years after this Prophecy was fulfilled. See 2 King. 23. 16. and upon thee shall be offer the bones of the Priests of the High-places, that do now or shall hereafter burn incense upon thee; so that this Altar shall one day filled. See 2 King. 23. 16. have a goodly sacrifice burnt upon it, viz. the bones of the Priests that sacrificed upon it, and the desiling and polluting of this Altar in this manner will be a sacrifice very pleasing unto God. Possibly O Jeroboam (says he) thou wilt not believe this, therefore I will give thee a sign from the Lord that this shall certainly come to pass: Behold this Altar shall now be rent in sunder, and the ashes upon it shall fall upon the ground, to signify the utter demolishing of it hereafter. Jeroboam hearing this, and being enraged at the Prophet, put forth his hand from the Altar (where he was burning incense) and cried out lay hold on him; and immediately his hand was dried up, and the fist withered, and the sinews strank, so that he was disabled from hurting the Prophet himself, and the people were scared from obeying their King in what he required.

Kings of Judah.

like provisions, and put Garrisons into the Cities, and placed Captains and Commanders over them, some whereof it seems were his own Sons; for 2 Chron. 11. 23. 'tis said, He dealt wisely and dispersed all his children throughout all the Countries of Judah and Benjamin into every fenced City. And in that it must be acknowledged he dealt prudently, for in his own Sons he might most securely confide. And he stored those Garrisons with plenty of victuals and with wine and oil, and in every Garrison he put Shields and Spears, and other Warlike ammunition, and made them exceeding strong. And many Priests and Levites that were cast off by Jeroboam and his Sons*, (who would not suffer them to execute the Priests office in their Cities) and many people out of all the Ten Tribes (who set their hearts to seek the Lord God of Israel) resorted unto him, whereby his Kingdom was much strengthened.

For three years he and his people walked in the ways of David, and in the ways of Solomon, (viz. his first ways before his fall) but afterwards they forsook the Law of the Lord (though some particular persons among them undoubtedly remained faithful to God) and made themselves High-places, Images † and Groves, doing according to all the abominations of the Heathen. And they did evil in the sight of the Lord, and provoked him to jealousy with their sins, inasmuch that in none of their Fathers days there was such a general apostasy. And it seems there were among them some that practised that abominable sin of Sodomy, so that they did after all the abominations of the Heathen whom God cast out before their Fathers.

As for the Domestick affairs of Rehoboam we find that he took eighteen Wives, and sixty Concubines, and begat twenty eight Sons, and sixty Daughters, and dispersed his Sons through all the Countries of Judah and Benjamin into the several fenced Cities, and there gave them liberal and Princely allowances, and sought out many Wives for them out of Noble Families to strengthen their interest by their alliances. Of all his Wives he loved Maachab best, the daughter of Abshalom, who was a great Idolatress, see 1 King. 15. 13. and he

Kings of Israel.

quired. And immediately the Altar was rent, and clave asunder. The King then intreated the Prophet to pray * for him that his hand might be restored, which he accordingly did, and it was upon his prayer restored, and became whole as it was before. The King was so taken with this kindness that he invited the Prophet to come home with him and to refresh himself, and he would reward him for it. The Prophet replied, If thou wilt give me half thine house I will not drink with thee, neither will I eat bread or drink water in this City; for so God hath commanded me, intending I should shew my detestation of your Idolatry by avoiding all communion with such Idolaters. And he hath commanded me also that I should not return the way I came, but some other way, as abhorring the very way that brought me to the sight of such abominations. So he returned another way, and not the way by which he came to Bethel. Now there dwelt an old Prophet in Bethel whose Sons came to him and told him all that this Prophet had said to the King, and what he had done to the Altar, and in healing Jeroboams band, the old Prophet presently enquired which way this Prophet went, and commanding his Ass to be presently saddled he rode thereon, and following after him found him sitting under an oak, and then invited him to come home with him to eat bread. He told him could not do it, for he was expressly forbidden it by the Lord. The old Prophet said I am a Prophet as well as thou art, and an Angel spake unto me by the command of the Lord that I should bring thee back to my house to eat bread, and drink water. But he lyed unto him. However the poor deluded Prophet upon this did go back with him, and did eat bread and drunk water. And as they sat at the Table the word of the Lord came to the Prophet that fetch him back by some internal inspiration, or Prophetic extasy, whereby he was (as it were) constrained to denounce against his deluded guest the judgment that would fall upon him for coming back, and eating and drinking with him, and so consequently to condemn himself for the gross lye he had told. He tells him thus saith the Lord, seeing thou hast not kept my commandment, but comest back

* 1 King. 13. 6. To intreat the face of one that is offended, is earnestly to desire the change of his countenance, &c. that his angry look may be turned into smiling.

* They probably were placed as Captains in the Cities of Israel as Rehoboams Sons were in the Cities of Judah.

† So that none of the twelve Tribes at this time continued faithful to God, the Ten revolted with Jeroboam, and the two with Rehoboam.

Kings of Judah.

he made Abijah her Son to be chief ruler over his brethren, intending he should succeed him in the Throne.

In the fifth year of his reign (because he had so heinously transgressed against the Lord) Shishak King of Egypt (invited possibly thereunto by Jeroboam who had lived there, and been kindly entertained by him before he was made King) came up against him with twelve hundred chariots, and three score thousand horsemen, and people without number. Some of them were Lybians (a people in Africa bordering upon Egypt) some Suckites, otherwise call'd Troglodites (a people dwelling in Caves of Rocks) and some of them Ethiopians. With this great Army invading Judea, he took the fenced Cities that were in his way to Jerusalem, and then came before that City also. The people of Judah being now in great distress Shemaiah the Prophet came to Jeroboam, and the

* Ver. 6. Princes * that were gathered together in Jerusalem, and spake to them after this manner, Thus saith the Lord, ye Princes of have forsaken me, and therefore have I also left you in the hand of Shishak. Jeroboam and the Princes upon this humbled themselves, and sought their sins, and said the Lord is righteous in all the judgments he hath brought upon us. Hereupon the Lord spake to Shemaiah again, saying, They have humbled themselves, therefore I will not utterly destroy them, but grant them some deliverance, and my wrath shall not be poured forth upon Jerusalem by the hand of Shishak; nevertheless they shall be his servants, and shall yield to such terms as he shall put upon them, that they may know my service, and the service of the Kingdoms of the Countries. That is, that they may know by the hard conditions Shishak will put upon them, how much better it had been for them to have served me, than by their sins to have brought themselves into bondage to other Nations. See Isa. 26. 13. So Shishak being come before Jerusalem, to save the Temple and City from plunder, and to regain the Cities he had taken as he came up to them, they were forc'd to give him the Treasures † of the Temple, not the holy vessels, but such gold and silver, and other precious things as were laid up for repairing the Temple, and other holy uses; as also the Treasures

Kings of Israel.

and hath eaten and drunk in this place that I forbid thee, behold thy carcass shall not come into the Sepulcher of thy Fathers, and thou shalt not die among thy own kindred, nor be buried with thy progenitors; which intimated to him that he should die in his return before he got home to his own land; and this was a gracious warning to him that he might repent of his sin before his death. So when they had eaten and drunken, the old Prophet caused his own Ass to be saddled for the Prophet he had brought back, and so dismissed him. He was not gone far from the old Prophets house before a Lion met him and slew him, and his body being fallen in the way, the Ass stood by it, as also the Lion. That the Ass should not fly from the Lion, nor the Lion prey upon the living Ass, nor the dead body of the Prophet, but that both of them should stand rather as a guard to preserve it from other creatures, and that the Ass should stay there (as it were) on purpose to carry back the dead Prophets body to Bethel to be buried there, these are strange passages of Providence, and do shew that 'twas not hunger that provoked the Lion to kill the Prophet, but the over-ruling hand of God, and that God had regard to the Prophets body, and would preserve it for burial, though he testified his displeasure against his sin for the warning of others. And behold mess' passed by and saw the carcass cast in the way, and the Lion standing by the carcass, and they came and told it in the City where the old Prophet dwelt, who thereupon said undoubtedly it is the man of God that was disobedient unto the word of the Lord, therefore the Lord hath delivered him unto the Lion which hath slain him as the Lord threatened. So he went immediately and found his carcass cast in the way, and the Ass and the Lion standing by it, so that the Lion had neither eaten the carcass, nor torn the Ass. The Lion it seems ran away immediately upon the old Prophets coming, as having now done what he stayed for, and so the old Prophet took and carried the dead body of the other Prophet to be buried, and laid it in his own Sepulcher which he had prepared for himself, and he and his sons mourned over him, and said, alas my brother. See Jer. 22. 18. And

Kings of Judah.

of the Kings house, as also the Golden Shields that Solomon had made, 1 King. 10. 16. Instead of these Jeroboam made Shields of Brass, and committed them to the hands of the chief of the Guard that kept the door of the Kings house. And when the King entered into the house of the Lord, the Guard came and fetched them, and carried them before him, and when he was come back, returned them again into his Guard-chamber. Thus Jeroboam humbling himself the wrath of God turned from him, so as he would not destroy him altogether. And after this, things began to go well again in Judah, for they enjoyed their liberty of serving the true God, the benefit of their own Laws, and had for the most part peace and prosperity. So Jeroboam recovered strength again, and repaired and fortified the Cities of his Kingdom, yet he did not sincerely set and fix his heart to seek the Lord, that is, did not endeavour to know him aright, to worship him purely, to call upon him fervently, and to obey him faithfully, and in all these to persevere constantly. Now the Acts of Jeroboam first and last, namely such as were done in his first three good years, in his two next evil years, and in his other years following them, they are written by Shemaiah the Prophet, and Iddo the Scribe in their Book of Genealogies or Pedegrees, or Histories of Kings, and other great persons who were famous among the Israelites in those times.

Thus Jeroboam having reigned seventeen years (and for the most part wickedly) Abijah his Son reigned in his stead.

- 1 King. 12. from 1, to 25.
- 1 King. 14. from 21, to the end.
- 2 Chron. 10. whole Chapter.
- 2 Chron. 11. wh. Ch.
- 2 Chron. 12. wh. Ch.

The second King of Judah, Abijah called also Abijam.

Abijah began to reign in the 18th year of Jeroboam, and that was the first year of his reign, the 19th of Jeroboam was the second year of his reign, and the twentieth was his third, and though in that year he died, and Asa his Son succeeded him, yet having reigned two years complete, and some part of the third year, he is said to have reigned

Kings of Israel.

And the old Prophet further spake unto his Son, saying, When I am dead bury me in the Sepulcher wherein this man of God is buried, lay my bones by his bones, that so my bones may lie at rest, and not be digged up and burnt by Josiah. And for the accomplishing of this end, he caused a superscription to be engraven on the Sepulcher, whereby it might be known who was buried there; and herein he had his desire, as we may see 2 King. 23. 17, 18. He further declared that the saying of the deceased Prophet which he uttered by the command of God against the Altar of Bethel, and against all the houses of the high places which were in the cities of the Kingdom of Israel (afterwards call'd the Kingdom of Samaria) shall surely come to pass. But notwithstanding this fair warning Jeroboam returned not from his Idolatry and evil ways. One would have thought that his hand being miraculously stricken dead, and as miraculously healed upon the prayer of the Prophet, he should presently with that hand have plucked down his Idolatrous Calves and Altars, but neither that nor the cleaving of the Altar asunder, nor the strange death that befell the young Prophet (whereby the truth of what he had spoken was mightily confirm'd) could prevail with him to forsake that Idolatry, whereby he sought to assure the Kingdom to himself and his posterity, but therein he was miserably deceived, for this Idolatry was not only the ruin of his own house, but of the whole Kingdom of Israel at last, and the cause of their captivity. And possibly from the violent death of the Prophet that came from Judah he took occasion to harden himself in his evil ways, and not to regard his threatening. And thereupon being obstinate in his Idolatry, he cast off the Priests that were of the lineage of Aaron, and the Levites, and made of the lowest of the people Priests of the High-places, even whosoever would offer himself he consecrated him, and made him a Priest of that order. Whereupon many Priests and Levites leaving their possessions which they had in those parts, retired into Judah, and were followed by all such out of every Tribe of Israel who set their minds upon the true worship of God.

Kings of Judah.

reigned three years. His mothers name was Maachab the daughter of Abihalom*, and he walked in all the sins of his Father. For though Rehoboam and his Princes humbled themselves before the Lord upon the Preaching of She-maiah, when the King of Egypt made such a dangerous incursion into their land, [2 Chron. 12. 6.] yet when that danger was over, he soon returned to his former evil ways, and this his Son likewise trod in his steps, and his heart was not upright with the Lord as was the heart of David. Nevertheless the Lord for his promise made to David [2 Sam. 7. 16.] did give him a lamp in Jerusalem, that is, continued his posterity to sit one after another upon his Throne, and to reign in Kingly splendor, and established Jerusalem in its former Political and Ecclesiastical state, and preserved therein the true Religion, because David did that which was right in the eyes of the Lord, and turned not from any thing he commanded him all the days of his life, save only in the matter of Uriah, that is, he did not fall into any heinous and enormous crimes whereby his profession was notoriously blamished all the days of his life, save only in the matter of Uriah, and the sin appendant thereunto. There had been during the life of Rehoboam many bickerings between the two Kingdoms, but now in the first year of Abijah's reign Jeroboam raised a vast army, intending to fall upon Abijah in the infancy of his reign. Abijah accordingly prepares as strong an Army as he could to resist him, and defend his Kingdom. The two Armies met in the field. Abijah's army consisted of four hundred thousand valiant men, which was a very great Army, but Jeroboam's consisted of as many more, viz. eight hundred thousand. Both the Armies being drawn forth and set in battle-array the one against the other, Abijah by his Herolds or messengers desired a Parley before the fight began, or at least liberty to say somewhat to Jeroboam and his chief Commanders, which being granted, he betook

Kings of Israel.

Some years after his Son Abijah fell sick at Tirzah; for though Shechem was at first the Royal City of Jeroboam's Kingdom, yet afterwards (as it seems) he built some stately Palace for himself at Tirzah, a goodly and pleasant City, to which Solomon alludes, Cant. 6. 4. and so both Jeroboam and the other Kings of Israel that succeeded him, did usually keep their Courts there, till Samaria was built by Omri. From thence therefore he sends his wife to Shiloh to the Prophet Abijah who first told him he should come to the Kingdom, and was now blind with old age. He appoints her to go disguised lest if the Prophet knew her he should either refuse to answer her (being offended with their Idolatry) or else give her such an answer as they should be loth to hear, he enjoins her therefore to go to him in this manner, and to carry a small present to him, viz. ten loaves, and cakes, and a bottle of honey, that by so small a present the might be thought to be only the wife of some poor Country-man, and only came to ask him what should become of her Son that was sick. 'Tis to be observ'd that he sends her not to him to beg his prayers for the child, though he had had experience of the efficacy of a Prophet's prayers in the miraculous restoring of his own hand. It seems his obliquity in his Idolatry discouraged him from seeking such a favour from him. His wife going accordingly to Shiloh, the Lord by the secret inspiration of his Spirit inform'd Abijah of her coming, and that she would feign her self to be another woman, and tells him what he shall say to her. Accordingly when Abijah heard the sound of her feet as she came into the door of his house, he said to her, Come in thou wife of Jeroboam, why feignest thou thy self to be another woman? I am sent from the Lord to thee with heavy tidings, go tell Jeroboam, thus saith the Lord God of Israel, I exalted thee from among the people, and made thee King over Israel, and rent ten of the Tribes away from the house of David, and gave them unto thee, and yet thou hast not been as my servant David who kept my commandments, and followed me with all his heart, and (as to my worship) did only that which was right in my sight. But thou hast done evil above all that were before

Kings of Judah.

Kings of Israel.

betook himself to mount Zemaraim (which is part of mount Ephraim) as the fittest place from whence he might be heard, and there spake to Jeroboam and his Commanders after this manner.

Hear me thou Jeroboam and all Israel, Ought you not to know that the Lord gave the Kingdom over all Israel to David and his Sons for ever by a Covenant of Salt*; that is, by a lasting and never-failing Covenant †, by a perpetual Covenant not to be abrogated or annul'd; yet Jeroboam the Son of Nebat, the servant of Solomon is risen up and hath rebelled against his Lord, and there are gathered to him a company of vain men (children of Belial) who by mutual agreement combined and strengthened themselves against Rehoboam when he first entered upon the Government, being then unexperienced in matters of State (a), and much more in warlike affairs, having been bred up delicately in the peaceful reign of Solomon, and being tender-hearted and soon daunted, and wanting stoutness of spirit he could not withstand them, and so like rebellious subjects they fell off from him.

(a) Yet Rehoboam was 41 years of age when he began to reign, 1 King. 14. 21.

And this is now your case. But do you think to go on in this course, and to withstand the Kingdom of the Lord in the hands of the Sons of David, and with all your might and power to oppose it? Indeed you are a great multitude, and I perceive you have brought into your Camp the Golden Calves which Jeroboam hath made for you for Gods. But do you think that these are able to help you? you have cast off the Priests of the Lord the Sons of Aaron, and the Levites, and have made of your Slaves Priests after the manner of other Nations that have no stock or family among them to which the Priesthood is tyed, and you in like manner choose whom you will to be Priests. Whosoever cometh to consecrate himself for a Priest and bringeth a young bullock as was enjoined under the Law, Exod. 29. 1. and seven rams, (whereas the Law required but two at the most (b), Exod. 29. 15, 19.) he may be a Priest of your Idols that are no Gods. But as for us the Lord betook himself to mount Zemaraim (which is part of mount Ephraim) as the fittest place from whence he might be heard, and there spake to Jeroboam and his Commanders after this manner.

(b) Hypocrites can observe some rites that are no Gods. But as for us the Lord betook himself to mount Zemaraim (which is part of mount Ephraim) as the fittest place from whence he might be heard, and there spake to Jeroboam and his Commanders after this manner.

before thee. Saul though a wicked man was no Idolater; Solomon though by his wives affliction he permitted Idolatry, yet he was not an Idolater himself, but thou hast made thee other Gods*, and * Represent molten Images to provoke me to anger, and Gid account- ed as a house, and will so utterly destroy it, and Gid. all that belong to it, that I will not leave in it so much as a dog to piss against the wall, and will destroy both him that is shut up at home, or left abroad in the field, and will take away the remnant of the house of Jeroboam as a man taketh away dung till it be all removed; for being a noisome and filthy thing he will take it every whit away (a). Furthermore let thy husband know, that him of the house of Jeroboam that dieth in the City, the dogs shall eat, and him that dieth in the field the fowls of the air shall eat (b), for the Lord hath spoken it. Arise therefore and go thy ways home and as soon as thy feet enter into thy house (which is in should die unap- py death, and have the honour of burial. (c) Viz. Baasha who made a conspiracy against Nadab, Jeroboam's Son, and slew him in the second year of his reign, and destroyed all the house of Jeroboam, Ch. 15. 27.

(b) First men of Judah, or some other neighbour- ing Nation. And the Lord will root up (b) the Idols in the days of Pekah King of Israel, 2 King. 18. 29. & the greatest part after by Salmanasser in the days of Hoshea, 2 King. 17. 18.

Kings of Judah.

(a) This must be understood by their outward profession, for Abijah's heart was not upright before the Lord, 1 K. 15. 3.

is our God (a), and we have not forsaken him. For the true Religion is openly professed among us, and the true worship of the true God is incorruptibly maintained in the Temple. And the Priests which minister unto the Lord for us are the Sons of Aaron, and the Levites wait upon their business, and do the services which in special belong to them. And they burn unto the Lord every morning and evening burnt-offerings, and sweet incense; they also set the shew-bread upon the Golden Table (b), and they cause the lamps in the Golden Candlesticks to burn every evening. For we observe those Ordinances the Lord hath given us in charge, but you have forsaken him. And behold God himself is with us for our Captain, and his Priests with sounding Trumpets* to cry an alarm against you. Consider O children of Israel what ye do, fight ye not against the Lord God of your Fathers? and assure your selves that if you persist, ye shall not prosper.

(b) There were in the Temple ten Tables of shew-bread and ten Golden Candlesticks; by a Synecdoche the singular number may be here used for the plural.

* See Numb. 10. 9. sounding Trumpets* to cry an alarm against you. Consider O children of Israel what ye do, fight ye not against the Lord God of your Fathers? and assure your selves that if you persist, ye shall not prosper.

Thus Abijah spake to Jeroboam and the Israelites, but they were so far from being moved with any thing he said, that Jeroboam in the mean time drew an Ambuscament behind the Camp of Judah, so that the main Battalia of the Israelites faced them, and an Ambuscament was secretly laid behind them to fall upon their rear. When the fight began, the Army of Abijah beheld, and lo the battle was both before them, and behind them. Then they fled before the Lord for help, and trusted in him, and the Priests sounded with their Trumpets to strengthen their faith in the Lord's promise, Numb. 10. 9. So the men of Judah giving a great shout, and falling on, the Lord smote Jeroboam and all his Army with such a dreadful fear that they fled before Abijah and Judah, and were discomfited, and Abijah and his Soldiers slew them with a great slaughter, and cut off no less than five hundred thousand of them, so that they slew more than every one his man. Thus the children of Judah prevailed at this time because they trusted and relied on the Lord God of their Fathers. Abijah pursuing his victory took from Jeroboam several

Kings of Israel.

Israel out of this good land which he gave to their Fathers, and will scatter them beyond the river, to wit, Euphrates into the land of Assyria, Mesopotamia and Media, whither they shall be carried captive, because they have made Groves for Idols, thereby provoking him to anger. And he will give up Israel into the hands of their enemies, because they consented to the Idolatry of Jeroboam who did sin highly against God, and made Israel to sin, by causing them to leave the Temple of the Lord, and to worship the calves he hath set up.

Abijah having thus spoken, Jeroboam's wife departed, and as she came to the door of her house her Son died. And they buried him, and all Israel lamented for him as God had foretold by the ministry of his Prophet. There were many bickrings and continual hostility between Jeroboam and Rehoboam all their days, and the borders on both sides did continually invade one another; but after Jeroboam's death, Jeroboam in the eighteenth year of his reign gathered together a vast army of eight hundred thousand men to set upon Abijah, Rehoboam's Son, newly come to the Crown, and Abijah met him with four hundred thousand, and with them discomfited his mighty Army, and slew five hundred thousand of them, and pursuing his victory took from him Bethel, and two other Cities, as may be more fully seen in the life of Abijah. Neither did Jeroboam recover strength again during Abijah's reign.

Jeroboam at last was stricken with some extraordinary sickness or disease from the Lord in the days of Abijah, but he died not till the second year of Asa Son of Abijah, and (it seems) he died not an ordinary death. He reigned 22 years, and Nadab his Son succeeded him.

- 1 King. 12. from 12, to the end.
1 King. 13. wh. Ch.
1 King. 14. from 1, to 21.
2 Chron. 13. wh. Ch.

Nadab began his reign in the second year of Asa, and reigned King of only two years, namely in part of the first, second and third year of Asa. He did evil

Kings of Judah.

several of his Cities, viz. Bethel, (where one of his Golden Calves was set up) Jeshanah and Ephraim, with the Towns belonging to them. Neither did Jeroboam recover strength again in the days of Abijah.

Abijah now waxed mighty. He married fourteen Wives (partly before he was King, and partly after) and begat twenty two Sons, and sixteen Daughters. And the rest of the Acts of Abijah and his ways, and his sayings, are they not written in the History of the Prophet Iddo, see Ch. 12. 15. So Abijah having reigned three years, slept with his Fathers, and they buried him in the City of David. And Asa his Son reigned in his stead.

- 1 King. 15. from 1, to 9.
2 Chron. 13. wh. Ch.

The third King of Judah, A.S.A.

IN the 20th year of Jeroboam, Asa began to reign over Judah, and he reigned 41 years. He began his reign in the time of the first King of Israel, and continued to the reign of the eighth. In which time the Kingdom of Israel was in three several families, viz. Jeroboam's, Baasha's, and Omri's. 'Tis probable that he was very young when he came to the Crown; and that hereupon Maacab his Grandmother the wife of Rehoboam, (his mother possibly being dead) was made Queen Regent during his minority. But when he came to some ripeness of years he shewed that his heart was upright before the Lord, and that he was an enemy to the Idolatry that was in the land, and desired to maintain the true worship of God; a thing the more to be wondered at, he having such a Father, and such a Grandmother. His Grandmother it seems had out of her zeal to Idolatry set up some new abominable Idol in a Grove. He though young took courage, and assuming the Government into his own hands deposed her from being Queen Regent, and destroyed her Idol, and burnt it by the Brook Kidron, and cast the dust thereof into the Brook. He did that which was right in the sight of the Lord, and reformed those things that were out of order in matters

Kings of Israel.

evil in the sight of the Lord, and walked in the way of his Father. Gibbethon a City belonging to the Tribe of Dan, [Joth. 19. 44.] was in the days of David and Solomon in the Israelites possession, but now it seems the Philistines had gotten it; Nadab therefore and all Israel with him, went and laid siege to it to recover it, and here during the Siege he was treacherously slain by Baasha of the Tribe of Issachar, and so the siege (as it seems) was raised; for twenty six years after, or thereabouts, the Son of Baasha did again lay siege to this City, as we may see Chap. 16. 15.

Baasha now setting up himself in the Throne, he smote all the house of Jeroboam, according to the Prophecy of Abijah, 1 King. 14. 10. Behold I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and left in Israel, and will take away the remnant of the house of Jeroboam as a man taketh away dung till it be all gone. So with Nadab the Regal power in Jeroboam's house ended. And thus the Idolatry wherewith Jeroboam thought to have established the Kingdom to himself and his posterity was the very cause of the ruin of his family, and the transferring the Kingdom to another.

- 1 King. 15. from 25, to 32.

Baasha the Son of Abijah of the Third Tribe of Issachar began his reign in the third year of Asa, and reigned twenty and four years. He did evil in the sight of the Lord, and walked in the way of Jeroboam.

In the thirty sixth year of Asa's Kingdom, as it stood divided from the Kingdom of Israel, but in the sixteenth year of Asa's own reign, and about the fourteenth of Baasha's, he perceiving Asa to grow potent, and that many of his subjects fell off to him, he began to arm against him, and never ceased from henceforward to make war upon him all his days; and he went up to build Ramah which lay between Samaria and Jerusalem that he might suffer no man to come out from or go unto Asa King of Judah; but he was slain

Kings of Judah.

matters of Religion, and removed all the Idols that his Fathers had made; yet the high places where the people worshipped the true God of Israel were not removed (the people being very loth to be tyed to one place for the offering of their Sacrifices) but the high places that were dedicated to the worship of strange gods he took away. He took away also all the Sodomites out of the land which he could discover, [see Ch. 14.24.] but some it seems remained till his Son Jehoshaphat came to the Crown, and then he removed them, 1 King. 22. 46.

During this time of peace which the Lord had given them he exhorted his subjects to assist him in fortifying several Cities in his Kingdom, and to make about them Walls, Towers, Gates and Bars, while yet the land was quiet before them. For (says he) we have fought the Lord, and he hath given us rest on every side, therefore let us make a good improvement of this mercy by preparing in time of peace for war, 2 Ch. 14. 6, 7.

After this he brought into the Lords house the things that his Father, after his famous victory over Jeroboam, had dedicated, adding something more of his own free gift, viz. silver and gold, and vessels for the services of the Temple.

For ten years he enjoyed peace, during which time Jeroboam died, and Nadab his Son succeeded him; Nadab two years after was slain by Baasha, who reigned in his stead. When those ten years were expired some enemy or other made war against him, but who it was is not expressed. And afterwards about the fourteenth year of his reign Zerah the Ethiopian with a vast Army of the Arabians (as it seems) and Philistines joining with him, invaded the Kingdom of Judah with an host (according to common fame) of a thousand and three hundred Chariots, and thirty thousand men of foot, and eight thousand levied out of Judah and Benjamin, all mighty men of valour. And at Marisab a City in Judah they set their armies in battle-array to fight. Then Asa cried unto the

Kings of Israel.

give it over, being recalled by an invasion into his Country by Benhadad King of Syria hired therunto by Asa, 2 Chron. 16. from 1, to 7. and 1 King. 15. 32.

Jehoi the Son of Hanani the Prophet delivers him a sad message from the Lord concerning the destruction of his house for his Idolatry and killing of Nadab (a). This Jehoi was that Prophet that was sent afterwards to Jehoshaphat to reprove him for his league with Ahab, [2 Ch. 19. 2.] and he that wrote the Chronicles of those times, 2 Chron. 20. 34. And his father Hanani was the Prophet that reprov'd Asa for seeking to Benhadad for aid against Baasha, so that both Father and Son were eminent Prophets of the Lord at the same time, and both sent to the Kings of Israel, to whom the Lord was pleas'd to send many Prophets to reclaim them. Jehoi coming to Baasha tells him, Thus saith the Lord, forasmuch as I exalted thee out of the dust, and from a mean condition made thee Prince (b) over my (c) people Israel, and thou hast walked in the ways of Jeroboam, and hast made my people to sin by thy example, and hast provoked me to anger, behold I will cut off thy posterity, and will make thy house as the house of Jeroboam. And as this judgment was pronounced against Jeroboam, 1 King. 14. 11. viz. that such of his house as died in the City the dogs should eat, and such as died in the fields the fowls of the air should eat, (that is, they should die unhappy deaths, and not come to an honourable burial) the very same judgment must I pronounce against thee, and in the same words [see v. 4.] because thou persistest in the same sins.

Baasha died in the twenty fourth year of his reign and was buried in Tirzah, and his Son Elah reigned in his stead, 1 King. 15. 33, 34.

1 King. 16. from 1, to 8.

ELAH

Kings of Judah.

the Lord his God, and prayed, saying, It is nothing with thee to help whithersoever I will, with many or them that have no power. Help us, O Lord our God, for we rest on thee, and in thy name we go out against this great multitude. O Lord thou art our God, let not man prevail against thee. So the Lord smote the Ethiopians with such a dreadful fear that they fled before Asa, and the men of Judah, and so many of them were slain, and the rest requit that they could not rally or make head again. So the men of Judah purified them to Gerar a City of the Philistines, and spoiled it and the Cities round about it, and carried away very much spoil from them; for a great terror from the Lord fell upon them, so that they durst not resist. And the men of Judah fell also upon the Tents of the Arabians who had joined with these Ethiopians, and took from them abundance of sheep and camels, and so laden with spoils marched back to Jerusalem. Then the Spirit of the Lord came upon Azariah the Son of Oded, and he went out to meet Asa and his Army at their return, and left they should be too much puffed up with this great victory, he said unto Asa and his Soldiers, You see by experience that the Lord is with you while ye be with him, and that while you walk in his ways he will not fail to bless you. If ye seek him he will be found of you, but if ye forsake him he will forsake you. You may see a clear instance of this in the Kingdom of Israel, who for above thirty years last past (namely since their revolt under Jeroboam) have lived without the publick pure worship of God, not having his Priests to instruct them, nor regarding his Law to direct them; but if they would repent and return to God, undoubtedly he would be ready to receive them into his favour again. For in former times (viz. the times of the Judges) when the Israelites were in great trouble, and under sore oppressions, so that there was no peace to him that went out or came in, but great vexations were upon all the inhabitants of those Countries, and Nation was destroyed of Nation, and City of City, (God vexing them with sore adversity) yet even when they did seek to the Lord and turn'd unto him, he had mercy upon them, and did afford them help and deliverance.

And

Kings of Israel.

ELAH began to reign in the 26th year of Asa, and reigned two years though not compleat. Being upon the Throne his servant Zimri (Captain of half his Chariots) conspired against him, and as he was drinking himself drunk in the house of Arza his Steward he slew him in the second year of his reign, his forces lying then encamped against Gibbethon; and then Zimri immediately by the assistance of the Soldiers that were under his command slew all his kindred and near relations, and so destroyed all the house of Baasha, he left him not one that pishah against a wall; by which Proverbial speech an utter destruction of all that belonged to him is to be understood. Thus the Lord dealt with the house of Baasha. For as Baasha slew Nadab when he had reigned two years, and that whilst he was laying siege to Gibbethon, and then immediately destroyed all the rest of his family, so Zimri slew Elah the Son of Baasha in the second year of his reign, and then immediately cut off the rest of his family and friends, and that whilst his army lay encamped against Gibbethon. And thus God destroyed both the house of Baasha and Elah for their great sins and transgressions whereby they had provoked him, and particularly by their vanities, that is, Image-gods and Idols.

1 King. 16. from 8, to 15.

ZIMRI having thus wickedly made himself King, his reign continued but a week; for notice that the King was slain coming to the Camp at Gibbethon, all the host of Israel (that were there encamped) presently made Omri (their General) King over Israel.

Omri hastens with his Army to Tirzah to besiege Zimri, and so the siege of Gibbethon was a second time raised. Zimri when he saw the City was taken by storm, betook himself to the Kings Palace, and burnt himself with it, that he might not fall into the hands of his enemies. Thus those that are cruel to others are oftentimes given over to be cruel at last to themselves. But though Zimri reigned but seven days before

Uuu 2 Omri

* See Ch. 16. 8.

† Suppl. mille et trecentis et passis ex Cap. 16. 8.

Kings of Judah.

Kings of Israel.

* See Jer. 41. 9. where we read of a pit that Asa had in Mizpah that continued unto the Captivity.

and fetched away the timber and stones that Baasba had provided to build, and forsoke it with, and Asa built therewith Geba and Mizpah *. two Cities in the Tribe of Benjamin. Hanani the Seer (father of the Prophet Jehu, 1 King. 16.) came hereupon to Asa, and said to him, Thou hast done ill to distrust the Lord, and to relye on the King of Syria to deliver thee from Baasba. For hadst thou suffered Benhadad to continue firm to his league with Baasba, they both would have invaded thy land, and thou shouldst have overcome them both as thou didst the great Army of the Ethiopians; whereas now by making an agreement with Benhadad thou hast cut off that advantage from thy self, and so his host is escaped out of thy hands. Thou maist remember how God gave thee victory over that vast Army of the Ethiopians, because thou didst relye on him. For the eyes of the Lord run to and fro through the whole earth to shew himself strong in the behalf of those whose heart is perfect towards him. Herein therefore thou hast done foolishly, and from henceforth thou shalt have wars with Baasba, 1 King. 15. 16.

Asa was very wroth with the Seer for his plain and faithful dealing with him, and put him into prison, and dealt very harshly also with some of his subjects at the same time, who possibly shewed their dislike of these his proceedings.

In the 39th year of his reign he was diseased in his feet (probably with the Gout) and his disease proving exceedingly painful he sought not so much to the Lord for help as to the Physicians.

He died in the forty first year of his reign, having reigned in the time of seven Kings of Israel, viz. in some part of Jeroboam's, and all the time of Nadab, Baasba, Elab, Zimri, Omri, and in some part of Ahab's; and they buried him in a Sepulcher which he had made for himself in the City of David, and they laid him in the Bed or Coffin, which was filled with all kinds of odours and sweet spices prepared by the Art of the Apothecaries, and they made a great burning for him, that is, they burnt sweet perfumes at his burial in very great abundance, and Jehoshaphat his Son reigned in his stead.

1 King. 15. from v. 24. to 25.

2 Chron.

eminent ones than now. And of all the Prophets that God raised up in the Kingdom of Israel we find not any of whom so strange things are recorded both for courage and miracles as there are of Elijah. And therefore at the Transfiguration of Christ, Mat. 17. Elijah as chief of the Prophets appeared (together with Moses) talking with Christ to signify that both Moses and the Prophets had in their several seasons given testimony of him. This Prophet Elijah was at this time sent to the Israelites, a man of transcendent courage and zeal, (as being fitted for those corrupt times) whence 'tis said of the Baptist (who in his Ministry was very zealous and fervent, Luk. 1. 17.) that he should go before our Saviour in the spirit and power of Elias. Ahab and Jezabel were very zealous to promote Idolatry, and now God raises up a Prophet as zealous to oppose it, and to defend Gods own worship. Elijah seeing how things went in the Kingdom of Israel, and being exceedingly moved with the horrible wickedness of Ahab and Jezabel, and particularly perhaps with the contempt and scorn they cast upon Gods Prophets did (it seems) by the intreaty of Gods Spirit pray that the Lord would shut up the heavens for some years, and not suffer it to rain till he sought unto him for it, that so the wrath of God against the iniquity of that time might be discovered, and the precious account he makes of his Prophets might be manifested. And being by the same Spirit of God assured that his prayer was heard, he came to Ahab and threatened him beforehand (that he might see it was of God) with an approaching drought for three years and an half, and a great famine that should ensue thereupon. As the Lord God of Israel liveth (saith he) whom I continually serve, and in whose presence I now stand, and who is a witness of the truth of what I say, there shall not be dew or rain these ensuing years but according to my words; and as I have declared to thee from God. And according as he threatened it it came to pass. For during the space of three years and six months it rained not. See Jam. 5. 17 *. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not

* See Luk.

4. 25.

Kings of Judah.

Kings of Israel.

2 Chron. 14. wh. Ch.

2 Chron. 15. wh. Ch.

2 Chron. 16. whole Chapter.

The 4th King that reigned in Judah was JEHOSHAPHAT.

Jehoshaphat began his reign in the fourth year of the reign of Ahab; he was thirty five years old when he began to reign, and reigned twenty five years in Jerusalem: He walked in the ways of Asa his Father, doing that which was right in the eyes of the Lord. And the Lord was with him because he walked in the first ways of David his Father, which were purer and more free from sin than were his latter days. He fought not to Baal as did Ahab, but fought to the Lord, and walked in his ways and commandments, and not after the doings of Israel. And the Lord established the Kingdom in his hand, and all Judah brought him presents; and he had riches and honour in abundance; and his heart was lifted up in the ways of the Lord; that is, he was very zealous and courageous in the cause of God, and went on with an high and magnanimous spirit, without any fear or discouragement. At his first coming to the Crown he placed forces in all the fenced Cities of Judah, and Garrison'd the Cities of Ephraim which his Father Asa had taken. See 2 Chron. 15. 8. And strengthened himself against Israel.

The remnant of the Sodomites which remain'd in the days of his Father, he took out of the land. He took away also such high-places as were dedicated to the worship of strange gods, but those wherein the people served the true God of Israel he took not away, but the people offered and burnt incense still in them. See 1 King. 22. 43. 'Tis true, his Father had twice removed them, [2 Chron. 14. 5. & 15. 8, 16.] yet it seems some escaped, or else the people in his Fathers declining time (when he was diseased in his feet) renewed them. But those high-places wherein they served the true God of Israel, he took not quite away, but the people offered and burnt incense still in them, for they had not (at least not a great many of them) disposed their hearts to follow the Lord intirely, and his commandments and injunctions. See 2 Chron. 20. 33. Some reformation indeed they had yielded unto, but yet their hearts bankered

on the earth by the space of three years and six months. The drought now beginning, and Ahab seeing there was no rain for some time together as Elijah had threatened, he was greatly enraged against him, and being also stirred up (as 'tis probable) by Jezabel his wife, he sent presently out to take him that he might be revenged on him. See Ch. 18. 10. but the Lord foreseeing what would happen, gave his Prophet warning of it, and appointed him to withdraw and hide himself by the brook Cherith in Manasse beyond Jordan, (that is, in some solitary place or cave near the brook,) where he should be fed by Ravens with bread and flesh morning and evening, and should drink of the brook. Elijah did as the Lord commanded him, and was accordingly fed by Ravens, who being a very greedy and ravenous kind of bird (so that they often neglect the feeding of their young ones to feed themselves) it was the more miraculous that God should make them Caterers for Elijah; and in such an orderly manner to bring him his provision morning and evening, he directing them where they should have it, possibly out of some rich mans pantry or storehouse. Thus we see by what unlikely means God can provide for his servants when they are in their straits. After some time (possibly about six Months) the brook quite dried up; thus the Lord was pleased again to try the faith of his servant Elijah. Then the Lord commands him to go to a widow of Sarepta in the Country of Sidon, telling him that he should command her, that is, dispose her heart to entertain him. Accordingly he went thither, and when he came to the Gate of the City he found a widow-woman gathering sticks, he desired her to fetch him a little water. She going for it, he desired her to bring him also a morsel of bread. She knowing him by his habit to be a Prophet of the Lord, she said to him, As the Lord thy God liveth, I have not a cake to give thee, I have but an handful of meal in a barrel, and a little oyl in a cruse, and behold I am gathering two or three sticks that I may go and dress it for my self and my son that we may eat it and so die. Hereby its manifest that the drought *

Kings of Judah.

Kings of Israel.

bankred till after their old superstition. See 2 Chron. 15. 17. And though Jehoshaphat did endeavour to reform what was amiss among them, yet from the high-places * the people would not be reclaimed.

* Doctrinae hinc Deo displicere. Electio cultus a Deo non praescribitur. Olian-der.

In the third year of his reign finding (as we said before) that the people were in many places much addicted to Idolatry, and had set up the high-places which his Father Asa had pulled down, he sent some choice Priests and Levites as Visitors unto several parts of his Kingdom to see whether they were rightly taught and instructed, and by their own personal teaching to confirm those that were well instructed, and to convince those that were corrupted or misled, and to shew them how expressly the Law did forbid, and threaten all Idolatry whatsoever; and with them he sent some Princes and men of note to countenance and encourage them, and possibly to punish those who should oppose them, or be obstinate in their errors. Jehoshaphat thus setting himself to the work of Reformation, a great terror from the Lord fell upon all the Kingdoms round about him, so that they made no war, nor gave any disturbance to him. Also some Philistines (that were deadly enemies to the Jews) brought presents to him, and tribute-silver; Asa having subdued a considerable part of them, as we may see 2 Chron. 14. 14. And the Arabians brought him flocks, (their chief calling being to breed and feed cattle, and so brought such presents as they had) viz. seven thousand and seven hundred rams, and as many he-goats. These were all clean cattle, and so fit both for meat and sacrifice.

Jehoshaphat now waxed great exceedingly, great in riches, great in powers, and great in honour and esteem, and he built Castles in Judah, and Cities of store, viz. to lay up his ammunition and provisions in. And he had much business in the Cities of Judah, that is, he took great care himself and employ'd others under him about such things as were of publick concernment for the good of those Cities in particular, and the whole Kingdom in general; but his chief Commanders and Captains with some choice Companies of Soldiers he kept about his own person in Jerusalem. More-

drought * and famine was in the Country of Tyre and Sidon as well as among the Israelites; and indeed it being sent among the Israelites for the Idolatry of Baal (which Jezabel the daughter of the King of the Sidonians had brought in among them) no marvel if the Sidonians were involv'd in the same judgment. Elijah bids the woman not to fear, but to do as she intended, but only to make for him a little cake first, for (saith he) thus saith the Lord God of Israel, The barrel of meal which thou hast shall not want, nor the cruse of oyl fail until the day that the Lord sendeth rain on the earth. The woman did as Elijah enjoin'd her, and she and her house did eat thereof many days, viz. for about three years, neither the meal nor oyl failing, but being miraculously supplied and renewed. This recompence had this poor widow for entertaining the Lords Prophet; she for giving unto him one meal hath many meals from him, and by his procurement. But great blessings are oftentimes mixed with some imbittering afflictions. For some time after the Prophet had been with her, the womans Son fell sick and died. Upon this she comes to the Prophet and cries out, What have I done to thee thou man of God? wherein have I offended thee? art thou come to bring my son to remembrance † before the Lord, and to punish me for them by taking away my Son? Possibly she thought that Elijah had besought God thus to punish her, as by his prayer he had brought the drought and famine upon the land, or that he was sent as the minister of Gods wrath to take away her Son from her. Elijah said to her, Give me thy Son, and he took him out of her bosom and carried him to an upper loft, and laid him on his own bed, and cried unto the Lord, and said, O Lord my God, let me humbly plead with thee, why hast thou brought so great an evil upon this widow (with whom I sojourn) as to take away her Son? I am afraid thy name

* There is not the least intimation of any want of rain that was in the land of Judah at this time, and yet Elijah is sent to a stranger rather than to the widows of Israel or Judah, such an one being very unlikely to relieve him (especially the famine being there as well as in Israel) but herein was shadowed forth Gods further mercy intended to the Gentiles when the Jews should be rejected, whence that of our Saviour, Luke. 4. 25, 26.

† When God punisheth any for their sins whom for a while he did forbear, he is said in the Scripture to remember their sins, 1 Sam. 15. 2.

Kings of Judah.

Kings of Israel.

over he had a great Militia ready to attend him upon any emergent occasion, and these were under the command of five able leaders successively. The Trained bands of Judah being first under the command of Adnah, and when Adnah was dead under the command of Jehohanan, and when he was dead, under Amaziah the Son of Zichri, who willingly offered himself to the Lord, viz. to fight the Lords battels against the enemies of the land. So likewise the Trained bands of Benjamin were first under Elidad, and next after him, under Jehozabab, and their numbers were in the several times of these Generals sometimes more and sometimes less. This was his Militia, besides the Soldiers he had in Garrisons, and these in their courses, some at one time, and some at another came up to Jerusalem to wait upon the King.

About the eighth year of his reign he join'd in affinity with Ahab, and married his eldest Son Jehoram to Athaliah, Ahab's daughter. It may seem strange that so pious a King as Jehoshaphat was should ever be induc'd to marry his Son and heir of his Crown to the daughter of wicked and Idolatrous Ahab, and cruel Jezabel. But O how often, and how easily does interest of State and worldly policy make Religion truckle under it. And the Kingdom felt the sad effects of this match not long after.

About the 17th year of his reign, and the 22th of Ahab (making his Son Jehoram Viceroy in his absence) with a great train, and (as it seems) accompanied with some troops of Soldiers he went down to Samaria to visit Ahab. None of his Predecessors had ever done so before, and for Jehoshaphat a worshipper of the true God to go down to such an Idolater as Ahab was, may seem very strange. But being come to Samaria, Ahab entertained him and his followers very magnificently, and killed sheep and oxen in abundance to feast them. But had not the Lord been more merciful to Jehoshaphat than he was wise for himself, he had paid dear for his entertainment; for when he was there Ahab perswaded him to go up with him to fight against the Syrians, and to take in Ramoth-Gilead, where Jehoshaphat was in great danger, and Ahab was killed,

name will hence come to be blasphemed, and thy Prophets despised, and it will be said, it had been well for this woman if this Prophet had never come into her house. Having thus said, he stretched himself upon the child three times, putting his mouth upon the childs mouth, and his eyes upon the childs eyes, and his hands upon the childs hands, and he cried unto the Lord, and said, O Lord, I pray thee let this childs soul come into him again. And the Lord graciously heard his prayer, and the soul of the child came immediately into him again, and he revived. So the Prophet took the child and delivered him to his mother alive *. Then said the woman, By this I know that thou art a true Prophet, and that the word of the Lord in thy mouth is truth, namely the things that were foretold by thee concerning the continuance of the drought, and the increase of my meal and oyl. And this child is the first that we read of in the Scriptures that being dead was restored to life again.

The drought having now continued well nigh three years and six months, Elijah goes to present himself unto Ahab, and to give notice to him that they should have rain, that so what he had said to him before might be made good, to wit, that there should be no rain but according to his word. The Governour of Ahab's house at this time was Obadiah, an excellent person, and one who feared the Lord greatly, and worshipped him in spirit and truth, and kept himself from the Idolatry of the times, though he went not up to Jerusalem to perform the Ceremonial worship there required. 'Tis a wonder there should be such a pious person in so corrupt a Court, but God ordered it so by his alwise Providence for the good of his Prophets. For when Jezabel stem, and cut off the Prophets † of the Lord, he took a hundred of them and hid them by fifty in a cave, and fed them with bread and water. 'Tis like some other pious men also in Israel besides Obadiah hid and preserved several Prophets of the Lord from her fury. But the

* See the like miracle wrought by Elijah, 2 King. 4. 34. and by Paul, Act. 20. 10. See also Heb. 11. 35.

† Cum graves imminerent vexationes & religionem magis inderet piis. Dux apparere aliquid voluit de immortalitate animarum. Grot.

† They that gave themselves to be thoroughly instructed in the will of God, and were ready on all occasions to declare the same to others were called Prophets.

Kings of Judah.

killed, as we may see more particularly in the life of Ahab.

When Jehoshaphat returned home, the Prophet Jehu the Son of Hanani (who reproved Ahab, 1 Chron. 16. 7.) met him, and said to him, *Shouldst thou help the ungodly, and love them that hate the Lord? was it for thee to join thyself in such a strict league of friendship with such an idolatrous wretch, such an enemy*

Kings of Israel.

drought now being very sore Ahab ordered Obadiah to go one way as he himself would another, that so travelling all the land of Israel they might find herbage and water for their horses and mules which were ready to perish for want of it. Elijah meets Obadiah, who knowing him fell on his face before him, and said to him, Art not thou my Lord Elijah? He answered I am, and I desire thee to go and tell thy Lord and Master that Elijah is here. Obadiah answered, Wherein have I so offended thee that thou shouldst deliver thy servant into the hand of Ahab to slay me. I protest unto thee that my Lord the King hath sought thee not only in the land of Israel, but also in all the neighbouring Countries, and among all the Nations that are in league with him, and he hath pressed them so far that they were fain upon their oaths to avow that they knew nothing of thee

(a) as and now why enjoyest thou me to go and tell Ahab that thou art here: Possibly as soon as I am gone from thee the Spirit of the Lord (b), that is, some wind from the Lord, or some Angel will take thee up (c), and carry thee to some other place, and then the King will slay me, either because I did not apprehend thee when I saw thee, or because I shall seem to have deluded him by telling him that which he will not find upon search to be true. I thy servant have desired to fear the Lord from my youth, and to cleave unto him, and have been kind to his servants the Prophets in hiding many of them from the fury of Jezebel (as I suppose thou hast heard) and I may be further useful to them, and therefore I hope thou wilt not lay upon me so perilous a command. Elijah assures him he was resolved to shew himself unto Ahab. Hereupon Obadiah went and acquainted the King therewith, who presently came out to him, and in a very angry manner said, What! art thou he that troubles Israel! No, says Elijah, thou and thy fathers house have troubled Israel in for-

** Jehoshaphat soon felt the effects of this denunciation in that invasion of the Moabites and Ammonites which followed after, 1 Chron. 20. 1. and in the distention that began at present among his own sons, which was the seed of that horrible slaughter which his Eldest Son afterwards made of them, 1 Chron. 21. 4.*

Jehoshaphat being awakened with this reproof of the Prophet, he went out and visited his Kingdom from Beer-sheba the South border, to Mount Ephraim the North border thereof, and reduced those who he understood had revolted from the Lord unto Idolatry, false worship, or wickedness of life, and reformed what he found out of order among them. He also set up Judges in all the fenced Cities of Judah, and said to them, *Take heed what you do: ye judge not for man, that is, merely in the name and by the authority of man, but for the Lord, (to whom ye must give account) and who is with you in the judgment, seeing all ye do, and is ready to protect you if you judge uprightly, and to punish you if you deal unjustly. Wherefore let the fear of the Lord be upon you; be afraid to do any thing that may offend him. Take heed to your office and execute it justly, and as you ought to do. For there is no iniquity with the Lord our God, neither will he favour it, therefore let there be none in you. God is no respecter of persons, nor will he be swayed with outward considerations, nor will be bribed to do any thing that is unjust, and therefore see that you imitate him therein.*

Jehoshaphat had also an especial care over his great City Jerusalem to keep it in

Kings of Judah.

in good order. And therefore when he and those that attended him returned thither, he there set up the high Court or Council call'd the Sanhedrin, consisting of Levites, Priests, and the Elders of the people, to which all appeals were to be made from inferior Courts, and to which all causes of difficulty were to be referred. So that they were for the judgment of the Lord, that is, to judge in matters Ecclesiastical, concerning which God had determined in his word what should be done, and for controversies, that is, to judge in matters merely civil. And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully and with an upright heart; whatever cause shall come before you of your brethren between blood and blood, that is, between blood shed willingly, and unwillingly and casually, or between Law and commandment, statute and judgment, that is, when each party shall pretend they have the Law on their side, and so one shall alledge one Law, and another another, ye shall rightly interpret the Law to them, and warn them that they trespass not against the Lord by wresting the Law to what it never intended. If you do otherwise, wrath from the Lord will come upon you and your brethren. But if you rightly warn and direct the people, ye shall not trespass therein either against God or your brethren. And behold Amariah the chief Priest is over you in all matters of the Lord, that is, in all matters Ecclesiastical that concern Religion and the worship of God, and Zebadiah the Son of Ishmael (a chief ruler of the house of Judah) is over you for all the Kings matters, that is, for all matters of State, or controversy, or pleas that concern the Crown, and the Levites shall be Officers for you, and ready to attend you, and to carry your orders and directions unto others, and to see them executed. Lastly, let me exhort you to do courageously, and assure your selves, the Lord shall be with the good, (and such as are careful and conscientious in the doing of their duties) to assist and protect them, and to blast their persons and endeavours.

About the 18th year of his reign, there being no King in Edom, [1 King. 22. 47.] but only a Deputy set over them by the King of Judah, Jehoshaphat took that advantage to build for him-

Kings of Israel.

saking God, and following Baal. After some vehement contest between them about the Baal-worship, the Prophet (having doubtless received it in charge from God before, as may appear from ver. 36.) propounds to the King a way of trial to be performed on mount Carmel (which stood near the Sea) whether God were God, or Baal were God. The God answering by fire (says he) and consuming the sacrifice from heaven, let him be acknowledged for the true God. The King being confident that the way of his worship was right, agrees thereto, and possibly the natural desire that is in all men to see things strange and unusual (as this trial was) might the more incline him to it. Accordingly he assembles the Prophets of Baal (viz. those that lived dispers'd up and down in the Country) and the heads of the people to see the issue of this strange trial. Elijah when the people were met together spake to them, saying, How long will ye halt between two opinions: If the Lord be God follow him, but if Baal be God follow him. The people answered nothing, being afraid to offend the King. Then Elijah said, Behold there is not a Prophet of the Lords that doth openly appear for the true God and his worship, besides my self. But here are four hundred and fifty of Baals Prophets that are for Idolatry, let them therefore give us two bullocks, and let them choose which they will for themselves, and let them cut it in pieces, and lay it on wood, and put no fire under, and I will dress the other bullock, and lay it on wood, and put no fire under, and let them call on their gods, and I will call on the name of the Lord, and the God that answereth by fire, and consumeth the Sacrifice, let him be acknowledged for the true God. The people cried out, it was well spoken, they were willing to put it upon that trial. Then Baals Priests took the bullock that was given them, and dressed it, and called on the name of Baal from morning even until noon, and said, O Baal hear us. But there was no voice, nor any that answered. Then they danced and skipped about the Altar they had made in a frantic manner, as was usual in the worship of Baal. And at noon when the time limited for their sacrifice was almost ended, Elijah mocked them, and bad them cry

Kings of Judah.

himself a Fleet at Ezion-Geber (which was in Edoms Territories) to go to Tarshish and Ophir to fetch Gold. Abaziah the wicked Son of Ahab desired to go *seaver* with him in that Fleet, and that his servants might go along with Jehoshaphat's servants, 1 King. 22. 49. At first Jehoshaphat refused it, but afterwards (as it seems) upon Abaziah's importunity consented to it. See 2 Chron. 20. 35, 36. Thereupon the Prophet Elieazar came to him and reproved him for it, and foretold him that his ships should be broken, which accordingly came to pass in the very Port of Ezion-Geber, 2 Chron. 20. from v. 25, to the end.

Sometime after the Moabites, and with them probably some of the Syrians, and especially of the Edomites that dwelt on mount Seir. See v. 10. gathered together to invade Judea. Possibly Jehoshaphat's late aiding Ahab in his wars against Syria gave occasion to this invasion. Immediately Jehoshaphat was inform'd that a very formidable and great multitude was coming against him from the other side of the Dead Sea out of Syria *, and that some of them were already come to Engedi a City on the West-side of that Sea.

Jehoshaphat was hereat much startled, and being greatly afraid he set himself to seek help from the Lord, and proclaimed a

† Fast throughout all Judah, that they might all join in humbling themselves before the Lord, and earnest supplication to him for mercy, and so their prayers might be the more prevalent and effectual. And Judah and Benjamin gathered themselves together out of the Cities and Towns that belong'd to Jehoshaphat's jurisdiction, and came to Jerusalem to the Temple to seek the Lord, and to beg help of him. And Jehoshaphat stood before this great Assembly (probably upon the Brazen Scaffold in the great Court (a) where the people

(a) We read Chap. 15. 8. that Asa renewed the Altar of the Lord which stood in this Court. He might also repair the whole Court. Or perhaps Jehoshaphat himself had done it. Others understand it of the Court of the people which had been lately repaired, and perhaps divided into two Courts, the one being appointed for the men, and the other for the women. For though when Solomon built it, it was but

Kings of Israel.

about; for possibly their god Baal was at this time talking, or pursuing his enemies, or in a journey, or perhaps he was asleep, and must be roused up with very loud calling. Baal's Priests it is like were vext at these sharp taunts of the Prophet, however they cried aloud and cut themselves with knives and lances till the blood gushed out, (as the heathens used to do in their great sorrows. See Deut. 14. 1.) the more to move their God to have compassion on them, and not to be wanting at this time to his own honour as well as theirs. But no answer could they get notwithstanding they went on praying and calling upon Baal, and (with many strange gestures as men inspired) sang the praises of their Idol-god, labouring by all means possible to prevail with him to send fire to consume their Sacrifice, but all in vain. There was none that answered or regarded them. Then Elijah called the people to come near, and mount Carmel having been one of the high places whercon they us'd to sacrifice in former times unto the Lord, there were still the ruins of an old Altar which the Idolatrous Israelites had broken down, [see Ch. 19. 14.] and this the Prophet did now repair, thereby intimating to them that his design was to restore and set up the worship of the true God in the land. Then he took twelve stones according to the number of the twelve Tribes, and with them he built an Altar in the name of the Lord, to intimate to them that they ought all to be united in the worship of the God of their fathers, or else it would be in vain for them to reckon themselves the Israel of God. And he made a Trench about the Altar as great as would contain two measures of seed, and he put the wood in order, and cut the bullock in pieces and laid it on the wood, and bad them fill four barrels with water out of the Sea that was near, and pour it on the Sacrifice, and on the wood. He bad them do it three times, which they accordingly did, and the water ran about the Altar and filled the Trench; so that it was evident that there was no fraud used to hide any fire secretly under the wood. Then at the time of offering the Evening-sacrifice Elijah came and prayed, saying, Lord God of Abraham,

Ifaac

Kings of Judah.

but one Court, yet afterwards they say it was divided into two.

Priests Court newly repaired and beautified) and prayed unto the Lord, saying, O Lord God of our Fathers, art not thou God in heaven? and wilt thou not over all the Kingdoms of the heathen? and in thy hand is there not power and might, so that none is able to withstand thee? Art not thou our God who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend?

* This Title is three times given to Abraham here, and Isa. 41. 8. and Jam. 2. 3. Thus our Saviour styled Lazarus Friend, Joh. 11. 11. and his Disciples, Friends, Joh. 15. 15. † That is to the coming of the Messiah.

for ever? And they dwell therein, and have built a Temple therein for the honour of thy name, and they humbly desired of thee when they consecrated it, [1 King. 8. 30.] that if any evil came upon them at any time, as the sword, pestilence, or famine, or any other dreadful judgment, and they stood before thy house (in which thy name is call'd upon) and cried unto thee in their affliction, that thou shouldst please to hear and help them. And now behold, O Lord, the children of Moab and Ammon, and Mount Seir, (whom thou wouldst not permit Israel to invade, when they came out of the land of Egypt; but didst command them to turn from them, and not to destroy them) behold how they now reward us who are coming in this hostile manner to cast us out of the possession which thou hast given us? O our God wilt not thou judge them and punish them for this? As for our selves we must needs acknowledge that we have no might or power comparatively to resist this vast body of people that cometh against us; we know not what to do, but our eyes are upon thee; on thee only we rest and depend, and from thee alone we humbly expect help.

Thus all Judah (for some from every place were there present) stood before the Lord with their wives and little ones. For in times of publick humiliations they us'd to bring their little ones to the publick assemblies [see Joel 2. 16.] that their own bowels might be the more moved at the sight of their children (now in danger to be cruelly butchered by the enemy) and so their hearts might be stirred up to be more serious, and earnest in their supplications to God for help. Immediately the spirit of Prophecy fell upon

Kings of Israel.

Isaac and Jacob *, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word, and by thy command and direction. Hear me O Lord, I pray thee hear me, that this people may know that thou art the Lord God, and that thou hast appointed these things to be done, to the end that their hearts may be turned from their Idols unto thee. Immediately the fire of the Lord fell from heaven and consumed the Burnt-sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the Trench. And when the people saw it, they fell on their faces, and cried out the Lord he is the God, the Lord he is the God. Elijah seeing them so wonderfully affected with this miracle, and so clearly convinced of the jugglings and deceits of Baal's Priests. He bad them presently apprehend those Prophets of Baal, and to let none of them escape, and to bring them down to the brook Kishon at the foot of Carmel, and there to slay them. The people being at this present under a great dread of the Majesty of God (who by this miracle had testified so loudly against their Idolatry) they without any fear of the King were ready to do whatever Elijah advised them unto, and accordingly they took those Priests and carried them down to the brook Kishon (that the place where Elijah had sacrific'd unto the Lord might not be defiled with their blood) and slew them there according to the Law, Deut. 13. 5. & 18. 20. The King (as it seems) thought it not advisable to let himself against the torrent of the people's zeal at this time, or possibly he tacitely consented to it upon hope that rain would presently be given thereupon. These Prophets of Baal that were slain at this time seem to have been those that were dispersed up and down in the Villages and Towns, and not the Prophets of the Groves who attended at Court and performed their Idolatrous service in the Groves planted by Ahab near Baal's Temple in Samaria. For after this we read Ch. 22. 6. of 400 Prophets that were called together by Ahab. Ahab having fasted all day

* To these three Patriarchs God made and ratified his promises of the good things which he did for Israel, and God took this title to himself, Exod. 3. 6. to move the Israelites (that came from those Patriarchs) to take him for their God, and oft to call to mind his promises.

Kings of Judah.

on Jehaziel a Levite of the Sons of Aſaph (as he ſtood in midſt of the Congregation) and he ſpake to the King and all the Congregation, Thus ſaith the Lord, Be not afraid nor diſmald by reaſon of this great multitude; for the battel is not yours but Gods; God himſelf will fight for you, he will not ſo much as uſe you for inſtruments to vanquiſh this great hoſt. To morrow go ye down againſt them, behold they come by the cliff of Ziz, and ye ſhall find them at the end of the valley, before the wilderneſs of Iſrael. Ye ſhall not need to fight in this battel. Compoſe your ſelves quietly to expect the deliverance that God will give you: Stand ye ſtill, ſay upon your enemies, you ſhall ſee the ſalvation of the Lord will be with you, and he will deliver you, therefore fear not nor be diſmald.

Jehoſhaphat hearing this joyful news bowed his head with his face to the ground, and all the people alſo fell down before the Lord and worſhipped him, and the Levite-fingers ſtood up to praife the Lord with an high and loud voice, accounting the victory already gotten becauſe promiſed by one of the Lords Prophets. And for they departed with great comfort for that time. The next morning they roſe very early and marched forth into the Wilderneſs of Tekoa, betwixt which and Iſrael was the Cliff of Ziz, and as they marched forth Jehoſhaphat ſaid to them, Believe and truſt in the Lord your God, ſo ſhall ye be eſtabliſhed, and your minds ſetled; believe his Prophets particularly what Jahaziel yeſterday prophesied unto you, and ſo ſhall ye proſper. And when he had conſulted with the Commanders of the Army what was fit for them to do, he (as being by faith aſſured of the victory) appointed ſome of the Levite-fingers to go before the Army, and to ſing the high praifes of God, and to praife the Lord

Kings of Iſrael.

day to ſee the event of this buſineſs, Eliſhab bids him now go eat and drink, and reſreſh himſelf, for he heard a ſound or noiſe in the heavens that was ſome intimation to him that much rain was coming. Ahab accordingly going to reſreſh himſelf, the Prophet went up to the top of Carmel, and there kneeling upon the ground, and bowing his face down to his knees, in this humble poſture he earnestly prayed unto the Lord for rain. For though he knew that the Lord had promiſed to ſend rain, yet he knew alſo that it muſt be obtain'd by prayer. Then he ſent his ſervant ſeven times * to ſie whether he could ſee any likelihood of it. At laſt the ſervant diſcern'd a little cloud ariſing out of the Sea as big as a mans hand; upon this Eliſhab preſently ſends to Ahab to make haſt home left he ſhould be ſtopped by the rain that was now coming. And immediately the heaven was black with clouds and wind, and there fell a great rain. Ahab getting into his Chariot went to Jezreel a City of Iſſachar where was one of his houſes, and Eliſhab being extraordinarily moved and enabled by God girded up his long garment and ran † before his Chariot to ſhew him how ready he would be to honour and ſerve him if he would proceed on to remove Idolatry out of the land, and perfect that work which was ſo happily begun by the ſlaughter of Baals Prophets, 1 King, 18.

* He ſent him ſeven ſeveral times to teach us that we muſt not be diſcouraged though we have not preſently that which we pray for, but muſt with patience wait upon the Lord for it.

† P. 46. Curriebat ante Ahab, ut officium honorarium Regi ſuo præſtaret. Is qui calum clauſtrabat tangam unus e ſervis curriebat ante Regem. Neque enim viri ſancti hanc externam rerum pompam aſſiſtunt.

Ahab coming to Jezabel, tells her the event of that conteſt between Eliſhab and the Prophets of Baal, and the unavoidable execution of the Baalites that followed thereupon; and to excuſe himſelf to his imperious wiſe he re-preſents their Execution as Eliſhab's art, not his; the falling into a great rage and paſſion ſeem like a raſh and unadviſed woman ſent one to Eliſhab to tell him that ſhe deſired the gods might do ſo to her and more alſo, if ſhe did not make his life like one of theirs by to morrow about that time. And hereby he gave him (as it were) fair warning to be gone. Eliſhab hereupon flies for his life to Beerſheba, God

Kings of Judah.

thing for an Army to march againſt a potent enemy in ſuch a manner as this, but Jehoſhaphat firmly relying on what God had promiſed, he found the ſucceſs anſwering his faith; for when the Levites began to ſing praifes unto the Lord, and as it were to triumph before hand for the victory promiſed, the Lord ſet ambushments againſt the children of Ammon, Moab, and Mount Seir, that is, ſent a ſpirit of diſcord and diſſention among them, ſo that the Ammonites and Moabites ſuſpecting thoſe of Mount Seir * fell unexpectedly upon them like men that riſe ſuddenly out of an ambuſh upon their enemies; and when they had deſtroyed them, they fell out among themſelves, and deſtroyed one another. The Army of Jehoſhaphat coming now to the Watch-tower of Ziz in the Wilderneſs, they looked towards the formidable army of their enemies, and they ſaw none but dead bodies on the ground; they ſaw none flying or eſcaping whom they needed to purſue or ſall upon; and ſo that was accompliſhed which the Prophet foretold, v. 17. Ye ſhall not need to fight in the battel. When Jehoſhaphat and his people came to the field where their enemies lay ſlaughtered, they found very rich ſpoils among the dead bodies, viz. rings on their fingers, chains about their necks, jewels in their ears, beſides the wealth and riches they brought on their beaſts, and in their carts and carriages, and their being ſo vaſt a number of the enemy ſlain, the Iſraelites could not carry away all in one day, but were three days in gathering the ſpoil, it was ſo much; ſo God not only freed them from their enemies, but greatly enriched them by them. On the fourth day they marched to the valley of Berachah, or bleſſing, and there ſolemnly praized the Lord for his great victory, and from thence that valley had this name given it. Then they all marched with great joy to Jeruſalem, (Jehoſhaphat marching in the front of them) for the Lord had made them rejoice over their enemies. And they came to Jeruſalem playing on Pſalteries and Harps, and with the ſound of Trumpets, and ſo went to the

* The Edomites that join'd now with the Moabites and Ammonites againſt Jehoſhaphat, might be only ſome voluntarie mercenaries not ſent out by the State of Edom (that was in ſubjection to the Kingdom of Judah) and it ſeems they were ſiſtled not to be firm againſt Judah, and therefore were ſlain by the men of Moab and Ammon.

houſe

Kings of Iſrael.

God ſuffering him to be overborn with fear of Jezabel now, who ere while feared not Ahab and all his Baalites, that he might ſee his own weakneſs, and not be exalted in mind by reaſon of thoſe great miracles that had been wrought by him) ſo he now fled into another Kingdom, viz. that of Judah where good Jehoſhaphat reigned, yea to the uttermoſt Southern part of it, and from thence withdrew himſelf into the Wilderneſs as fearing left Ahab or Jezabel ſhould ſend ſome thither to diſpatch him. And therefore when he went from Beerſheba he left his ſervant there, becauſe he would not expoſe him to the wants of the Wilderneſs, and going a days journey in the Wilderneſs, and ſitting under a juniper tree he even wiſhed for death, and ſaid it is enough, O Lord, I have lived long enough, take away I pray thee my life, I know I muſt die at one time or other, for I am not better than my Fathers that have all died before me; and ſeeing my life is ſo full of troubles and miſeries, I deſire (if it be thy holy will) to end my days preſently. Then laying himſelf down to ſleep under the tree, as he ſlept behold an Angel touch'd him, and ſaid, Arife and eat. And he looked and behold there was a cake baking on the coals at his head, and a cruſe of water by him. So he did eat and drink and laid him down to ſleep again. The Angel awoke him a ſecond time and bad him ariſe and eat again, for the journey that he was to take was too great for him except he were well reſreſhed beforehand by that proviſion which God by his holy Angels had now ſent him. Accordingly he did eat and drink again, and in the ſtrength of that food he travelled forty days, and forty nights (a) without any other ſuſtenance, (a) Chriſti, Moſes and Eliſhab, even to Horeb (b), where the Lord formerly appeared unto Moſes in a burning bush. Being come thither and lodging appeared together

ae Chriſti Transfiguration) did each of them faſt in their ſeveral times forty days, and forty nights without any ſuſtenance.

(b) Non reſta via progrediebatur, aliquantulum a ſeſſu diſtans iter erat; ſed fugientium moribus inſanis inſinuat ſuſtatu eſt, interdum & ſubſiſtit, quirit, id eſt. Et forte a principio non ei erat propoſitum ad Horeb proſeſſi; ſed per 40 dies per deſertum vagatus eo pectore. At Deus illum hic ſeruat, ut ibi inſiſtatur.

* P. 21. Some by the beauty of holineſs underſtand Gods moſt holy Maſſy, who dwelleth in Heaven, where is the beauty of Holineſs.

ſeveral Pſalms of Thankſgiving compoſed by David, and particularly of the 136 Pſalm. It might ſeem a ſtrange thing

house of the Lord to offer up there their more solemn praises and sacrifices of thanksgiving. And the fear of the Lord fell on all the Kingdoms round about, when they heard how the Lord had fought against the enemies of his people. So the realm of Jehoshaphat was quiet; for his God gave him rest round about. But notwithstanding this signal deliverance, and though Jehoshaphat had been reproved by the Lord for joining first with wicked Ahab, and then with Abaziah his wicked Son in building and sitting out Ships to go to Tarshish, yet he fell again a third time into the like sin by assisting Jehoram the second Son of Ahab (who succeeded Abaziah) and going forth with him and the King of Edom against the Moabites. In which expedition he and the two other Kings were in great danger of perishing for want of water, had they not been supplied by the prayers of Elisha the Prophet, who had a great regard for Jehoshaphat, [2 King. 3. 14.] and so they obtained a great victory over their enemies, 2 King. 3. from v. 4. to the end. Of this we may see more in the life of Jehoram King of Israel. This seems to have happened about the 22th year of Jehoshaphat, and then 'tis probable he set up his Son Jehoram again as his Viceroy, or took him into Copartnership with him in the Kingdom [2 King. 8. 16.] as he had made him his Viceroy before when he went to visit Ahab. Jehoshaphat, 2 Chron. 21. 2, is call'd King of Israel, that is, of the Israelites that lived in the Kingdom of Judah. He reigned 25 years, and they buried him with his Fathers in the City of David, and his Son Jehoram succeeded him, who reigned eight years, which together are 33 years. Yet in Chronological account there were not above 29 years in the reigns of them both, because Jehoshaphat did set up his Son Jehoram as partner with him in the Kingdom, whilst he himself was alive, [see 2 King. 8. 16.] which was about the 22th year of his reign; so that the four last years of his reign, and the four first of his Son Jehoram's were not eight but only four years, seeing both of them reigned together at the same time.

1 King. 22. from 41. to 51.

2 Chron.

in a cave, the Lord asks him what he did there? he answers, I have been very zealous for the honour of the Lord God of hosts. For the children of Israel have forsaken thy Covenant, thrown down the Altars that have been erected to thee, and have preferred Baal before thee, and have slain thy Prophets, and I, even I, only am left, (this he speaks according to his own apprehension *) and they seek my life to take it away. The Lord bad him go forth and stand upon mount Horeb, where he would manifest his presence to him. And behold the Lord immediately passed by in some visible manifestation of his glory. 1. There was a great strong wind that rent the mountains, and brake the rocks in pieces. 2. An earthquake. 3. After that a fire, but the Lord was in none of these, to wit, did not in these speak to Elijah, nor make known his mind to him. There were the dreadful foregoing signs of Gods majesty and power to prepare Elijah with the more awe and reverence to hearken to what he should say to him, and to strengthen his faith in Gods power who had all creatures at his command. Then there came a still and small voice. It seems Elijah stood all this while in the mouth of the Cave, but kept himself somewhat inward till knowing that in that still voice the Lord would speak to him, then he went to the very entrance of the Cave, casting his mantle about his face out of an awful fear of Gods Majesty as Moses did, Exod. 3. 6. The Lord asks him by this still voice the same question he did before, viz. what he did there? and Elijah gave the same answer he had done before. The Lord to comfort and support his spirit intimates to him that he took notice of and was sufficiently displeased with the Idolatry of the Israelites, and intended to punish them severely for it. And in order thereunto he bids him go to the Wilderness of Damascus, and there anoint Hazael to be King over Syria, and to anoint Jehu the Son of Nimshi to be King over Israel (that is to anoint them himself, or take order they should be anointed by others at the appointed times) and to anoint Elisha to be a Prophet in his room, to succeed him in the Prophetick office. And the Lord tells him that he that escapes the sword of

* See Rom. 11. 2, 3.

- 2 Chron. 17. whole Chapter.
2 Chron. 18. wh. Ch.
2 Chron. 19. wh. Ch.
2 Chron. 20. wh. Ch.
2 Chron. 21. 1.

The 5th King that reigned in Judah was JEHOASH.

* 2 King. 3.
† 2 King. 1. 17.

Jehoshaphat had designed his Son Jehoram to be King, and appointed him to govern the Kingdom in his absence in the 17th year of his reign, a little before he went with Ahab against Ramoth-Gilead (thence the beginning of the reign of Jehoram King of Israel is counted to be both in the 18th year of Jehoshaphat *, and in the second year of Jehoram † Son of Jehoshaphat) but at his return resumed the Royal power wholly to himself, not communicating the same again to his Son until the fifth year of Jehoram King of Israel, which was the 22th of Jehoshaphat's own reign, and then this King (being old) took Jehoram his Son as partner with him in the Government. The cause whereof in all probability was some discord or difference that brake out even then between him and his younger Brethren, which moved Jehoshaphat to give to his younger Sons great gifts of gold and silver, and jewels, and to commit to their custody some strong fenced Cities in Judah, [2 Chron. 21. 3.] the better to secure them against the power of their Elder Brother, and on the other side he put his Eldest Son into the possession of the Kingdom (whilst himself was living) for fear of tumults and commotions that might arise after his death.

Jehoram therefore being 32 years old succeeded his Father, and reigned eight years in Jerusalem, to wit, four years together with his Father, and four years by himself alone.

He walked in the Idolatrous ways of the Kings of Israel, as did the house of Ahab, whose daughter he had married, viz. Athaliah; and a virtuous daughter she was like to be that sprang from the cursed root of Ahab and Jezebel; the soon drew him to follow her Fathers courses, so great an influence have bad wives upon their husbands to draw them to evil. He did that which was very evil and provoking in the sight of the Lord, howbeit the Lord would not

Hazael shall Jehu slay. For though the greatest destruction wrought by Hazael was towards the end of Jehu's reign, [2 King. 10. 32.] and after it [2 King. 13. 3.] yet he began to destroy Israel before Jehu's time, [2 King. 8. 28.] and many of those who escaped Hazael's hands, Jehu slew, as Jehoram and others, 2 King. 9. 24. And him that escapes the sword of Jehu shall Elisha slay; that is, by his Prophetick denouncing * divine vengeance (a) against such Israelites as remained Idolaters even after Jehu had destroyed the house of Ahab. And lastly the Lord says to him, Though in this general apostacy of the Israelites thou thinkst there is none left untaunted with the Idolatry of Baal but thy self, I tell thee that there are many thousands (b) in Israel that are not infected with it, and who have not bowed the knee to Baal, nor with their mouths kissed him in token of adoration, and subjection, [see Hof. 13. 2.] Elisha having receiv'd these commands from God, he took care to have Hazael (c) anointed by appointing Elisha to do it when he was dead, 2 King. 8. 7. And Jehu was anointed by a young Prophet at the command of Elisha, 2 King. 9. 1. who (as 'tis like) received order from Elisha to do it. And as for Elisha (who as it seems was before a Country farmer) Elisha found him plowing with twelve yoke of oxen before him; that is, there were many Plows going in the field where Elisha was, and many persons attending them, and Elisha himself went with the last. Elisha passing by him cast his Prophets mantle upon him as a sign of his calling to be a Prophet; whereupon being endued with a Prophetic spirit, he presently left the oxen, and ran after Elisha a little way, but then said unto him, I pray thee let me go and kiss my father and mother (d), (d) He in and pay my duty to them, and take my Luk. 9. 61. made that

* See Jer. 1. 10. Hof. 6. 5. Some think that this is meant of some other judgments not expressed in the Scripture, which upon the Prophesying and Prayers of Elisha did fall upon the Idolatrous Israelites.

(a) Prophetae per accidens perdecantur, dum extitum est minatur.

(b) Seven thousand in Israel, a certain number for an infinitum, meaning a great number, see Rom. 11. 4.

(c) But some think Elisha did anoint them all three himself, though it be not particularly expressed, and that he went forthwith to Damascus to anoint Hazael.

(d) He in and pay my duty to them, and take my Luk. 9. 61. made that a pretere to depart from Christ, or at least to make delay. But Elisha intends only a friendly farewell, and specially to return.

Kings of Judah.

not destroy the house of David, because of the Covenant he had made with him to give him always a light, that is, a royal glory in a successor, and to continue the Sovereignty in his race as long as that Kingdom should last. See 1 King. 11. 36.

When he was settled in the Kingdom, he sought to make himself strong (as Jeroboam did, 2 Chron. 13. 7.) that he might the better effect his mischievous intents and purposes; and accordingly getting his six younger brethren into his hands, he like a cruel Tyrant slew them, and many also of the great men of the land, who he thought favoured them, and had a kindness for them.

He made great innovations in Religion, erecting those Idolatrous places in mountains which his Father and Grandfather had with so much zeal destroyed. He caused the inhabitants of Jerusalem to commit spiritual fornication in worshipping of Baal, and to embrace that Idolatry which himself had learned from the house of Ahab, and compelled the people of Judah thereunto by force, persecuting such as refused.

A Letter (which he was going on in these abominable ways) comes to him from Elijah, who before his translation saw by the spirit of Prophecy what great wickedness this Jehoram would commit, and what punishments the Lord would inflict upon him for it.

* Probabile est Eliam hoc Scriptum commississe Eliam, quia certo aliud ei commissum post mortem peragendum, nempe ut Hazaeli indicaret ipsum futurum Regem Syriae.

born, 1 King. 13. 2. Elijah having written it, committed it either to Elifaz, or some other of the Prophets, and by them it was now sent to Jehoram, whose insolent cruelty was such, that he would hardly endure the reproach of a living Prophet. In that Letter Elijah speaks thus to him, Thus saith the Lord God of David thy Father, because thou hast not walked in the ways of Jehoshaphat thy Father, nor the ways of Asa thy Grandfather, but hast walked in the

Kings of Israel.

leave of them, and then I will follow thee and nobly attend upon thee. Elijah bids him use his liberty as to that, for (says he) what have I done to thee to make thee so willing to follow me? I have only cast my mantle upon thee, and (it seems) thou hast received the spirit of Prophecy, and the Spirit of God being come upon thee, thou maist thereby know that thou art called to a great and extraordinary work which thou must not delay to execute. So Elifaz went back to his Father's house, and took a yoke of oxen and slew them, (probably the very oxen with which he had plowed) and boiled the flesh with the plov and all the wooden instruments belonging to it, (thereby shewing that he willingly left his former calling) and so made a farewell feast for his kindred, companions and neighbours, and they did eat with him, and then he presently arose and followed Elijah and ministered unto him, and diligently observed his carriage and behaviour in his function, that he might learn of him; and possibly Elijah did also amaze him as he was commanded, ver. 16. 1 King. 19. wh. Ch.

About this time Benhadad King of Syria gathered all his forces together, and with the assistance of thirty-two petty neighboring Kings* came and besieged Samaria, and Ahab in it. At first he pretended a willingness to make conditions with Ahab, upon the performance of which he would raise his siege, and accordingly sent messengers into the City to him, who in an insolent manner spake to him, saying, Thus saith Benhadad King of Syria, thy silver and thy gold is mine, thy wives also, and thy children are mine; that is, at my disposal and under my power. Ahab being exceedingly afraid, like a poor spirited Prince returned this tame answer, My Lord O King of Syria according as I understand thy message, I am willing to be thine, that is, a Tributary King to thee, and to hold all in fealty and see under thee, paying thee homage. Benhadad perceiving Ahab to yield thus far, now sends another message to him, and requires harder conditions of him than

before.

* These were Kings of Cities, Counties and Provinces, such as Joshua destroyed in Canaan, Josh. 12. 7. The kind of their Government (which was by one alone) and not the largeness of their Dominion gave them the title of Kings.

Kings of Judah.

Kings of Israel.

ways of the Kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring and commit spiritual fornication, like the house of Ahab, and hast also slain thy brethren of thy Father's house, which were better than thyself; behold with a great plague will the Lord smite thee, and will punish thee in thy people, and thy children and thy wives, and all thy goods, and thou shalt have great sickness by a disease of thy bowels, (who hast had no bowels towards thy own brethren) and thou shalt day by day without intermission be tormented with it till thy bowels fall out.

This was the threatening of Elijah the Prophet against him, and we shall now see how it was fulfilled.

1. The Edomites who from David's time had ever been in subjection to the Kingdom of Judah, see 2 Sam. 8. 14. and had been Tributaries thereunto, and had been governed by a Viceroy set over them by them, [1 King. 22. 47.] now fell off and revolted from him, and made a King over themselves: Jehoram to reduce them went over to Zair a City in Idumea, and took with him all the Chariots and Horsemen, and Souldiers he could provide, and he arose by night that he might come upon them suddenly and unexpectedly, but the Edomites were so numerous and so well prepared that they compassed his army round about. However his Souldiers so manfully stood to it, that they put the Edomites to flight, and slew many of them, and thereupon the Captains of the Edomites Chariots, and many of their Souldiers fled to their own houses. But though Joram overthrew them at this time, yet they retiring into places of advantage, perfited regularly in their revolt, and so he was forced to return again into his own land without conquering of them. And thus, according to the Prophecy of Isaac, Gen. 27. 40. [By thy sword thou shalt live, and serve thy Brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.] They for ever after shook off his yoke.

2. Whilst he was endeavouring to reduce the Edomites, Labnah a great City within Judah, (one of the Royal Cities of Canaan, Josh. 10. 29, 30. and given to the Priests, Josh. 21. 13.) now rebelled

before. Thus (says he) didst so interpret my last message as if I intended no more than homage and fealty to be paid by thee unto me, and that thou shouldst hold all that thou hast as my Vassal and Tributary, but know thou that my intent and purpose is to have the actual possession of all, and I will send my servants to thee tomorrow about this time, and they shall search thine house and see what is laid up therein, as also the houses of thy people, and whatsoever is of value or desirable in thine or their eyes, (and you are loth to part with) they shall take from you, and bring to me. Ahab (tis like) of his own head and out of fear had returned the former answer, but now perceiving Benhadad to grow upon him, and to require things of him so extremely unreasonable, he calls together his ancient grave Counsellors the Elders of the land that were with him in the City, and says to them, I pray you mark and observe how this man seeks mischief against us. He pretends a Treaty as if he were willing upon terms to raise his siege, but he intends nothing but mischief and ruin to us, for he sent unto me before for my wives, my children, my silver and gold: that is (as I understood it) to have the dominion over them, as chief Lord, referring to me my subordinate interest and propriety in them, and this I denied him not. But that will not now content him; but he will have liberty to take of ours whatsoever he pleases. The Elders and the people being extremely startled at this, extremely desired the King by no means to consent to such abominable terms. So Ahab returned this answer by the messengers, Tell (says he) my Lord the King, all that thou didst require of me in thy first message (as I understood it) viz. that I should only be Tributary to the King of Syria, I am willing to perform. But that which thou required in thy last, viz. that I should pay all presently into thy hands, that I may by no means consent unto. The messengers returning carried this answer of Ahab's to Benhadad; who hearing it, in a proud rage said, The Gods do so to me and more also, if the dust of Samaria shall suffice for bandlets for all the people that follow me! As if he should have said, I swear I will bring more Souldiers into Samaria than there are handfuls of dust in that City: Ahab

Kings of Judah.

rebelled against him, possibly because he had made such innovations in Religion, and forced the people to Idolatry, and had forsaken the Lord God of his Fathers. The revolt of this City was a matter of great moment, it being a Frontier City, and one of those which the King of Assyria set upon when he came with his huge host to have taken Jerusalem, 2 Chron. 32. 9. It is much indeed that one City alone should venture upon such an attempt, but perhaps the Kings absence whilst he was in Edom, and the discontent of the people, yea perhaps some correspondence they might have with the Philistines, (who soon after invaded the land) gave them hope of some abettors, and how they sped in the conclusion the Scripture nowhere expresses.

3ly, God stirred up against him the spirit of the Philistines and Arabians (who bordered upon the Ethiopians), and had been Tributaries to the Kings of Judah) and they ran through the land so far as to come up to Jerusalem, and plundered and carried away all the substance they found in the Kings

* Here we ought to take notice of the righteous judgment of God against him. He slew all his Brethren, and all his Sons were slain by the Philistines and Arabians, excepting his youngest Abaziah, and he was slain afterwards by Jehoi. 2 Chron. 22. 9. And all the Sons of Abaziah were slain by their Grandmother Athaliah, excepting Joash, who was hid from her, and afterwards Crowned King: And Joash himself was at last slain by his own servants.

† And herein appeared the Divine Providence for the accomplishment of the promise to David.

terwards.

4ly, After all this the Lord smote him in his bowels with an incurable disease; his malady was very tormenting, and after two years continuance (a long time for a man to lye under such a sharp disease) his torment was so great that at last it forced out his very guts and bowels from him, and so he died under the heavy hand of God. The great sins he had committed against God, the great wrongs he had done to his subjects, and the great judgments he had

Kings of Israel.

hearing of this proud speech of his, had then say to him, *Let not him that girdeth on his harness boast himself as he may do that putteth it off*; intimating thereby that the issue of war was uncertain, and 'twas a foolish thing to triumph before the battle was ended. Benhadad and the petty Kings that were with him were drinking themselves up to drunkenness in his Pavilion, when this was told them from Abah, whereupon in a rage he charged those of his Commanders that were about him to attack the City presently, and to place their Engines against it to batter it down to the ground. It seems there was at this very time a true Prophet of the Lords secretly lurking in Samaria, and being sent of the Lord to Abah, he went confidently to him, though he knew he had cut off many of the Lords Prophets before [Ch. 18. 4.] and said unto him, *Thus saith the Lord, Hast thou seen from the towers of Samaria all this vast host, and great multitude of the enemy? I will deliver them into thy hand this day, and thou shalt know that I am like Lord that give victory and not Baal.* Abah greedily asks him by whom this deliverance should be wrought? he tells him he should not be by his experienced Captains, or old Soldiers prevail over the Syrians, but by a sordow of the young men that waited on the Prince of the Province. Abah then asks him who shall order the battle? He tells him, he himself should do it. Whereupon Abah numbered the young men before mentioned and found therein 232 then he numbered all the rest that were fit to bear arms in Samaria, and found them to be seven thousand. And at noon they marched out, first the young men as the sordow, and then the body of the Army followed; Benhadad understanding that there was a party come out of the City, he gives this insolent order that if they came out to sue for conditions of peace they should take them prisoners, and bring them to him, (though it was against the Law of Arms) and if they came out as Soldiers, he commands his men, (thinking it scorn to fight with them) to take them all alive that so he might put them to cruel deaths, or imprison them, or deal with them as he saw cause. The sordow and the army of the Israelites now

Kings of Judah.

had brought upon the land turned the hearts of his people from him, so that they shewed him little respect when he was dead, making no burning for him like the burning made for his Father. See 2 Chron. 16. 14. And so he departed without being desired or lamented. Howbeit they buried him in the City of David, but obscurely, not in the Sepulchers of his Ancestors (the Kings of Judah) and without the lamentations and solemnities that had been used at the Funerals of other Kings. He reigned eight years, four in his Fathers life time, and four after; which though a short reign in its self, yet seem'd undoubtedly long to the poor people that were so ill treated by him. All the time of this Kings reign, another King of the same name reigned in Israel, to wit, Joram the Son of Abah his wives brother.

2 King. 8. v. from 16, to 25.

2 Chron. 21. wh. Ch.

The sixth that reign'd in Judah, was AHAZIAH.

AHAZIAH call'd Jehoahaz, 2 Chron. 21. 17. and Azariah, 2 Chron. 22. 6. was the sixth that reign'd in Judah; he was the youngest Son of Jehoram, for all his Elder Brothers were either slain or carried away by the Philistines and Arabians as we shew'd before. It seems he was made King by the Inhabitants of Jerusalem, viz. the Sanhedrin, or great Council there, the rest giving their consent. He reigned only one year and did evil in the sight of the Lord, and walked in the ways of the house of Abah, for his mother was his counsellor to do wickedly; and as some think he married a wife also of the house of Abah, and therefore is said to be a Son-in-law of it, and the house of Abah were his counsellors after his Fathers death to his destruction. 'Tis said 2 Chron. 22. 2. that he was forty two years old when he began to reign, but 2 King. 8. 25. 'tis said he was twenty two years old when he began to reign, and 2 King. 9. 29. 'tis said he began to reign in the eleventh year of Joram King of Israel. But 2 King. 8. 25. 'tis said he began to reign in the twelfth year of Joram. Here seem to be two contradictions, for the reconciling of which we must know that probably the beginning of

Kings of Israel.

now approaching the enemies Camp, fell upon them, and slew every man his man, that is, as many of the enemies as they themselves were in number, viz. 7232, whereupon a panick fear seizing upon the rest of the Syrians, they fled, and Benhadad himself made shift to escape with his Horsemen to his own Country. Abah with such Troops of Horse as he had pursued them, and smote many of their Horses and Chariots, and slew them with a very great slaughter.

Shortly after this the Prophet that had foretold this victory to Abah, having by Divine revelation knowledge of the enemies intentions and designs, he came to him again, and said, *Go strengthen thy self, and be not secure and careless as if thou wert free from all danger; for at the return of the year when the time is seasonable, the King of Syria will come up against thee again.* Accordingly the servants of the King of Syria were forward to engage their Master to another encounter, telling him that the gods of the Israelites were Gods of the hills; possibly they thought so, because the Israelites did use to worship God and sacrifice to him on hills and high places. They reflect not at all on the true cause of their overthrow, viz. their own sensuality, pride and insolence, but assign this only for the cause of it, viz. the Gods of the Israelites were Gods of the hills, and this battle being fought in an hilly Country, they were worsted; but (say they) let us fight with them in the plain, and then surely we shall be stronger than they. Further they desired the King that if he intended to make a new invasion into the Israelites Country that he would please to dismiss those petty Kings he had in his Army before (who were fitter to drink than fight) and to put valiant Captains and experienced Soldiers into their rooms, and to provide such an Army both of Horse, Foot and Chariots as he had before, and then (say they) we will fight them in the plain, and doubt not but we shall prevail against them. Benhadad hearkened to their counsel, and accordingly at the return of the year he mustered a great Army, and marched with them to Aphek in the Tribe of Asher, and he intended (if he could) to fight with

* 2 King. 8. 27.

of his reign did fall in with the latter end of the eleventh, and the beginning of the twelfth year of Joram King of Israel. And whereas 'tis said in the Chronicles that he was forty two years old when he began to reign, (though his Father Jehoram was but forty years old when he died, as we may see 2 Chron. 21. 5.) and in the Kings that he was twenty two years old when he began to reign, we must thus understand it, that he began to reign in the two and fortieth year of the continuance of the Crown in the house of Omri, and his race (from which he was descended by his mother Athaliah) but in the 22nd year of his own age. For Omri reigned as sole King six years, 1 King. 16. 23. Ahab twenty two years, 1 King. 16. 29. Ahaziah his Son, two years, 1 King. 22. 51. Jehoram twelve years, 2 King. 3. 1. Thus Omri's stock continued forty two years, in this sense Ahaziah was a Son of forty two years *. if we reckon from the beginning of Omri's reign.

* Some think here is a Spheulmagaphicum, and is put for 22, and so the LXX. seem to intimate, who there only say that Ahaziah was 22 years old, when he began to reign.

He went up with his Uncle Jehoram King of Israel to war against Hazael King of Syria for the recovery of Ramoth-Gilead, which was withheld from the Crown of Israel by the Syrians. Ahab had with his own and the joint forces of Jehoshaphat endeavoured to recover it, but failed of his purpose, and was there slain by Benhadad, whose life he had imprudently spared, 1 King. 20. 34. But Jehoram his Son, with the joint forces of Judah actually recovered it from Hazael, but was there himself wounded. Having therefore won the Town, [2 King. 9. 14.] and leaving the chief of his Army there with his Commanders (of whom Jehu was chief) to keep it, (lest Hazael should come with new forces to recover it) he withdrew himself to Jezreel to be cured of his wounds. Jehu being left at Ramoth-Gilead was there anointed (by the direction and command of Elisha) to be King of Israel, who thereupon soon slew both Jehoram and Ahaziah. For Ahaziah going to Jezreel to visit Jehoram, and they understanding that Jehu marched furiously towards them, they both went

with the Israelites thereabout, not only because it was a plain Country, but because this was one of those Cities which his Father had formerly taken away from the Israelites, and thither they might fly as to a place of retreat if the battle should go against them. Upon this second invasion the children of Israel put themselves into the best array they could to resist the Syrians, and all the Israelites that were appointed came to their general Rendezvous, and they divided their forces into two bodies, and they were but like two little flocks of kids before the Syrians that filled the Country. Then the Prophet before mentioned came again to Ahab and said to him, Thus saith the Lord because the Syrians have said the Lord is God of the hills but not of the valleys, therefore will I deliver all this great multitude into thy hands, and though you by reason of your great wickedness deserve not this favour at my hands, yet to confute this blasphemy of the Syrians even in the valleys I will overthrow them, and thereby give you a plain evidence and demonstration that I am the only true God. So the two Armies faced one the other for seven days, and on the seventh day the battle was joined, and the Israelites slew of them an hundred thousand footmen in one day; so that they slew now many more than every one his man, and the rest fled to Aphek, and Benhadad himself among them, who was fain to hide himself in an inner chamber in a private house in the City. The Israelites drawing up their forces now to Aphek, and the Syrians (as it seems) placing themselves round about upon the wall of the City to defend it, the wall either by an earthquake, or some immediate hand of God fell upon twenty seven thousand of them, and killed them. Benhadad being now in a deadly fear of being taken, his servants that were about him gave him this advice, The Kings of Israel (say they) as we have heard are merciful Kings *. Let us therefore put sackcloth on our loins, and ropes on our necks, and go out to the King of Israel, peradventure he will be persuaded to spare thy life. Benhadad consenting herunto, in this abject posture they came to Ahab, and said to him,

* It seems their merciful dealing with those they had taken in battle had got them this good report.

went out to meet him; but Jehu killing Jehoram, Ahaziah fled towards Jezreel, yet durst not enter the City, but in the suburbs (where their Garden-houses were) he turned aside into some by-way hoping by that means to escape, but Jehu and his Captains at last overtook him, and smote him at a place by Ibleam, and he flying further (after he was wounded) to Megiddo (a City not far off which belongs to the Kingdom of Samaria) Jehu and his men following him close, at last by making diligent search in the City, there they found him out, and brought him to Jehu, who presently caused him to be put to death.

Thus the destruction of Ahaziah was of God, and his going to join with Joram King of Israel was the occasion of it. Had he stayed at Jerusalem Jehu would not have meddled with him. When he was dead Jehu and his Commanders permitted his servants to carry him in a Chariot, and to bury him at Jerusalem in the Sepulchers of his Fathers. For they said, he is a Son, that is, a Grandson of Jehoshaphat who sought the Lord with all his heart. Thus we see that the piety, sincerity and integrity of Jehoshaphat was revered and highly esteemed even by those that had not their own hearts possessed therewith, God delighting to honour them that honour him. Shortly after this Jehu going to Samaria met by the way forty two young Princes of the blood of Ahaziah, (viz. the Sons of his Brethren *) who came thither probably to attend and wait upon their King, and Uncle, being several of them possibly Officers of his Court. It seems they knew nothing of the late revolution in Israel, nor of the death of Jehoram, Jezebel, or Ahaziah, or that Jehu reigned.

* V. 13. The word brethren must be here taken in a large sense for his Brethren, Sons or other kindred. They are called Princes of Judah because places of dignity and government were committed unto them.

Jehu asks them who they were? It seems they knew him not, but supposing him to be some great Officer of Jehoram's, told him they were kinsmen to Ahaziah King of Judah, and coming to attend him there, they thought themselves obliged (being so near the Court) to go and pay their respects to King Jehoram's Sons, and the Sons of Queen Jezebel, and thither they

Thy servant Benhadad saith unto thee, I pray thee let me live. Ahab replies, Is he yet alive? He is my brother. Now the messengers did diligently observe whether any words would fall from him that signified any comfort to them, and hastily caught at them. And accordingly hearing these words, they speedily replied, Thy Brother Benhadad yet liveth. Does he (says he) go and bring him unto me. And he spake these words so, as they perceived he intended good to their King. Then Benhadad came forth to him, and he caused him to come up into his Chariot; so that he not only shewed mercy to him (who had before carried it so insolently towards himself) but he highly honoured him. Benhadad being much wrought upon by this kindness, tells him that the Cities which his Father had taken from Ahab's Father, or Predecessor, [see Chap. 15. 20.] he would now restore to him, and he should make freets for his subjects to meet and freely trade in at Damascus as his Father had made in Samaria; so that (it seems) the former Kings of Syria had great power over the Kings of Israel. Ahab like a weak Prince told him he did accept those conditions, and would send him away upon that Covenant and agreement, and accordingly so dismissed him. Thus slightly did this weak and wicked King Ahab pass over the great damage had been done to the people of Israel by the Syrians invading their land two years together. But how well Benhadad performed his Covenant will appear afterwards by his detaining Ramoth-Gilead, so that Ahab and Jehoshaphat were fain to join their forces to besiege it, see Ch. 22. 3. Nevertheless upon this league made there followed a three years cessation of Arms between the two Nations, see 1 King. 22. 1. Shortly after this victory one of the Sons of the Prophets to forebode in himself (as was usual with the Prophets, see Isa. 20. 2, 3, 4. Jer. 27. 2.) a shadow of that calamity which was to come upon Ahab, requires one of his neighbours, (by command from the Lord which he made known unto him) to smite him, to wit, with a sword, so as to wound him, that thereby he might the better resemble a Soldier that had been in the battle, and being wounded and bloody he might the bet-

Kings of Judah.

they were now going. *Jehu* being at this time in his full career of executing the judgment of God upon the house of *Ahab*, and perceiving these young men to be of that cursed stock (being descended from *Athaliah* *Ahab's* daughter) he looked upon it as within his commission to put them to death, and accordingly bidding those about him to lay hold on them, he commanded them all (with sufficient severity) to be immediately slain in the place.

- 2 King. 8. from 25, to the end.
2 King. 9. v. 16. and from 21, to 30.
2 King. 10. 13, 14.
2 Chron. 22. from v. 1, to 10.

The 7th.
that
reigned
in
Judah
was
ATHALIAH.

THE house of *Abaziah* was so miserably weakened by the late destruction of so many of the branches of it, and none of his children being of years sufficient to maintain their right to the Kingdom against such as should go about to usurp it, *Athaliah* mother of *Abaziah* (who probably was left by him to govern the Kingdom in his absence when he went to help *Joram* King of *Israel* in his wars) hearing that her Son was dead, and that many others of the Royal family were slain by *Jehu*, taking this advantage, forthwith she laid hold on the Princes of the blood, and those of the Royal family that remained in *Judah* and slew them, although some of them (as 'tis like) her own Grandchildren; so cruel and bloody are the minds of Idolaters. But by the wonderful Providence of God it happened that *Joash* an infant-son of *Abaziah* escaped her hands; for *Jehoshaba* the wife of *Jehoiada* the High Priest got him away, and hid him with his nurse in a private Chamber belonging to the Temple. *Athaliah* did these strange and unnatural things that she might quietly possess the Royal Throne, and set up the worship of *Baal* again in the Kingdom. And some conjecture that she had Sons by some other man besides *Jehoram* whom she desired to promote to the Crown, perhaps some of those who brake up the house of God and bestowed the dedicated things thereof upon *Baal*, as we read 2 Chron. 24. 7. For the Sons of *Athaliah* that wicked woman had

Kings of Israel.

better shew *Ahab* what he was to expect from the revenging hand of God for sparing *Benhadad*. But this neighbour (preferring his own reason before the command of God) refused to smite the Prophet, and was thereupon for his disobedience immediately slain by a Lion as the Prophet threatened him. And hereby Gods anger against *Ahab* for his miscarriage in not smiting *Benhadad*, (whom God had appointed to destruction) under a pretence of clemency, was intimated. Then the Prophet met another man, whom he had (as he did the former) to smite him, and he smote him so that he wounded him. Then the Prophet departed and waited for the King by the way and disguised himself, putting ashes upon his face besmeared with blood, that it could not easily be discerned who he was, that so the King not knowing him might the more impartially give his judgment in the case propounded. As the King passed by, he cried unto him, saying, Thy servant, O King, went out into the midst of the battle, and behold a Commander in the Army turned aside to me, and brought me a prisoner, and charged me to keep him safe, and to look to him that he might not escape; if he did (he told me) my life should go for his, or else I should pay a Talent * of silver for my neglect. But so it was, as thy servant was busied here and there the prisoner slipped away from me. *Ahab* replied, As thou hast stated the case so shall thy judgment be. Thou hast decided the case against thyself, and shalt suffer accordingly. Then the Prophet washed off the ashes from his face, so that the King knew him. And he said to *Ahab*, Thou saith the Lord, because thou hast let *Benhadad* go, whom I put into thy hands, and whom I appointed to utter destruction, (as *Saul* spared *Agag*) therefore thy life shall go for his life, and thou thyself shalt die for it, and thy people shall die instead of his people. Possibly *Ahab* had been expressly charged not to spare *Benhadad*; certain it is, the Prophet had told him, v. 28, that because he and his Syrians had blasphemed the Lord, saying, He was the God of the hills and not of the valleys, therefore he would deliver them into his hands. And therefore he could not spare

* A Talent of silver was reckoned at Three hundred seventy five pounds of our money. A Talent of Gold was ten times as much.

Kings of Judah.

had broken up the house of God, and all the dedicated things thereof did they bestow upon *Baalim*. *Athaliah* having thus usurped the Crown, she reigned about six years.

- 2 Chron. 22. 10, 11, 12.
1 King. 11. from 1, to 4.

The 8th.
that
reigned
in
Judah
was
JOASH.

Athaliah having usurped the Crown and reigned about six years (during which time she had much promoted the worship of *Baal* in *Judah*) at length *Jehoiada* the High Priest began to think of settling this young *Joash* in the Throne, to whom it did belong not only by natural right (being the former Kings Son) but by virtue of the promise made by God to *David* and his posterity, 2 Sam. 7. 13, 16. Having therefore imparted this secret to five Captains of the land in whose fidelity he had most confidence, and he and they having made a Covenant to do their utmost to depose *Athaliah* the Usurper, and to set up *Joash* and to pull down Idolatry, and establish the true Religion, afterwards by their means he drew in others of the principal men of the Kingdom (both Levites and others) procuring them to meet at *Jerusalem* in order to the carrying on of the design. And accordingly they being met together in some Chamber of the Temple, and having taken an Oath of secrecy and fidelity, he shewed them the Kings Son. Then they resolved how the business should be managed the next Sabbath-day in every particular. The Levites were by an order long since established among them by *David* divided in twenty four Companies, which did in their courses (each company a week) perform the service of the Temple, the rest abiding in their private dwellings in the several Cities of *Judah*, and so every Sabbath-day they that served the week before went out, and another company came in to serve in their rooms. In each company there were a great many of these Levites besides Porters and Singers. Now because *Jehoiada* and his Associates were not able to bring together secretly so many trusty and serviceable hands of the Country as would be sufficient to manage this great business, therefore he resolv'd to arm the

Kings of Israel.

spare that blasphemous wretch without plain contempt of God who had delivered him into his power. *Ahab* being thus self-convinced went to his own house in *Samaria* heavy and displeased with this doleful message of the Prophet.

- 1 King. 20. wh. Ch.

God had now given to *Ahab* great evidences of his Almighty power (and that he was the true and only God) in giving rain in so strange a manner [Ch. 18. 45.] and in giving him two such great and wonderful victories over the Syrians, as we have seen in the foregoing Chapter. But yet none of these things (as it seems) so far wrought upon him as to turn his heart to God. No mercies will mend some kind of men, nor work upon their base and disingenuous tempers. We have this fully exemplified in *Ahab*, of whom we are next to relate a remarkable story.

Ahab had in *Jezreel* a Palace Royal, and near unto it one *Naboth* a Citizen of that place had a Vineyard which *Ahab's* eye being often upon, he had a great mind to it, and spake to *Naboth* to let him have it, (to make a Garden of Herbs) and he would either give him a better Vineyard for it, or the full worth of it in money. *Naboth* considering that God had forbidden in his Law the perpetual alienating of Inheritances, [Levit. 25. 23.] told the King he could not do it without sinning against God. *Ahab* hereupon went home heavy and displeased, and so inwardly vexed that he laid him down upon his bed, and turn'd away his head as not caring to speak to any body, and refus'd to eat. *Jezrebel* his wife came to him, and seeing him so much out of humour asked him what ailed him? He told her the reason of it was *Naboth's* refusing to sell him his Vineyard. *Jezrebel* answered, Art thou King of *Israel*, and dost thou trouble thyself so much about such a thing as this? cheer up thy heart and be merry; let me alone, see if I do not procure this Vineyard for thee. Whereupon she presently wrote Letters in *Ahab's* name to the Elders and Nobles of the City, and sealed them with the Kings Seal, wherein she orders them to proclaim a Fast, (as if some high wickedness had been committed against God that called for speed

Kings of Judah.

Levites for the work, having secretly laid in the Chambers of the Temple some arms and weapons for the purpose. And that the Levites whom he intended to employ in this business might be the stronger, he took in the new company (that were to come in on the Sabbath-day) and did not dismiss the old (that should have gone out) but retained them still, and so by that means without any noise, he made up such a number as he thought would be able to deal with the Queens ordinary Guards if need should be. All these Levites therefore he disposed under the command of several Captains (either such as were principal men among the Levites, or others whom he had sworn his associates in this design) in this manner. Those that were to enter into the service of the Temple that Sabbath-day, he divided into three Companies. One Company whereof he assigned to watch at the Gate of the outer Court, viz. the North-gate that led to the Kings Palace, where Athaliah now was. Another company he assign'd to the East Gate that led into the City. A third company to the South-gate. Those Levites that should have gone out from the service of the Temple he divided into two companies, and appointed them to be a Guard in the Temple unto the Kings person, the one on his right hand, and the other on his left. Then he gave to the Captains for themselves and their men, King David's Spears and Shields, viz. such weapons as were there reserved as Trophies and monuments of David's victories, which weapons of war were some of those things dedicated by David, and brought into the Temple by Solomon, 1 King. 7. 51. Thus this Guard of Levites stood every man with his weapon in his hand, and Jehoiada charged them to look to it that their watches were not disorder'd by the breaking in of any body, and that if any offered to break through their ranks by force, they should slay them. Things being thus ordered, he brought forth the Kings Son to them, and set him on the Brazen Scaffold, and Jehoiadab and his Sons anointed him, and put the Crown upon his head, and gave into his hands the Testimony, that is, the Book wherein the Law of God was written, and wherein was testified what

Kings of Israel.

dy humiliation from all the people) and after that to set Naboth upon a Scaffold in the sight of the people to be judged, and to suborn against him two false witnesses (wicked fellows Sons of Belial that would swear any thing for money) that should witness that he blasphemed God * and the King. And that upon this evidence they should condemn him, and then immediately carry him out and stone him as a blasphemer. These Magistrates (being it seems themselves wicked men) having received these orders, and being desirous to ingratiate themselves with Jezebel, (and possibly willing and forward enough to take off so good and conscientious a man as Naboth was) did readily execute her bloody purpose in all particulars. Accordingly they proclaimed a Fast, and then arraigned innocent Naboth, and condemned him upon the testimony of two false witnesses by themselves suborned, and then stoned him (and which was more cruel and barbarous) with him (as it seems) his Sons also, [see 2 King. 9. 36.] which was directly against the Law of God, Deut. 24. 16. and against all humanity, justice, and common equity. If this were done (as some interpreters from the forementioned place suppose) 'tis like the reason of it was that none might be left to lay claim to the Vineyard, and so it might be forfeited to the King. These things being done, these good Magistrates gave notice to Jezebel that they had executed her commands, and Naboth was dead. Jezebel hearing this, went to Ahab and bad him go and take possession of Naboths Vineyard, for now it was his. Ahab accordingly goes down to Jezreel for that purpose. At the same time the word of the Lord came to Elijah, and bad him go and meet Ahab (whose chief residence was at Samaria) but he was now in Jezreel, and at this present in the Vineyard of Naboth, which he was gone to take possession of, and possibly was now giving orders about it. The Lord bad him when he came to him to speak to him after this manner, What! hast thou killed and taken possession? Well, I tell thee from the Lord, according to what the dogs have licked the blood of Naboth so thou shalt be. [†] v. 19. [‡] v. 19. [§] v. 19. [¶] v. 19. ^{||} v. 19. [⋈] v. 19. [⋉] v. 19. [⋊] v. 19. [⋋] v. 19. [⋌] v. 19. [⋍] v. 19. [⋎] v. 19. [⋏] v. 19. [⋐] v. 19. [⋑] v. 19. [⋒] v. 19. [⋓] v. 19. [⋔] v. 19. [⋕] v. 19. [⋖] v. 19. [⋗] v. 19. [⋘] v. 19. [⋙] v. 19. [⋚] v. 19. [⋛] v. 19. [⋜] v. 19. [⋝] v. 19. [⋞] v. 19. [⋟] v. 19. [⋠] v. 19. [⋡] v. 19. [⋢] v. 19. [⋣] v. 19. [⋤] v. 19. [⋥] v. 19. [⋦] v. 19. [⋧] v. 19. [⋨] v. 19. [⋩] v. 19. [⋪] v. 19. [⋫] v. 19. [⋬] v. 19. [⋭] v. 19. [⋮] v. 19. [⋯] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 19. [⋿] v. 19. [⋰] v. 19. [⋱] v. 19. [⋲] v. 19. [⋳] v. 19. [⋴] v. 19. [⋵] v. 19. [⋶] v. 19. [⋷] v. 19. [⋸] v. 19. [⋹] v. 19. [⋺] v. 19. [⋻] v. 19. [⋼] v. 19. [⋽] v. 19. [⋾] v. 1

forty years. Jehoiada now bestirs himself to rectify things that had been disordered in Athaliah's reign, and first he restores the true worship of God, and takes care to have the services of the Temple duly performed. Then the people went into the house of Baal, and brake it down with its Altars and Images (which by the encouragement of Athaliah had been set up) and they slew Mattan the Priest of Baal even before the Altars, to manifest their greater detestation of that Idolatry, and possibly in imitation of Jehu, who had with so much zeal suppressed that Idolatry in Israel.

Joash when he was grown up took two wives whom Jehoiada chose for him, and he did that which was right in the eyes of the Lord all the days of Jehoiada, who ceased not to instruct him in the ways of the Lord. But the high places (wherein they worshipped the true God) were not taken away. For the people having been so long used to offer Sacrifices and burn incense on them, it seems Jehoiada durst not advise the King to proceed to a reformation of this evil.

The Temple at this time was fallen into great decay, either by the negligence of former Kings, or through the wickedness of Athaliah, whose Sons had broken up the house of God, and had bestowed the dedicate things thereof upon Baalim, 2 Chron. 14. 7. Joash therefore now takes order for the repair of it. And indeed it was fit he should be very careful to uphold the Temple that had been the nursery of his infancy, and the best means under God of securing his life, and upholding his just title to the Crown. In order therefore hereunto he enjoined the Priests carefully to gather all the money of the dedicated things, that is, all the money dedicated to the service and repair of the Temple: Particularly, 1. The money of every one that passeth the account, that is, the half shekel that they were to pay when they were numbered from twenty years old and upwards, [Exod. 30. 12, 13.] which is therefore called the collection of Moses the servant of the Lord, and of the Congregation in regard of Israel, for the Tabernacle of witness* laid

threatened against him, but did not truly repent of his sins he had committed. However hereupon the Lord spake to Elijah again, saying, *Seest thou how Ahab humbleth himself before me? That the world therefore may see how well I accept of true repentance, and serious humiliation, I will so far regard this seeming humiliation of his (though I know he is not truly penitent) that I will defer these my threatened judgments during his life, and will in his Sons days bring these evils upon his house.* 'Tis like Elijah was to acquaint Ahab herewith, and thus God makes his Prophets messengers of good tidings as well as of evil. And from hence we may observe how effectual true repentance and serious humiliation and contrition is, and what it may assuredly expect from God when such an humiliation as this of Ahab's was so far regarded. 1 King, 21. wh. Ch.

We have shewed before that upon the Covenant made between Ahab and Benhadad [Ch. 20. 34.] there was a cessation of arms between them for three years, but Ramoth-Gilead * not being all this while restored by Benhadad, Ahab at last resolved to take it out of his hands by force. It seems Jehoshaphat King of Judah was now come to visit Ahab. 'Twas strange that a King of Judah should go down to visit a King of Israel, none of his predecessors had ever done it before him, but more strange that a worshipper of the true God should go to visit such an Idolater as Ahab was. See 2 Chron. 19. 2. However Jehoshaphat being there, Ahab took occasion to speak to his Counsellors of State after this manner, *Do you not forget that Ramoth-Gilead (that goodly City, a City of the Levites, and a City of refuge) is ours, and should have been restored to us by Benhadad; had he perform'd his Covenant made with us; but he perfidiously keeps it from us, and we are still and quiet.* Then addressing himself to Jehoshaphat he asks him, *if he would please to join with him to recover it, and would go in person with him to besiege it.* Jehoshaphat replied, *I am as thou art, my people as thy people, my horses as thy horses. As*

if

* It was a goodly City, and belonged to the Levites, and was a City of refuge, Josh. 21. 28. therefore no wonder he was unwilling. It should be any longer in the hands of the Syrians.

laid upon the people when the Tabernacle was building. So in a like case 'twas thought reasonable that a like course should be taken for the Temple, viz, The money that every one is to pay, that is, the money which any man shall by the Priest be appointed to pay for his redemption, when he hath vowed himself to God according to the Law, Levit. 27. 2. 3ly, All the money that cometh into any mans hand to bring into the house of the Lord, that is, which any man shall voluntarily give for the repair of the Temple. This threefold collection Joash appointed the Priests to gather from year to year in the several Cities where they dwell, and were well known among the people; and with this money he orders them to repair the breaches of the Temple as there was need, and to expedite it with all convenient speed. But it seems the Priests were negligent herein; when therefore in the twenty third year of his reign he saw that nothing considerable was done, he supposed that either the Priests had been exceeding remiss in gathering this money, or had not faithfully paid in what they had received, or at least that the people suspecting they did convert it to their own private use, did not pay it so willingly as otherwise they would have done. He thereupon took the work out of their hands, commanding them to pay in what they had received, and appointed another way for the gathering of it. And that was this, the King by the advice of Jehoiada made a great Chest, and bored a hole in the lid of it, and set it in the great Court, at the entrance of the Priests Court, and into this Chest (for preventing of all fraud in this business) he orders that all the money that was brought in for the repair of the house of the Lord should be put. The Priests readily consented to this course, being willing to be excused from the care and trouble of collecting this money. Whereupon a Proclamation was issued out through the whole Kingdom, that every man should bring in, to this Chest his appointed contribution, or voluntary offering, which accordingly was done with much alacrity and willingness, and they continued their contributions till all that needed repairing was finished. And thus money came in in abundance.

if he should have said, *I my self, my people, and my horses are all at thy service, and ready to go and do as thou shalt order, even as if they were thine own.* But he desired before they engaged in this enterprise, that he would presently send to some holy Prophet and enquire by him after the mind of the Lord whether it were his will they should undertake this war? and whether he would prosper them in it? Ahab thereupon gathered together his 400 Baalish Prophets, viz. those of the Groves, which were reserv'd from appearing to Elijah's Challenge, Ch. 18. 19, 20. (thinking possibly that Jehoshaphat by such a multitude would be the better persuaded of the truth of what they said) and spake unto them after this manner; *What say ye? Shall we go against Ramoth-Gilead to battle, or shall we forbear?* They presently said, *Go up, for the Lord will deliver it into thy hand.* But though they made use of the name of the Lord, yet they received not this answer from him, but spake as they thought was most agreeable to Ahab's humour. Jehoshaphat was not satisfied with what they said, but suspecting their word was not from the Lord, he askt if there were not besides these a Prophet of the Lords in the land that they might enquire of? Ahab told him there was indeed one in Samaria, Michaiah * by name, but (says he) *I hate him, for he doth not use to prophesy good concerning me, but evil.* Jehoshaphat replied, *Let not the King say so; we ought not to hate the Prophets of the Lord because they speak sometimes things that do not please us. If they be the faithful servants of the Lord they must speak the truth whatever it be.* God forbid therefore the King should hate them for that. Ahab hearing him say so, commanded an Officer to fetch Michaiah to him. Then both the Kings sitting on Chairs of State (clad in their Royal Robes) in a void place at the entrance of the Gate of Samaria, all the 400 Prophets of Baal before mentioned came and prophesied before them; that is, by strange affected passionate gestures made from of Prophets raptures. And Zedekiah the chief of them made him

* Some think this Michaiah was the Prophet that denounced the judgment against Ahab, Ch. 20. 42. and that thereupon he had put him in prison in Samaria till now.

* So call'd in regard of the Ark, and the Tables of Stone in it, which contain'd the Covenant between God and his people, and was a witness between them.

Kings of Judah.

dance. And when they perceived there was much money in the Chest, the Kings Secretary and the High-Priest came and took it out and told the money and put it up in bags, and gave it into the hands of the Master-workmen that therewith they might provide materials, and pay the inferior workmen. And they had such experience of the honesty and fidelity of these Master-workmen (into whose hands they committed the money) that they expected no particular account of them how it was laid out. And till the Temple was fully repair'd they would not employ any of the money to collected to other uses, but when it was fully done, and the house of God set into as good state as it was before, then these overseers of the work brought in the remaining money, and with it they made vessels for the Temple such as were made by Solomon, viz. Incense-cups, Spoons, Confers, and other utensils of gold and silver. But though these contributions of the people before mentioned were brought

* That is, the money which by the Law they men were to pay by way of satisfaction (according to the estimation of the Priests) that had any way wronged the Lord in his holy things, Levit. v. 14. whether it were done ignorantly or wilfully. In both cases satisfaction was to be made, and the one of these is call'd trespass-money, and the other sin money.

formed such worship therein as was required by the Law, and this they did continually all the days of Jehoiada. Jehoiada being now very old, and full of days, (having lived an hundred and thirty years) he died. He was about ten or eleven years old at Solomon's death, and lived in the reigns of eight Kings of Judah. It was a great blessing to that Kingdom that he lived so long. And they buried him in the City of David among the Kings (which was an high honour to him) because he had done good in Israel both towards God in restoring his worship, and towards his house in causing it to be repaired.

Now after the death of Jehoiada (that wise godly and zealous Governour) several of the Princes of Judah who (as it seems) had concealed their impious mind and hollow heartedness in Religion before,

Kings of Israel.

borns * of iron (thereby to signifie the power of these two Kings) and said to Abab, Thus saith the Lord, with these shalt thou push the Syrians until thou hast destroyed them. And all the rest of those prophets prophesied accordingly, saying, Go up to Ramoth-Gilead and prosper, for the Lord shall deliver it into the Kings hands. The messenger that went for Micaiab, as he was bringing him to the King, said to him, Behold the rest of the Prophets have spoken good things to the King, and that with one consent, let thy word therefore I pray thee be like theirs, and speak things pleasing to him, and to the people. Micaiab replied, As the Lord liveth, what the Lord saith unto me that will I speak. So Micaiab came to the King, who spake to him after this manner, Come, Micaiab, what saist thou to our design? Shall we go against Ramoth-Gilead, or shall we forbear? He answered, Go and prosper, the Lord will deliver it into thy hands, if that which thy Prophets have told thee be true. The King said unto him, How oft shall I adjure thee that thou deal really with me, and tell me nothing but that which is true, and which thou hast received from the Lord. Micaiab then said to him, I saw in a vision all Israel scattered upon the hills as sheep that have no shepherd: implying, that the King (who was as the shepherd of the people) should be slain, and thereupon the people should fly and be scattered. When I saw this (says he) the Lord said to me, These have no Master (that is, their King is slain) let them return every man to his own house in safety, and escape with their lives. Sec v. 36. Abab turning to Jehoshaphat said, Did not I tell thee that he would prophesie no good to me but only evil? Micaiab upon this said, seeing thou hast adjured me to tell thee the truth in the name of the Lord, I now will do it fully and plainly, I saw in a vision the Lord sitting on his Throne, and all the host of heaven, viz. the good Angels and Saints attending him on his right hand, and on his left, and some evil spirits were mixed among them. And the Lord said, who will persuade Abab that he may go up and fall at Ramoth-Gilead? and some of them spake

† Vltio paraboli- ca ut Job i. 6. dicuntur has dyaboli- nomines, ad indicandum varios pro- videntes divites mo- dos quibus decetia sua ad exitum per- dant.

Kings of Judah.

before, came now to Josiah, and making a low obeisance to him, and presenting unto him a flattering address, they petitioned him (as appears by what follows) that they might have leave to set up the Idolatry of Baal again in the land, and to worship God in the high places after the manner of their fathers, because it was burdensome to go up from all parts to the Temple. The King being prevailed upon by their flatteries*, granted their request, and so they left the Temple (the house of the God of their Fathers) and served Idols in Groves, and thereby brought the wrath of the Lord upon Judah and Jerusalem by this their great trespass. For shortly after Hazael King of Syria [see 2 King.

* Multo- rum Prin- cipum au- res nihil accipit nisi jucun- dum & laetum. Tacitus.

(a) This City David recovered from the Philistines, 1 Chr. 18. 1. and the Kings of Judah held it to this time. It was one of the Cities Rehoboam fortified, a Chr. 11. 8.

that was

(b) 2 Chron. 24. 27. The grantees of the burdens laid upon him, may here- by be meant which are mentioned in some civil Records.

(c) So the Lord dealt with the Ten Tribes, 2 King. 17. 12. and with the men of Judah after this, 2 Chron. 26. 15. 16.

however they would not hearken to them, but by an obstinacy in sin pull'd down vengeance on their own heads. At length Zachariah the Son of Jehoiada was by the Spirit of God stirred up to admonish them of their wickedness, who accordingly did it with great boldness and courage, and standing up in an high place in the Court of the Temple, and speaking to the King, his Nobles, and people, he told them, Thus saith the Lord, why do ye so transgress the commandments of the Lord that ye cannot prosper, because ye have forsaken the Lord, he hath forsaken you, and given you over into

Kings of Israel.

on this manner, and others on that. At length there came an evil spirit and stood before the Lord and said, I will persuade him. The Lord askt him, How he would do it? He answer'd, I will go forth and be a lying spirit in the month of all his Prophets; that is, I will urge them, and put them on to lye to him and deceive him. For false Prophets are instructed and moved by evil spirits as true Prophets are by the Spirit of God. The Lord answers, I permit thee to go and to delude Abab's Prophets with lyes, and by them to delude Abab himself; and thou shalt not miss but shalt effectually persuade and prevail. So forth therfore and do as thou intendest, for it is an act of justice seeing Abab hated my Prophets and would not believe them, that therefore he should be given up to believe lyes. According to this vision (O King) the Lord hath permitted a lying spirit to enter into all these thy Prophets, who hath possit their hearts and tongues, and they speak meer lyes unto thee when they tell thee that thou shalt prosper in this expedition. For assure thy self the Lord hath determined evil against thee. Zedekiah hearing this, stept to him, and smote him on the cheek, and said to him which way went the Spirit of the Lord from me to speak to thee? Micaiab returneth not blow for blow, but tells him thou shalt find to thy cost that I have the Spirit of God, and do declare the truth of God when thou shalt see my Prophecie exactly fulfilled, and when Abab shall be slain, and his army wasted, on that day thou shalt bide thy self in an inner Chamber from Abab's children and friends who will seek thee out to slay thee as a false Prophet and a deceiver of thy King, and to revenge the blood of the King, and the overthrow of the Army upon thee. Abab hearing these things look'd upon them as meer dreams and enthusiastical fancies, and so regarded them not. (Thus God judiciously blinds those whom he intends to destroy.) And being in a rage he orders them to carry back Micaiab to Amon the Governour, and to Josiah (the Son of Omi, who it seems had some place of authority in the City) and to command them in his name to put him again into prison; and to feed him with the bread of affliction, and the water of affliction [see Deut. 18. 3.] until

Kings of Judah.

into the hands of the Syrians. Hereupon these Idolatrous Princes, and the people that were like them being enraged, immediately consulted together to destroy him, and probably complained grievously to the King of him, representing him (as the manner of such persons is) as a man highly dissatisfied to the Kings person and government, and an enemy to the State. And having by this means inflamed the King against him, they ask him if they should presently stone him, which he agreeing to, and commanding, they furiously rushed into the Priests Court whither Zachariah had betaken himself, and with most daring impiety stoned him between the Temple and the Altar *. But before he expired he said, The Lord will look upon it and require it; that is, he will severely avenge my blood upon you. Thus Joash remembered not the kindness which Jehoiada the Father of Zachariah had done for him, who had nourished him in the Temple in his infancy, and with extreme hazard to himself set him upon the Throne, and intrusted him in the ways of God, and had been his most faithful counsellor, and a means of procuring many blessings to him; and yet notwithstanding all this, he now cruelly consents to the murdering of his Son, and that only for giving him faithful counsel. But though Joash was thus abominably ungrateful, yet the Lord would not let it so pass. For before that year was expired the Syrians invaded the land again, and executed the judgment of God upon them with great severity. For though they came only with a small company of men (intending possibly to pillage rather than to perform any great action) and Joash went out against them with a very great army, yet this small band of the Syrians overthrew that great host of Judah, because they had forsaken the Lord God of their fathers. The Syrians being highly encouraged with this victory, they went up against Jerusalem, and destroyed all the Princes of the people (on whom they could lay their hands) who had been the great instruments to draw away their King from the worship of the true God to Idolatry; and they sent the spoil of them to the King of Damascus. And when they departed they left Joash in

Kings of Israel.

until he came again in peace. Micaiah replies, If thou return at all in peace, the Lord hath not spoken by me; and all you that are here present take notice and observe what I say, and whither I am a true Prophet or no. 'Tis strange that Jehoshaphat should see this holy Prophet Micaiah thus injuriously used by a proud Priest of Baal, and afterwards sent away to prison, and yet speak never a word in his behalf; we may see from hence how dangerous a snare, even to good men ill company is. But 'tis much more strange that after the Prophet had told them so plainly what would be the event of this expedition that he should yet join with Ahab therein. It seems having joined himself lately in affinity with him, and engaged his word to him, he was loth to shrink from it notwithstanding the threatnings of the Prophet, and so he and Ahab went up to fight against Ramoth-Gilead. Ahab being (as 'tis like) something inwardly troubled at the threatnings of Micaiah (though he seemed outwardly to slight them) and having heard of the King of Syria's charge to his Captains concerning himself, v. 31. viz. That they should fight neither with small nor great save only with the King of Israel; that is, that they should observe especially where he was, and to bend their main force against him as the chief cause of the war; he told Jehoshaphat that he himself would go into the battle disguised as an ordinary Commander, but advised him to put on his Royal Robes, or such kind of Armour as was fit for the General of the field, that he might appear like himself. This being accordingly done, when the battle was joined, the Syrians seeing Jehoshaphat, they thought he had been the King of Israel, and accordingly leaving all others assaulted the party where he was, and compassed them about. Hereupon Jehoshaphat cried unto the Lord for succour, who helped him in that great strait, and moved the Syrians to depart from him; for (it seems) they gathered from some circumstance or other that he was not the King of Israel, and so not the man they aimed at. Thus the Lord was pleased by bringing Jehoshaphat into so great danger to let him see his folly in joining with Ahab, notwithstanding the Pro-

phets

Kings of Judah.

in sore diseases (perhaps by reason of some wound he had received in the fight) which advantage two of his own servants laying hold upon flew him in his bed, and thereby avenged the blood of the Son * of Jehoiada the Priest, he was slain in the beginning of the sixtieth year of his reign. And they buried him in the City of David, but not in the Sepulchres of the Kings. He reigned twenty two years with Jehu, the rest in the time of Jehorah, Jeho's Son, and Jehorah his Grandchild; and Amaziah his Son succeeded him.

- 1 King. 11. wh. Ch.
- 2 King. 12. wh. Ch.
- 2 Chron. 23. wh. Ch.
- 2 Chron. 24. wh. Ch.

The 9th.
King of
Judah,
AMAZIAH.

AMAZIAH the Son of Joash was twenty five years old when he began to reign, and reigned twenty nine years †.

† 'Tis said that in the second year of Joash King of Israel he began to reign, that is in the second year of Joash after he began to reign alone, his father Jehoahaz being dead. For Joash began to reign three years before his father died, and that was the 37th. year of Joash King of Israel (the father of Amaziah) who reigned forty years complete.

In the beginning of his reign he did that which was right in the sight of the Lord, viz. that which was for the substance of it good and approved of God, yet not with an upright heart like David, but according to what Joash his Father had done. For such as his Father was, such was he. His Father a while (out of respect to men, viz. as long as Jehoiada lived) did that which was right, but afterwards fell away to Idolatry, and so did he. As his Father did not suppress the worship of God in high places, no more did he. As soon as he was settled in the Government he put to death those that had killed the King his Father, who it seems were great men, and had Court-officers, (and therefore call'd his servants) whom at first for fear of danger he forbore to meddle with, but when he saw a fit opportunity, and felt his own strength, he dealt with them, yet spared their children according to the Law of God, Deut. 24. 16. The fathers

Kings of Israel.

phets said warning to the contrary. But the battle going on against that party in which Ahab was, a Syrian drew a bow at a venture, and the arrow (being directed by God) hit Ahab, and entered between the joints of his harness and wounded him sorely. He being thus wounded spake to the driver of his chariot to carry him out of the host. The battle growing fiercer and fiercer, it seems they had not time to dress his wound, but only stayed him up in his chariot (in which he went out to fight against the Syrians) and towards the evening he died, and his blood ran out of his wound into the midst of the chariot. And thus at last the vengeance of God fell upon him for his Idolatry, and persecuting the Prophets of the Lord, and for the murder of Naboth. When the Commanders of the Army had notice of the Kings death, they had no heart to continue the fight any longer, and so made Proclamation about Sun-sitting that every man should depart to his own Country and to his own City. And so the word of the Prophet was fulfilled which he spake v. 17. I saw all Israel scattered upon the hills as sheep that have not a shepherd; and the Lord said, There have no masters, let them return every man to his house in peace. Thus died Ahab, and was brought to Samaria, and was there buried. And they washed his Chariot in the Pool of Samaria, (and possibly his bloody Armour might be washed in Jezreel where his chief Armour was, and where Naboth was killed) and the dogs licked up his blood according to the word of the Lord which he spake by Elijah, Ch. 21. 19. And the rest of the Acts of Ahab, and the Ivory house which he made *, and the Cities of defence which he built, are written in the Chronicles of the Kings of Israel, that is, in those large records and Chronicles which were written for the use of those times, but were no part of Canonical Scripture, and differed from the Chronicles of the Kings of Judah and Israel which we now have. So Ahab slept with his fathers, having reigned 22 years in Israel, and Amaziah his Son reigned in his stead. 1 King. 22. from 1, to 41.

As soon as Ahab was dead all the
A a a g land

* See Mat.
23. 35.

* See
Amos 3.
15.

Kings of Judah.

fathers shall not be put to death for the children, neither shall the children for the fathers, every man shall be put to death for his own sin. About the 13 or 14 year of his reign he resolved to make war upon the Edomites who in his Grandfather Jehoram's time had rebelled against the Kingdom of Judah, and so continued unto this time. In order hereunto he musters three hundred thousand choice men of his own subjects, such as were able for war, and could handle spear and shield, and made Colonels over thousands, and Captains over hundreds according to the dignity of their families. But notwithstanding he had so great an Army it seems he did not much confide in them, but thought it better in point of policy to manage this war by Auxiliaries, and accordingly hired an hundred thousand able valiant men of the Israelites (who in those times by reason of their successful wars against the Syrians were accounted excellent Soldiers) to go with him against the Edomites, and gave them an hundred talents of silver * to engage them in this service. A Prophet comes to him from the Lord, and advises him to dismiss these Israelites, for the Lord was not with them †, God did not love them because they were

* That is, thirty seven thousand, five hundred pound sterling. See 1 Chron. 22. 14. So every Regiment consisting of a thousand had a Talent of silver, that is 375 l.

† 2 Chron. 25. 7. to wit, with any of the children of Ephraim. Ephraim is here put for the ten Tribes, being the greatest Tribe of the ten, and having the privilege of the first born, Gen. 48. 19.

thou canst for the battle, and see what will come of it, *Assure thy self God will make thee fall before the enemy.* For God alone hath power to help or cast down; success in war is wholly ordered by him. The King was something startled at this message, but (says he) if I should dismiss them what shall I do for the hundred Talents that I have given them; I know not how to recover them from such a numerous company, without much hazard, and much bloodshed. The Prophet answers, *The Lord is able to give thee much more than this.* So Amaziah separated

Kings of Israel.

land of Moab fell away from the Israelites. David had subdued them, and made them tributary to him, see 2 Sam. 8. 2. but when the Ten Tribes revolted from the house of David the Moabites (as it seems) revolted also from the Kingdom of Judah, and rather chose to be vassals to the Kings of Israel, upon part of whose Kingdom their land bordered, and so they continued to the days of Ahab. But now taking advantage from the late discomfiture of the Israelites by the Syrians at Ramoth-Gilead, and the death of Ahab, Mesha the present King of Moab refused any longer to pay the tribute of an hundred thousand lambs, and an hundred thousand rams with their wool, which before he paid to the Kings of Israel.

2 King. 1. 1. and Ch. 3. 4. 5.
2 Chron. 18. from 3, to the end.

WE are now come to the second Book of the Kings, which is a continuation of the History of the Kings of Israel from Ahab, and of the Kings of Judah from Jehoshaphat, till Israel was destroyed by the Assyrians, and Judah captivated by the Babylonians.

The time and order of their reigns we may see in this ensuing Table.

Kings of Judah. Kings of Israel.

Jehoram 8 years.	Abaziah † 2 year.	* The History of Abaziah's reign partly in 12. the last Ch. 28. of the first Book of Kings, and partly in 2 King. 1. and some think the beginning of his reign.
Abaziah	1. Jehoram or Joram	† So that 20 in all with Ahab reigned in Judah, and 19 in Israel.
Athaliah 6.	12. The last Ch. 28. of the first Book of Kings, and partly in 2 King. 1. and some think the beginning of his reign.	
Josiah 40.	17. Book of Kings, and partly in 2 King. 1. and some think the beginning of his reign.	
Amaziah 29.	16. Jeroboam	
Uzziah 52.	16. Zachariah 6 Month.	
Jotham 16.	29. Shallum 1 Month.	
Ahaz 20.	55. Menahem	
Hezekiah 29.	2. Pekabiah	
Manasseh 55.	31. Pekab	
Amon 2.	Jehozabab or Shal-Hofsea	
Josiah 31.	11. Eliakim or Jehoia-kim	
Jehozabab or Shal-Hofsea 11.	11. Jehoia-kim 3 Month.	
Eliakim or Jehoia-kim 11.	and then carried captive to Babylon.	
Jehoiakim 11.	Mattaniah, alias Zedekiah *.	

A H A

Kings of Judah.

separated them from his own Army to which they were joined, and sent them home again. But they being thus dismissed were exceeding angry, and looked upon themselves as slighted and scorned, as if their aid and assistance had not been of any value; wherefore in their return home they fell upon the Cities of Judah, viz. such as were the frontier Towns bordering all along the breadth thereof upon the Kingdom of Israel, and slew three thousand of the subjects of Judah, and carried away much spoil.

Amaziah having dismissed the Israelites, marches with his own Army into the Edomite Country, and there obtain'd a great victory over them, where he slew ten thousand of them, and took ten thousand prisoners, whom he cast down from the Rock Selah, and so broke them in pieces. Possibly he us'd them with the greater severity because of their revolts from the Crown of Judah, and their unwillingness to return to their obedience thereunto.

Having thus conquered the Edomites, among other spoils he brought away their Gods also, and by a monstrous impiety set them up to be his Gods, and bowed down before them, and burnt incense unto them. David did not use to do so, but burnt the gods of his enemies which he took, see 1 Chron. 14. 12. But this man seems more infatuated and bewitched with Idolatry than Ahab himself. The anger of the Lord was hereupon exceedingly kindled against Amaziah, and he sent a Prophet to him, who said to him, *Why hast thou sought after the gods of the Edomites which could not deliver their own people (viz. the people that worshipped them) out of thy hands? The King being vexed at this free reproof of the Prophet, would not let him go on, but said, Who made you of the Kings counsel? I charge thee forbear speaking any more, or speak at thy own peril.* So the Prophet forbore, and only said, *I know that the Lord hath determined to destroy thee, because thou hast done this great wickedness in setting up these Idols, and now refusest to hearken to my counsel.*

Amaziah being thus vexed, and grown insolent upon his good success against the Edomites, and taking advice of some such

Kings of Israel.

AHAZIAH began to reign over Israel in the 17th. year of Jehoshaphat King of Judah, and reigned two years. He did evil in the sight of the Lord, and walked in the way of his Father and of his Mother, and in the way of Jeroboam who made Israel to sin, and he served Baal and worshipped him, and provoked the Lord God of Israel to anger according to all that his Father had done, 1 King. 22. from 51 to the end.

As he was walking in his Palace at Samaria, some grate in the floor of the Chamber where he was (whereby perhaps light was conveyed to the lower room) did suddenly break, and so he fell through and was dangerously bruised with the fall. In this extremity he sends messengers to inquire of Baalzebub the god of Ekron, whether he should recover or no? This Idol was so famous that the Jews used to call the Prince of Devils, Baalzebub, Mat. 12. 24.

An Angel of the Lord sends Elijah to meet these messengers, and to say unto them, *Is it not because there is not a God in Israel, that you go to inquire of Baalzebub the God of Ekron? Therefore go back again to the King that sent you, and tell him what I say unto you, and further acquaint him that he shall not come down from that bed on which he is gone up to lie, but shall surely die.* The messengers perceiving Elijah to understand the secret message they were sent about, and hearing him also so peremptorily to foretell the Kings death, they knew he must be some Prophet, though (it seems) they knew not his person. And accordingly they went back to the King and told him faithfully what he had said. The King asked them what manner of man he was? they told him an hairy man, and girt with a leathern * girdle * about his loins. Then the King knew it was Elijah the Tishbite, and being enraged at this hard message, he resolved to have the life of him that sent him, and possibly he was something also that excited thereunto by his mother Jezebel, who was as much incensed against Elijah as Herodias was against John the Baptist, Mat. 14. 8. Whereupon he soon compare a Captain of fifty with his fifty men to apprehend him, who (he understood with Mal. 3. 4. as 4. 9.

The 8th King that reigned in Israel was AHAZIAH.

Aaaa a

Kings of Judah.

such Counsellors as Rehoboam did, in a vain and proud manner sends a challenge to Joash King of Israel, saying to him, Come let us look one another in the face, and meet in a pitched field with our Armies. Probably the injury done him by the Israelites whom he dismissed when he undertook his late expedition against the Edomites, was that which provoked him to challenge Joash, and this late wrong might probably bring other old matters to remembrance. Joash (who was a Prince as proud and haughty every whit as Amaziah) answers him in a scornful manner by a Parable: The Thistle (says he) that was in Lebanon sent to the Cedar, saying, Give thy daughter to my son to wife, and there passed by a wild beast and trod down the Thistle. Whereby he intimates that it would be insufferable pride in the Thistle to presume to desire the Cedars daughter as a wife for his son. For he that seeks to match his child with another mans, supposes himself equal to that other man. But he takes it in great scorn that Amaziah should think himself equal to him. But if it be too much presumption for the Thistle to offer to make affinity with the Cedar, how much more presumption is it to make war against him, which he would have Amaziah to know was his present case. He further tells him, Indeed he had smitten the Edomites, and thereupon he perceived his heart was proud, and much lifted up. But however he advises him to content himself with that victory, and to tarry at home, and not meddle with him to his hurt, lest he and Judah with him fall in the enterprise. But Amaziah was nothing mov'd with what he said, (for whom God intendeth to destroy, he usually first hardens) and God intended to punish him for his abominable Idolatry, into which he had lately fallen. Joash understanding this would not stay till Amaziah came to him, but he enters Judah with a strong Army, wisely resolving to make his Enemies Country the stage of the war. So they met in a pitch'd field at Bethshemesh (which belongs to Judah) and Judah was worsted before Israel, and Amaziah himself taken prisoner, and brought in Tri-
umph *

Kings of Israel.

as it seems) was at Mount Carmel. The Captain coming to the place where he was call'd to him, and as 'tis like in a scornful deriding manner) said, Thou shalt art esteem'd a man of God, and takest liberty to send what bold messages thou pleasest to the King, know thou that by me the King commands thee to come down and to render thy self to me: If thou wilt not, I have here those with me that will fetch thee down with a vengeance. Elijah answered, If I be indeed a man of God (as thou scornfully call'dst me) let fire come down from heaven and consume thee and thy fifty. And immediately fire came from heaven and consumed them. This judgment Elijah denounced out of an extraordinary zeal for the glory of God, and by a special instinct of his Spirit. And therefore when the Disciples of Christ out of a carnal desire of revenge would have imitated this act of Elijah, they were reproved by our Saviour for it, who told them they knew not what manner of spirit they were of; that is, they did not well consider from what frame of spirit that uncharitable motion came. For those who are called to preach the Gospel are to shew all meekness and gentleness to men, and to desire and endeavour to save them, and not to destroy them, Luk. 9. 54, 55. Abaziah was nothing moved with this dreadful judgment that had befallen his Captain and his men, but like a man that neither feared God nor regarded the lives of his subjects, he sends another Captain of fifty and his men to take the Prophet. This second Captain shews himself as impudent as the former, and coming to Elijah said to him, O man of God, thus saith the King, Come down quickly. He not only commands him to come down, but to do it speedily, implying that he would not be delayed, but would drag him down by force, if he would not yield instantly. Elijah gave him the same answer he had done the former Captain, saying to him, If I be a man of God let fire come down from heaven and consume thee and thy fifty, which was done immediately. And thus we see that like sins usually pull down like judgments. One would have thought that Abaziah should have been greatly terrified with two such dreadful judgments

Kings of Judah.

Kings of Israel.

* Thus in this Amaziah (the Son of Joash King of Judah) God did yet further revenge the death of Zachariah the Son of Jehoiada, who was most inhumanly and ungratefully murdered in his fathers days, according to what he said at his death, the Lord will look upon it and require it; and with all Amaziah himself was severely punished for his Apostacy to idolatry.

even four hundred cubits in length, and so took the City by force; then he seized upon all the gold and silver, and all the vessels that were found in the house of the Lord, with the posterity of Obad-Edom (who were porters and keepers of the treasures in the Temple, 1 Chron. 26. 15.) as also the treasures of the Kings house. And having made what spoil he thought fit in Jerusalem, he set Amaziah free upon certain conditions imposed upon him and his subjects, and for the surer performance of the Covenants on Judah's part, he took hostages of him, viz. some noble mens children whom he carried along with him to Samaria. And he chose rather to go away with his present spoil than to hazard all by endeavouring to conquer the Kingdom of Judah, which he was not like to hold if he did obtain, the subjects thereof being so greatly addicted to the house of David. Amaziah lived after this fifteen years, but a very miserable life, for his subjects were so disaffected to him for the Idolatry he had brought in, that from that time they began to conspire against him, though it broke not forth openly, till by his rash undaunted and unprosperous war with Joash he had brought so many miseries upon his Kingdom. The conspiracy now breaking forth, he fled to Lachish, and possibly there hid himself, and lived in obscurity: so those that had conspired against him (as it seems) governed the affairs of the Kingdom in his absence. About twelve years after these conspirators (being men of power in the Kingdom) upon some new occasion were so enraged against him that they sent some to Lachish to slay him. Amaziah being dead they brought him from Lachish in a Chariot drawn with horses, and buried him in Jerusalem with his fathers.

2 King. 14. from v. 1. to 21.

2 Chron.

Ampl * to Jerusalem by Joash's which City (as it seems) standing out against him, he battered down that part of the wall by the North-gate which was towards Ephraim.

ments as these were; but increase of judgments increases some mens hardness and obduracy. Therefore like a desperate man, and as it were in defiance of God himself he sends a third Captain with his men to take Elijah, but being sensible of his extrem danger, and terrified with what had befallen the two Captains and their men that went before him: He, when he came to Elijah in a most humble posture fell on his knees before him, and besought him, saying, O man of God, I pray thee let my life and the lives of these fifty thy servants be precious in thy sight, and do not suffer them in vile things to be cast away; nor deal with us as thou didst with the former Captains and their men, but be intreated to go along with us to the King. An Angel from the Lord immediately spake to Elijah to go along with him, and bids him not be afraid, but to tell the King expressly what the Lord had said. Elijah being assured of Gods protection readily goes, and tells the King plainly from the Lord that he should die of that sickness. It may seem strange that the King who was so enraged against the Prophet before, that he sent no less than three Captains of fifty one after another to take him, intending no doubt to kill him, for delivering so sad a message to his servants concerning his death, yet now when he has the Prophet in his hands, and hears him utter the same terrible things against him to his face, he should neither speak nor do any thing against him. So true is that of Solomon, that the hearts of Kings are in the hands of Gods, Prov. 21. 1. And as Elijah prophesied, so it came to pass, for Abaziah soon after died; having reigned two years, and Jehoram his Brother reigned in his stead.

2 King. 1. from v. 2. to the end.

J E H O R A M [or Joram, 2 King. The 8th, 16.] second Son of Ahab succeeded him in his Brother Abaziah, in the latter end of the 18th. year of Jehoshaphat, and reigned twelve years. He did evil in the sight of the Lord, but not like his Father or his Mother. He put away the Image of Baal which his Father had made, but cleaved to the sin of Jezebel,

Kings of Judah.

2 Chron. 25. wh. Ch.

UZZIAH (or Azariah as he is called, 2 King. 15. 1.) Son of Amaziab was the next that reigned in Judah. In Mat. 1. 8. 'tis said that Uzziab succeeded Joram, [And Joram begat Ozias] whereas there were four that reigned in Judah between Joram and Uzziab, viz. Ahaziah, Athaliah, Joash and Amaziab. Some think that these were omitted because of their evil Government and unnatural deaths, (each of them being slain one after another) or because by the mother-side they descended from the stock of wicked Abah, whose house the Lord doomed to be rooted up. Uzziab when his Father was slain was about four or five years old, and there seems to have been a kind of Interregnum or vacancy in the Throne of Judah for about twelve years, viz. from the 15th. to the 27th. year of Jeroboam the second King of Israel, at which time Uzziab being sixteen years of age, was settled in the Throne by the general consent of the people and not till then. And this possibly may be intimated to us by that unusual phrase, And all the people of Judah took Uzziab being sixteen years old, and made him King instead of his Father, 2 King. 14. 21. And this might happen partly by reason of his minority, and partly through the prevalence of some powerful men who perchance had had a hand in putting his Father to death; or possibly the Government of the Kingdom might be carried on in his name all that time, though he came not to the full exercise of his Regal power till the 27th. year of Jeroboam. So that the twelve years from his Fathers death (which happened in the 15th. year of Jeroboam, see 2 King. 14. 23.) unto the 27th. of Jeroboam (when he was put into full possession of the Crown) are to be accounted into the number of the fifty two years he is said to have reigned; and according to this account in the 26th. year of his reign Jeroboam died. After which (it seems) there was an Interregnum or vacancy in the Kingdom of Israel also for about eleven or twelve years, viz. to the 38th. year of Uzziab's reign. After which

Zachab-

Kings of Israel.

boam, and upheld still the Idolatry of the Golden Calves, 2 King. 3. from 1. to 4.

God now revealed to Elijah that he should shortly be taken up to heaven, as appears Ch. 2. 9. But first he commanded him to visit the Schools of the Prophets, which were at Bethel and Jericho, that he might both by his counsel and prayers leave a blessing among them, and perhaps that he might put into their hands the Prophecy against Jezebel, Son of Jezebel's father King of Judah, which some time after was to be delivered unto him, whereof mention is made, 2 Chron. 21. 12.

Elijah therefore addressing himself to this journey, (immediately after which he knew he was to be taken up into heaven) and not knowing (as it seems) whether the Lord would allow any witnesses to be present to see his Ascension, or desiring to be alone that he might the better prepare himself for this his strange passage to the other world, or desiring to try the constancy of Eliza's love to him, and to discover whether God had revealed any thing to him concerning this his assumption, or whatever else the reason was, when he was going from Gilgal, he advised Eliza to stay there. But Eliza told him, As the Lord liveth, and as thy soul liveth, I will not leave thee, shewing therein his grateful faithfulness to his Master. So they came

down together to Bethel *, (which City was indeed since the division of the Kingdom won by Abijah, 2 Chron. 13. 19.) but it seems it was afterwards recovered, and was at this present in the hands of the Kings of Israel. The Sons of the Prophets that dwelt there came to Eliza (Elijah probably not being by) and said to him, knowest thou not that the Lord will take thy Master from thy head this day? that is, † 1d est take him up and carry him over thy head brevi non enim uno die confectus fuerat. P. Martyr.

probably not being by) and said to him, knowest thou not that the Lord will take thy Master from thy head this day? that is, † 1d est take him up and carry him over thy head brevi non enim uno die confectus fuerat. P. Martyr.

pire two, a praesentia tua, vel a capite tuo, i. e. suscipionem, nempt in celum. Some think there is an allusion to the Elder Prophets sitting in high places in their Schools above the heads of the younger, and the younger sitting in lower places, & as it were at their feet, A. 22. 3. them

Kings of Judah.

Kings of Israel.

Zachariah reigned in Israel six months, Shallum one month, Menahem ten years, Pekabiah two years, and Pekah had reigned a year or something more before he died, which was in the fifty second year of his reign, 2 King. 15. 27. so that he lived in the times of six Kings that sat on the Throne of Israel.

In the beginning of his reign he did that which was right in the sight of the Lord, and maintained the worship of God uncorrupt, (as his Father had done) save that the high places were not removed, but the people still offered sacrifices, and burnt incense on them. And during the life of Zachariah (Son of that Zachariah that was stoned in the Temple) who was an eminent Prophet, and had understanding in the visions of God; that is, was accustomed to see visions, and had a singular understanding in ancient Prophecies, (and so was able to counsel and instruct Uzziab in matters that concerned the knowledge of God and his Laws) and possibly was skilful to interpret the dreams and night-visions of others (as Joseph and Daniel were) I say during the life of this Prophet Uzziab sought the Lord, and so long the Lord made him to prosper.

He recovered Elath (a City near the Red-Sea which had been taken from the Crown of Judah by the enemies bordering upon it) and repair'd and fortified it. In Abaz's time it was lost again being taken by the Syrians, see 2 King. 14. 22. He was a great warrior, he had under his command three hundred seven thousand five hundred fighting men, under two thousand and six hundred Captains, all which were dispos'd into Regiments, and companies, and regiments, that they might be in readiness against any urgent occasion. And he furnished all these with Shields and Spears, Helmets and Habergeons *, and Bows and Slings to cast stones.

* Armour for Back and Breast.

He was very victorious against the Philistines, of whose Towns he brake down the walls of some, and dismantled them, as particularly Gath, Jabneh and Ashdod, and built Cities in the Country of Ashdod, and Garrison'd them to keep them in subjection. Also he mastered some parts of Arabia, and brought the Ammonites to pay him tribute: For God helped him. So that his fame

them (c), thereby inuring them by degrees to receive Prophetic revelations. They therefore ask Eliza's whither he were not acquainted that Eliza should be taken up from him into heaven very shortly? He tells them, He knew it very well, they needed not enter into any discourse with him about it. Eliza would have had Eliza stay here, telling him that he himself must go up to Jericho, (where was another School of the Prophets) which he also must visit. Eliza answers him, as he did before, viz. that he would not leave him. So they came together to Jericho. The Sons of the Prophets there also having Eliza's assumption revealed to them, they ask Eliza the same question that those of Bethel had done, and he gave them the same short answer. Eliza would have had Eliza to have stayed here, telling him that as for himself the Lord had ordered him to go to Jordan. And hereby he tried his constancy and faithfulness to him a third time, as our Saviour tried Peter's love, Joh. 21. 15, 16, 17. Eliza tells him again as he did before, He would not leave him. So they two went on. Fifty Sons of the Prophets of Jericho, (knowing what was to be done) went and stood, though at some distance in the sight of the place where Eliza was to be taken up to heaven. This was so ordered by Divine Providence that there might be many witnesses of Eliza's assumption *

Eliza coming to the River Jordan, Eliza took his mantle and wrapping it together, he smote the waters and they were divided hither and thither, and so they two went over on dry ground. See Joh. 3. 17. When they were come to the other side of Jordan, Eliza said to Eliza, Ask what I shall do for thee (as Gods instrument) or what I shall crave of God for thee? Eliza said, I pray thee let a double portion of thy spirit be conferred upon me; that is, a great and eminent measure of the gifts of the Spirit wherewith thou art endued, even double to what other Prophets usually receive, seeing I am to succeed in thy room, [1 King. 19. 16.] and to be a Father to the Schools of the Prophets, and to be chiefly employed in upholding the daring

(c) Dicit eis qui cum Prophetis vivebant paulatim affuefaciebant Prophetiam, nunc hoc, nunc illud de consiliis suis apertis. Grot.

* Thui was our Saviour taken up, they while m. were divided hither and thither, and so they two went over on dry ground. See Joh. 3. 17.

edrupti.

Kings of Judah.

fame spread abroad, and he grew very much renowned in all Countries between Judah and Egypt, and he went on strengthening himself daily. And if we consider the great success of Jeroboam the second at the same time King in Israel, these two Kingdoms since the division never were in an higher flourish than now. He repaired the wall of Jerusalem which in his Fathers days Josiah King of Israel had demolished, and fortified it with Towers, wherein he placed new invented Engines to shoot arrows of an extraordinary bigness, (and possibly many of them together) for the annoying of an enemy at a distance, and for the shooting of great stones, greater (tis like) than the greatest of our Cannon-bullets.

He was a great sheep-master, and had many cattle, which he kept in the low grounds and plains, and he built Towers for the defence of his herdsmen and cattle, and digged many wells of water for them. He was a lover of husbandry, and a great planter of Vines, which he planted in the fruitful Carmel, and the hills about it, employing many Vine-dressers in that work. About the 22th.

* The Prophet Zachary also speaks of it, Chap. 14. 5. 7. shall see like as ye fled from before the Earthquake in the days of Uzziab King of Judah.

year of his reign (as 'tis probable) that dreadful Earthquake * happened which Amos speaks of, Ch. 1. 1. The words of Amos—which he saw concerning Israel in the days of Uzziab King of Judah, and in the days of Jeroboam King of Israel, two years before the Earthquake. And seeing Earthquakes are usually forerunners and presages of great changes in Kingdoms, (though they have not always immediately followed but some years after) therefore possibly that speech of the Prophet Isaiah, Ch. 7. 8. may have some reference to that Earthquake, for the head of Syria is Damascus, and the head of Damascus is Rezin, and within thre score and five years shall Ephraim be broken that it be not a people. Those sixty five years cannot be understood to begin from the time when this Prophecy was spoken, which was in the first year of Abaz, Isa. 7. 1. (for from thence there were not above twenty years to the Captivity of Israel) but must be understood to commence from the 22th. or 23th. year of

Kings of Israel.

corruptions of the times; & Elijah said to him, Thou hast asked an hard thing, that is, a thing not eatie to be obtained, and which God doth rarely bestow on his servants the Prophets; nevertheless if thou see me when I am taken from thee, it shall be done. And this condition possibly was added to make Elisha the more heedful in observing the manner of Elijah's departure, that he might be an eye witness thereof, as the men of Galilee were of our Saviours Ascension, Act. 1. 10, 11. As these two great Prophets were talking together (Elijah having informed Elisha as 'tis probable of such matters as should fall out in Israel after his departure) behold there appeared a fiery splendid apparition (not in a terrifying but in a glorious manner) of a chariot of fire drawn by horses of fire. The holy Angels appearing in this form and shape to convey Elijah to heaven. See Psal. 104. 4. And hereby the Lord did highly honour his faithful servant Eliah whose soul was inflam'd with such a heroic and fervent zeal for the glory of his Creator. This fiery apparition coming between these two Prophets, and parting them asunder, (as the nearest and dearest friends must at last part) * Elijah went up into this glorious chariot, and a whirlwind carried it up to heaven; to which glorious place he was carried up in soul and body like Enoch, so that he died not but was changed in a moment, his corruptible body putting on incorruption, and his mortal body immortality. And thus he was a type of Christs Ascension; and hereby God was pleased to give a clear and evident proof that he had prepared the Heaven of Heavens for the perpetual abode of his Saints, and that though our bodies be laid for a while in the grave, yet they shall at last be taken up into Heaven, being first fitted for that glorious state, and there shall live with God in everlasting bliss and glory. Elisha seeing his Master thus ascend to heaven, he cried out, My father, my father, the Chariot of Israel and the Horsesmen thereof; so he fills him in allusion to the present manner of his triumphant ascending in a fiery chariot into heaven, as also in allusion to his former course of life, who by his prayers and other good endeavours to bring men unto God, had been a better desire to Israel

Kings of Judah.

of Uzziab, and from thence to the year wherein the Kingdom of Israel was broken were indeed about sixty five years, as learned men compute them.

Under these two renowned Kings, Jeroboam the second of Israel, and Uzziab of Judah, there flourished sundry eminent Prophets * in each Kingdom, particularly in Judah.

* These holy Prophets speeches

and Sermons were set down in writing by themselves, and (as some think) kept in the Temple, and added to other holy Books to stand for Authentick Scripture. Their Ministry was directed to these general Ends: 1. To maintain the purity of Religion. 2. To beat down the disorders and growing evils and vices of the times they lived in. 3. To keep alive the promises of the Messias, and to hold the faith and expectation of the Jews always bent towards him.

The Prophet ISAIAH.

ISAIAH, he is thought by learned men to have been of an illustrious family, his Father Amos being (as they conjectured) brother to Amaziah. Jerom with others is of opinion that he was of a noble descent. Indeed his Prophecy is so sublime and eloquent, and so curiously garnished with Rhetoric and all sorts of Elegancies that he seems to have been a person of more than ordinary education. He prophesies of the destruction of the Kingdoms of Syria and Samaria shortly to be accomplished by the Assyrian, and of the Kingdom of Judah afterwards by the Babylonian; and of the destruction of the Babylonians by the Medes and Persians, and of the Jews deliverance from the Babylonian Captivity by Cyrus, whom by name he mentions above one hundred years before he was born. And withal he declares the restitution and enlargement of the Church, whereof the deliverance from the Babylonish Captivity was a figure, together with the calling of the Gentiles by Christ, whose Incarnation, Birth, Office, (Royal, Priestly and Prophetical) life, teaching, sufferings, death, rising again, glory ensuing, and his Kingdoms extent, he so largely and lively describes that he seems rather to write a story of things already done than a Prophecy of things to come. In regard whereof he is call'd an Evangelical Prophet. He often mixes his severe denunciations of judgments with promises of grace in Christ to all save only the Babylonians, who by reason of their pride and merciless persecution of the Church did bear the image

Kings of Israel.

Israel than visible Chariots and Horsesmen could possibly be. Elijah thus vanishing out of his sight, Elisha took hold of his own clothes and rent them in testimony of his great grief for the loss of his Master. Elijah's mantle as he went up to heaven fell from him, which Elisha readily took up, and (as 'tis probable) afterwards wore it as a token that God had design'd him to succeed in his place *.

Elisha having now seen this glorious translation of Elijah, he returned to Jordan, and with Eliah's mantle in his hand standing on the bank of the river, he said, Where is the Spirit of the Lord God of Elijah? O that the Lord would now please to work by me as he did by him? So that his words are not to be lookt upon as words of distrust, but as words of invocation. As if he should have said, O Lord who by thy servant Elijah didst divide these waters, make it now manifest (by enabling me to work the same miracle) that thou hast given me the spirit of Elijah my Master. Then smiting the waters with Eliah's mantle, the waters immediately parted asunder, and so he went over, and this was the first miracle that he wrought. When the fifty Prophets before mentioned, (who were come come out to see Elijah's assumption, and dwelt at Jericho) saw him come through Jordan, they said, the spirit of Elijah doth rest on Elisha; that is, such gifts of the Spirit as were bestowed on Eliah are now conferred on Elisha; for like miracles argue a like spirit. Then they went to meet him, and bowing themselves to the ground before him, congratulated the gift the Lord had bestowed on him. It had been revealed to them (as we shew'd before) that Eliah should be carried up to Heaven, but whether he should be so taken up as there to remain for ever, or only for a certain time, that (it seems) they knew not; wherefore they had a mind to go and fee whether they could not find him set down some where or other on the earth again; accordingly they said to Elisha, Behold there are with us thy servants no less than fifty strong men fit to undertake a journey, let us go (we pray thee) and seek thy Master, B b b b for

* Elisha began to be a famous Prophet in the second year of Jeroboam, and continued to about sixty years, and died in the days of Josiah Grandson of Jehu.

Kings of Judah.

image of Antichrist and his faction, condemned together with the Devil the head thereof, to everlasting perdition, the terrors whereof are very lively described in many places of this Book.

How long he Prophesied is obscurely intimated, Isa. 1. 1. viz. in the days of Uzziah, Jotham, Abaz and Hezekiah Kings of Judah; but in what year of Uzziah he began, and in what year of Hezekiah he ended is not declared. 'Tis evident that he Prophesied in the year Uzziah died, Isa. 6. 1. and by the Prophecies foregoing that Chapter it seems probable that he Prophesied a good while before. But let us suppose with some that he Prophesied only two years under Uzziah, sixteen years under Jotham, sixteen under Abaz, fourteen under Hezekiah. For Hezekiah reigning twenty nine years in all, in his fourteenth year Isaiah was sent to him in his sickness to tell him that God would add to his days fifteen years more. After that Isaiah threatens the Babylonish Captivity upon Hezekiah's shewing all his Treasures to the Babylonish Ambassadors, v. 17. Here is in all 48 years. Now if we may suppose with the Jewish Doctors that Isaiah was slain asunder by Manasseh, there's fifteen years more under Hezekiah, and one year at least under Manasseh, and so we have 64 years in all for the time of his Prophesying. A

* How patient then should Gods Ministers be in their function, though their peoples profiting for a long time answers not their labours.

very long time this was for a Prophet to preach to a * rebellious and gainsaying people. See Isa. 65. 2. and Rom. 10. 21. Some divide this Book of Isaiah into three parts, and so according to them the first contains the Sermons he

Preached under Uzziah, from Ch. 1. to 6. The second contains the Sermons he preached under Jotham and Abaz, from Ch. 6. to 15. The third, the Sermons he preached, and the Prophecies he uttered, and the things that fell out under Hezekiah, from Ch. 15. to the end.

Others divide this Prophecy thus:

1. In the twelve first Chapters are contained Prophecies immediately directed to the Jews, whom he does sharply reprehend for their sins, intermixing exhortations and consolations to the penitent.
2. From the 13. Ch. to the 29. he

Prophesied

Kings of Israel.

for possibly he is not taken away from thee for ever, but for a certain time only; possibly the Spirit * of

God hath carried him to some remote place (as he used sometimes to be carried, see 1 King. 18. 12. †) and hath set him down upon some mountains, or some valley, and there we may find him. He tells them that he knew that Elijah was carried up both in soul and body to heaven, and was there to remain for ever, and it would be in vain to seek him on the earth any more. But they urged him still to let them go, inasmuch that he was ashamed they should be so importunate without any reason; however seeing they were so bent upon it he let them go, that they might by their own experience see their error and folly, and might be the more fully assured of Elijah's ascent into heaven ever after. They accordingly went out and sought Elijah very diligently three days (Elisha carrying at Jericho till their return) but they found him not, and so through their error and mistake the ascension of Elijah to heaven was the more confirmed, as was our Saviours Resurrection by Thomas's doubting. The men of Jericho now (possibly to try whither Elisha had indeed the Spirit of Elijah) told him the situation of their City was pleasant, (as he knew very well) but the water was naught, and the ground about it barren. The sins of the inhabitants (and perhaps the presumptuous reedifying of Jericho by Hiel the Bethelite in the days of Abaz, 1 King. 26. 34.) had brought this curse upon the place. Elisha being willing to exercise the power of that Spirit the Lord had given him, had them bring him a new cruse, and putting salt therein, he went to the spring-head and cast salt therinto (being directed by God to use that means) and he said, thus saith the Lord I have healed these waters, there shall not be henceforth any deadly or poisonous quality in them, neither shall the land here about be barren. Accordingly the waters were healed and made good, and so continued even to the time that this History was written. And this was Elisha's second miracle.

Then from Jericho he went to Bethel to

* What was done by the supernatural power and working of God they used to say was done by the Spirit of God.

† The like we read concerning Philip when he had baptized the Ethiopian Eunuch, Acts 8. 39.

Kings of Judah.

Prophecies against the bordering Nations that were enemies to the Jews, viz. the Babylonians, Philistines, Moabites, Syrians, Assyrians, Ethiopians, Egyptians, Arabians, Tyrians, and lastly against the Israelites of the Ten Tribes.

3. From the 29. Ch. to the 40. he Prophesies of the Conquest of the Jews by the Babylonians, and their leading them Captive into Babylon. In which there are four Historical Chapters [viz. Ch. 36, 37, 38, 39.] occasionally interposed about the invasion of Judea by Sennacherib, of which we shall speak more particularly in the life of Hezekiah.
4. From Ch. 40. to 49. he foretells the deliverance of the people of the Jews from the Babylonish Captivity.
5. From 49. to the end are containing Prophecies of the Messiah and his Kingdom.

This Prophecy was always of very great account in the Church, our Saviour himself (whose Sermons were all Text) took his Text out of this Prophet, Luk. 4. 17, 18. The Ethiopian Eunuch read this Prophet in his Chariot, Acts 8. 27, 30. 'Tis often quoted in the New Testament than any Book of the Old, excepting the Psalms, which are quoted sixty four times, and this Prophecy of Isaiah no less than sixty, as the learned Alsted observes *. And this is all we shall say at present concerning this Prophet.

* In Prae-cogn. Theolog. lib. 2. cap. 122.

Another eminent Prophet whom God raised up at this time, and sent him to Prophesie to Judah and Jerusalem was Joel. He sets forth to them how the fierce anger of God was manifested against them in that terrible judgment of dearth and famine now upon them occasioned by an extreme drought, and swarms of Caterpillars with Lionlike teeth, and other such destroying insects, the one devouring what the other had left. Thereupon he exhorts them to true repentance and deep humiliation before the Lord shewing it must be general of all sorts and conditions because they had generally offended, and it must be serious and hearty, testified by fasting, weeping and mourning, to which they must join earnest prayer and supplication for

Kings of Israel.

visit the College of the Prophets there, and to confirm them in the truth by his counsel and exhortations. As he was going up to the City, some young children that were, as 'tis like, the children of Idolaters, or other wicked men that lived there (who it seems had by their example taught their children to scoff at the Lords Prophets, and to laugh at the report spread abroad of Elisha's being carried up to Heaven) cried after Elisha, and said, Go up thou bald-head, Go up thou bald-head; as if they should have said, Thou that report your Master is gone up to heaven, why do not you follow him, and go up after him? Elisha turn'd and lookt upon them, and by a special instinct and commission from God, He cursed them in the name of the Lord, who now intended to punish the wickedness of the Parents in the death of their ill nurtured children, and to shew how severely he would revenge the reproaching of his servants the Prophets; and immediately there came forth two she-bears out of the wood that was hard by, and tore two and forty of them to pieces. And this was Elisha's third miracle. Then he went into the City. 'Tis strange he durst go into Bethel where he had brought such a death upon so many of their children. But he went under Gods protection, who he knew was able to defend him as he had done his Master against the fury of Abaziah. And accordingly neither the Parents of these children thus destroyed, nor any other Idolatrous persons in that City durst set upon him, God so over-awed their spirits. From Bethel he went to mount Carmel, (whither Elijah often resorted, having as 'tis probable an habitation there) and that being a private place, possibly Elisha chose now to go thither, that he might be the more retired, and might the more give himself to prayer, from thence after some time he went to Samaria, in which (being a populous City) he had more work to do, and more opportunity to instruct the people, and from thence he went along with the Army that shortly after went against the Moabites, which undoubtedly he did by the special instinct and direction of the Spirit of God. 2 King. Ch. 2. whole Chapter.

Melba King, of Moab upon Abaz's death

Kings of Judah.

for mercy; which if they would do, he promises not only deliverance to them from that terrible plague, but that their sufferings should be repaired and made up to them again by a wonderful plenty. And from a promise of these temporal blessings, he rises to shew them what spiritual blessings in their due time the true Israel of God should enjoy under the Messiah foretelling the plentiful effusion of the gifts of the Holy Ghost which should then be poured forth, viz. on the day of Pentecost. He also tells them they should have deliverance from their enemies the heathen round about them, and that God himself would judge their adversaries and take vengeance upon them, for the wrongs they had done to his people. And so much concerning that Prophet.

Uzziah who had before shewed himself to be a worthy Prince, towards the latter end of his reign after he had been so wonderfully helped and blessed by the Lord, and made so prosperous, grew proud, and his heart was lifted up to his destruction; so prone are men to abuse the mercies of God to pride and presumption, which is usually a forerunner of ruin. Uzziah would needs now out of a strange arrogance usurp the Priests office, and go into the Temple to burn incense. Accordingly he goes presumptuously into the holy place to the Altar of Incense, which none but the Priests might do. The High Priest as soon as he understood whither he was gone, immediately followed after him attended with eighty Priests (men of courage) who coming to him just as he was ready with a Censer in his hand to burn incense, they withstood him, and plainly told him he had highly trespassed in coming thither; it appertained not to him, but to the Priests only (and that by Gods appointment) to burn incense. Therefore they advise him to go presently out of the Temple, for he would receive no honour from God for what he had done, but contrarily might expect some severe punishment. Uzziah was very wrath at this their reprehension (Kings and great men usually scorning to be stooped in the career of their sins by the servants of God.) but his wrath against them did but the more incense the wrath of God against him; for immediately the

Kings of Israel.

death refused to pay the Tribute which the Moabites formerly paid to the Kings of Israel, [see v. 5.] and Abaziah being King but a little while, (and most part of that time possibly bedrid by reason of the hurt received by his fall) he could not undertake the reducing of them. Jehoram therefore now attempts it as soon as he came to the

Crown*; wherefore going through all the Tribes of Israel, he mustered all that were fit for war, and sent to Jehoshaphat King of Judah to desire his assistance in this war against the Moabites, who were enemies to both Nations, and had not long before

join'd with Ammon and Edom against him. See 2 Chron. 20. Jehoshaphat sent him word he would willingly join with him against them, and that himself, his people, and his horses should be ready to go and do for him according as he should order, and as if they were all his own. See 1 King, 22. 4. It may seem strange Jehoshaphat should so readily join with Jehoram, having been so sharply reprov'd before from the Lord for joining with Abah his Father, see 2 Chron. 19. 2. and afterwards punished by the Lord for joining with Abaziah his Son to make ships to go to Tarshish, 2 Chron. 20. 3. But possibly he thought this Jehoram a better man than either his Father or Brother, seeing he had put down the image and worship of Baal, and so had given some hopes he would proceed to a further reformation. When their Armies were met together, Jehoram askt him which way they should go up to fight against Moab? Jehoshaphat advised that they should go through the Wilderness of Edom, that they might take the King or Viceroy of Edom and his forces along with them (who at this time were Tributaries to Judah) and so might come upon the Moabites by a way they little expected. They agree to take this course, and so they fetch a compass of seven days march about the Wilderness of Edom; at last when they came near the Moabites, they were fore distressed for water, inasmuch that all these three Armies, and their horses were in great danger of perishing for want of it. Je-

* The Moabites being formerly Tributary to David and Solomon, they had revolted from the King of Judah, and given themselves to be vassals to Iseboam and his Successors, and so had continued till this time.

Kings of Judah.

the Lord smote him with a leprose in his forehead as he stood besides * the Altar of Incense. And thus having sinned with so bold a face, and so much arrogance he was punished in his forehead that his sin might be read in his punishment. The Priests seeing this, and being encouraged by Gods so eminently owning of them, and appearing for them, they thrust him out of the Temple, yea he himself hasted to go out, perceiving that the Lord had smitten him. And from hence forward to the day of his death he was a leper, and dwelt in an house apart by himself, and so was cut off from the house of the Lord, and he that had so presumptuously gone into the holy place, was now excluded from going even to the Court of the people there to worship God. Uzziah being thus smitten of the Lord, Jasham his Son as Viceroy and Deputy-King governed the Kingdom in his stead (as 'tis thought) about four years. Uzziah's Acts were written by Isaiah the Prophet, though that Book seems not now extant, as not necessary for the use of the Church, as neither that of Jasher, mentioned, 2 Sam. 1. 18.

Uzziah being dead they buried him in the field where the Sepulchers of the Kings were, but in some remote corner thereof, (where none of the former Kings Sepulchers were) because he was a Leper †.

† Supplicum triplex, lepra, excommunicatio, funus ingloriosum; ut a populo vivum lepra, disjunctum a Regibus aliis dimoverit. Anonym. in loc.

When this King died it seems the Philistines greatly rejoiced and triumphed because he had been such a scourge to them as is related, 2 Chron. 26. 6. Whereupon Isaiah Prophesied that a King should spring from this Uzziah, viz. Hezekiah (the Son of his Grandchild Abaz) who should sing them worse than ever he had done, Isa. 14. 29. Rejoice not those whole Palestina because the rod of him that smote thee is broken, for out of the serpents root shall come forth a cocatrice, and his fruit shall be a fiery flying serpent.

2 King. 14. 21, 22.

2 King. 15. from v. 1, to 8.

2 Chron. 26. wh. Ch.

Kings of Israel.

boram seeing their present distress, cried out, Alas that the Lord should bring three Kings together to deliver them into the hands of the Moabites! we are so infested through want of water that we can neither go forward, nor can return back, and so must needs become a prey to our enemy. Thus he impiously reflecteth the blame of their distress upon God, and not on their own sin that had brought them into this great strait.

And God hereby discovered to Jehoshaphat his sin in joining with Jehoram without consulting him first about it; but now being by this judgment made wiser, he asks, If there not some holy Prophet here, who may inquire of the Lord for us, and direct us what we should do? One of the Kings servants answered, Here is Elisha who poured water * on the hands of Elijah; that is,

* sic folium ministravit ei, et erat ei servus. vere corripit eum, et erat ei servus. calceamentum, et erat ei servus. quod fecit.

far from the Camp at this time. Jehoshaphat was glad to hear that he was there (being the disciple of so great a Prophet, and possibly known at this time by his own fame) for (says he) the word of the Lord is with him, intimating that he was a Prophet of the true God, and consequently able to counsel them from God. Upon this, all these three Kings went down to him to speak with him.

'Tis strange they did not send for him to come to them; But possibly Jehoshaphat knowing how much the Prophets of the Lord were at that time slighted and despised, advised the other Kings rather to go to him, that by doing him this great honour they might let the people see how much they esteem'd him. When these Kings were come to Elisha, he looking upon Jehoram said, What have I to do with thee? Get thee to the Prophets of thy Idolatrous Father and Mother (whom thou toleratest in Israel, and some of which are now in the Camp) and see if they can help thee in this thy extremity. Jehoram mildly answered, may Elisha do not speak of these things now; the Lord hath brought us three Kings together with our Armies, and hath brought us into such great straits, that we are like to fall into the

Joatham

The 12th.
King of
Judah,
JOTHAM

JOTHAM was twenty five years old when he began to reign, and he reigned sixteen years. He did that which was right in the sight of the Lord as his father had done before him; that is, he maintained and encouraged the true worship of God as his Father had done, but did not go into the Temple to burn incense as his Father had done; so that he was like him not in the evil he did but in the good only. Howbeit the people did yet very corruptly, and by their Priests (who too much complied with them therein) offered sacrifice, and burnt incense on the high places, which had Jotham removed he might have prevented the people's corrupting themselves in that thing, and therefore his not doing it is noted as a blemish of his government. About this time (namely in the year wherein Uzziab died) the Prophet Isaiah saw that glorious vision of the Lord sitting on his throne, and compassed about with his holy Angels, singing Holy, holy, holy Lord God of Sabbath. And he fore-saw the people of the Jews from this time forward growing more and more obdurate and blind every day than other, resisting the counsel of the Prophets, and so obstructing the means God afforded them for their conversion and healing, Isa. 6. Jotham was a great builder, he built (or renewed and repaired) the high-gate of the house of the Lord, which was (as it seems) the Gate whereby they went into the Kings Palace, 2 Chron. 23. 20. And on the wall of Ophel * he built much. He built also divers Cities in the hills of Judah, and in the Forests he built Castles and Towers to prevent incursions of enemies.

* Ophel was a Tower on the outside of the City, and was the place where in those times the Nethinims dwelt, Nehem. 3. 26.

He subdued the Ammonites, and forced them to pay him tribute by the space of three years, viz. an hundred talents of silver, and of wheat and barley ten thousand measures of each. So he became mighty because he ordered his counsels and actions as in the sight of the Lord, and so as he might please him.

In his days the Prophet Micah began to prophesie, and under him and his two next successors he executed his Prophecie, first together with Isaiah and Hosea. He prophesied a great while as appears Jer.

the hands of the Moabites, if he do not presently help us. Elisha replies, As the Lord of hosts liveth, before whom I stand, were it not that I respect the presence of Jehoshaphat King of Judah, I would not look towards thee, nor regard thee. Having said thus, and finding his spirit something disturb'd at the thoughts of Jehoram's Idolatry, he calls for a Minstrel, that is, one skilful in singing, or playing on instruments to compose and calm his affections. And when the Minstrel played (and possibly sang some songs of praise to God) the hand of the Lord was upon Elisha, viz. the spirit of Prophecie came upon him *, whereby he was enabled to give counsel and advice to these Kings, and to foretell what should come to pass. Which abilities the Prophets had not at all times, but only then when it pleased the Lord to give them to them, and sometimes they were to prepare themselves for the receiving of them. Elisha hereupon being instructed from the Lord, bids them make the valley (where they were) full of ditches, (which is the ordinary means of gathering the clouds together, and causing them to shower down rain) nor fee any rain falling from heaven, yet the valley should be fill'd with water, so that they and their cattle should be abundantly supplied. Nay (says he) besides the mercy which ye so much desire, viz. a supply of water, the Lord will do a greater thing for you than that, viz. He will deliver the Moabites into your hands, and ye shall smite every fenced City, and every choice City that had the fairest Edifices in it, and shall fell every good tree. This by the general rule of the Law [Deut. 20. 19.] they might not do, (viz. in those Countries they should subdue for their own use and habitation) but here the Prophet by special direction from God injoin'd them to do it for the punishing of the Moabites, being a people devoted by him to ruin and destruction. Further he tells them they shall stop up their wells, and mar and spoil the best pieces of their land by casting stones into them. Accordingly the next morning about the time of the ordinary morning sacrifice † which was offered on

* Prophecia est donum actuale, non habituale.

† Privata sacrificii cooperata

est ad hoc miraculum: signum est Elisham tunc preces suas conjunxisse cum precibus populi in Templo orantis. Videtur

Jer. 26. 18. He is very like the Prophet Isaiah both in matter and loftiness of stile. He prophesied both against Judah and Israel. He declareth Gods wrath against them, he laments their condition, and foretells their destruction and captivity by the Assyrians and Babylonians, for the manifold sins that all sorts had committed, viz. Princes, Prophets and people, Ch. 1. 2. & 3. Then he comforteth those that repent with promises of temporal blessings and deliverance from their enemies, but chiefly with promises and predictions of Christ, foretelling the place of his nativity, and the manifold blessings of his Kingdom, Ch. 4. & 5. In the next place he expostulates with all sorts for their so ill requiting Gods great kindness and mercy to them, and provoking him so highly by their manifold sins, Ch. 6. Then he complains of the paucity and fearfulness of good men; and he endeth his Prophecie with consolations to the Church exhorting her to expect Gods time to plead her cause to the shame of her insulting enemies, and her own marvellous comfort, Ch. 7.

Towards the latter end of Jotham's reign Rezin King of Syria, and Pekah King of Israel began to conspire against Judah, but they did not invade the Land till his Sons days, the Lord therefore in shewing mercy to him in taking him away before those heavy calamities fell upon Judah. He was buried in the City of David, and Abaz his Son reigned in his stead.

2 King. 15. from 32. to the end.
2 Chron. 27. whole Chapter.

The 12th.
that
reigned
in Judah,
AHAZ.

AHAZ succeeded his father Jotham in the very end of the seven-teenth year of Pekah. He was twenty * If he was years old when he began to reign, and only 20 years old when he began to reign and reigned only 16 years old when he began to reign, then how could his Son Hezekiah be 25 when he began to reign, 2 King. 18. 2. for then he must be born when Ahab was but 11 years old. Ans. Ahab was 20 years old when he was first design'd King in his Fathers time, (it being the manner of Kings in those troublous times to set up their Sons in the Throne with themselves in their life time, that they might hold it the more sure after their death.) But when he began to reign by himself alone after his fathers death (from which the 16 years of his reign must be reckoned) he might be 24 or 25, and so his Son Hezekiah might well be 25 at his death.

reigned

deservimus fideles Israelitae ubicunque fuissent illis horis. Deum pro necessitatibus Ecclesie atque Reipublice orasse, ut suas preces una cum illis, qui praesentes obligationibus aderant, copularent. Martyr.

on the Altar at the Temple [see Exod. 29. 39.] when the faithful servants of God were at their devotions, they saw water running along from the Country of Edom down to this wilderness, (there being no spring-head or river, or such like means from whence it could come) and yet the valley was filled with water. And this is the fourth miracle wrought by Elisha. The Moabites understanding that these three Kings were come to fight against them, they gathered together all that were able to put on armour, or use weapons, both younger and elder, and they stood at the border of their land to defend their Country, and keep out their enemies. And rising early in the morning to see whither the enemy were near them, when the Sun arose, its beams shining upon the waters, made them seem to them at that distance as if it had been blood. So that they thought the place where the Israelites were was all bloody *, which they thought had happened by their slaughtering one another. And that which induc'd them the rather to think so was because the like had before befallen their people when they went with the Ammonites and Edomites against Jehoshaphat, at which time dissention arising amongst them, they fell upon and slew one another, see 2 Chron. 20. 22, 23. And they thought the like had now happened among these Kings that had combined against them, not imagining there could be any water in those dry and sandy deserts. Hereupon they encourag'd one another, and gave the word, Moab to the spoil. So leaving their own borders they came to the Camp of the Israelites, whom they found contrary to their expectation ready to receive them, and by them they were totally routed and vanquished, and pursued into their own Country; and then the Israelites performed what the Prophet had before told them they should do concerning beating down their Cities, and cutting down their Trees, and stopping up their wells, and where ever they came in the

* There use to arise some vapours out of the waters which the Sun at its rising not dissipating, but shining weakly through them, it makes them appear red as blood.

Land

Kings of Judah.

reigned sixteen years. He did not that which was right in the sight of the Lord his God like David his Father. The Lord was his God as to outward profession, and David was his Father by lineal descent, but he would neither faithfully serve God, nor imitate David. Soon after his Father was dead, Rezin King of Syria, and Pekah King of Israel confederated together, and conspired against him, intending with their joint forces to go up and besiege Jerusalem, and to depose him, and to make the Son of Tabal (probably some eminent Syrian) King in his stead. The King and people of Judah were exceedingly startled at these tidings as apprehending a sudden and final destruction of their Kingdom. God hereupon sends the Prophet Isaiah to Abaz to comfort him, and bids him take his Son Shear-jashub along with him, whose name intimated that though the Jews should be brought low yet a remnant of them at least should return to their former condition again, and should increase and enjoy the happiness of being a people and a Commonwealth of themselves. It seems the names of Isaiah's Sons (a) were imposed upon them by a spirit of Prophecy, and so they were for signs and significations of the goodness of God which he intended to the Jews, see Isa. 8. 18. And thus Isaiah brought his Son Shear-jashub to Abaz to confirm him and his people with this sign that they should not utterly be destroyed by these two confederate Kings. Therefore he advises him to take heed of despising God, and to be quiet and not to be afraid of those two Tails or ends of smoking fire-brands, viz. Rezin and Pekah, whom he so calls because they should soon be extinct, and their attempts vanish into smoke, though they thought to have burnt up all before them. For within the compass of 65 years (reckoning from the Earthquake in the 22 year of Uzziab's reign*) the Kingdom of Syria shall be swallowed up by the Assyrian, and Ephraim shall be broken; † that it be not a people. But Abaz seems still incredulous and believed not the Prophet's words. Isaiah therefore tells him if he doubted of the truth of what he had said to him in God's name, he

Kings of Israel.

land of Moab they did what they could to spoil their Country; at last they laid siege with all their three Armies to Kir-harseth (the chief City of the Moabites, see Isa. 16. 7.) whither the King of Moab had fled with a party of his Soldiers, and though they could not presently take it, nor demolish the Stone-walls thereof, yet the Slingers went about it, (that is the Engineers) who with violence shooting stones out of their Engines did much batter it. When the King of Moab saw that his enemies were too strong for him, and like to take the City, he sallied forth with 700 men upon that quarter where the King of Edom lay, hoping to break through and so to escape. But he found Edom's quarter better man'd and stronger than he imagined, so as he was forc'd to retreat back into the City. Being now straitly besieg'd, and not knowing what course to take to help himself, in this his desperate distress he took his own son* and beer, and according to the blind and abominable superstition of the Gentiles, sacrific'd him as a burnt-offering on the wall to his Idol Chemosh, [see 2 King. 23. 13.] that with so precious a sacrifice he might prevail with him for help. After this prodigious act of blind superstition, both the King of Moab and the inhabitants of the City were more bitterly enraged against the Israelites than ever, and were resolv'd to fight it out to the last man rather than yield, which the Israelites understanding, and being perhaps moved with some compassion upon that lamentable spectacle had seen of the burning the young Prince of Moab upon the wall, they rais'd the siege and went away home. And it seems the Kings of Judah and Edom were greatly incens'd against the King of Israel, because his wrath against Moab had given occasion to this horrid act. 2 King. 3. from v. 4, to the end.

Elisba now returning out of Moab into

Kings of Judah.

might freely ask a sign of the Lord to be shewn him either in the heaven or in the earth for the confirmation of his faith. But he in a seeming pious duty, he would not tempt the Lord by desiring a sign; whereas they do not tempt God who ask a sign when he allows them (as we see in the instances of Gideon, Judg. 6. 36, 37. and Hazeckiah, 2 King. 20. 8.) but they that will not believe he will save them (according to his promise) except he shews them a miracle to confirm his promise as may be gathered from Luk. 11. 16. Seeing therefore Abaz refused to ask a sign when the Lord permitted him to do it, Isaiah tells him that the Lord himself would give him a sign without asking, and that was this, Behold

(a) Though in the first sense the Virgin here meant was the Virgin which Isaiah afterwards took to wife, by whom he had a Son call'd Immanuel (whose name was to signify to the Jews that the Lord would be with them) yet in a second and more sublime sense the Virgin Mary is here figur'd, who was a Virgin and a Mother both in *sensu composito* (as the School speaks) that is, a Virgin even when she was a Mother. And the Son who was to be born of her was Immanuel, not only in name, but in deed. For he was true God, and being made man dwelt with us, and among us men, and came into the world to be our Saviour, of whom Immanuel the Son of Isaiah was but a Type. And he was not only *signum portendens*, but *signum operans*, a sign not only fore-shewing, but working out our Redemption.

* Some understand this of that Prophetess whom Isaiah (possibly being at this time a widow) immediately after took to wife. See ch. 8. v. 3.

child shall come to the use of reason, and know how to refuse evil and choose good, the lands of Syria and Israel (which Abaz so much abhorred and dreaded) shall be rid of both their Kings, and they shall be taken away by a violent death. This was the sign the Lord would give him. And accordingly these two Kings came up and besieg'd Jerusalem, but could not prevail against it, and were fain to return without taking of it; and what became of them afterwards we shall see in the sequel of the story.

This

Kings of Israel.

into Israel, a certain widow of one of the Prophetes cried unto him, saying, Thy servant my husband is dead, and died in debt, being not able to pay what he owed; but he would willingly have paid it if he could, for thou knowest he was a man that truly feared the Lord. And now behold my husband's creditor not finding goods sufficient with me to discharge the debt, is come to take my two Sons for bondmen, either that he himself may use them as such, or sell them to others, to repay himself for that I owe him*. See Levit. * Liberi 25. 39. Elisba answered, What shall I just re- do for thee? what hast thou in the house which may go towards the payment of thy debt? She said, I have nothing of any value in the house (besides the beds we have only one pot of oyl. He had her go and borrow of all her neighbours empty vessels, to borrow a good man, he intending the should have enough to discharge the debt to the full. And (says he) when thou art come in thou shalt shut the door upon thee and upon thy two Sons, that the work the Lord intends to do for thee may not be interrupted, nor any others come in and seek to share wide thee in the oyl the Lord intends to give thee. And then pour out of thy own pot of oyl into those empty vessels thou hast borrowed, and as one vessel after another is full, set it aside, and do the like by the next till all are fill'd. The Prophet having given her these directions, the believed his word, and did accordingly; and her Sons brought the vessels to her, and thereby testified also their faith in God. And when all the vessels they had borrowed were full, she (not knowing it seems she had fill'd them all) call'd for another vessel; for still the vessel out of which she poured continued to have oyl in it. One of her Sons told her there was not an empty vessel left. And immediately the oyl ceased when there were no more vessels to hold it, God not being willing to manifest his extraordinary power farther than there is need. Then the widow came to the man of God, and told him how she had done. He had her go and sell the oyl, and therewith in the first place to pay her debts, and then the and her children might live upon the remainder, teaching thereby that the ought

Cccc

(a) The Sons of Isaiah were for signs and for wonders, &c. 18. by reason of the signification of their names, which prefigured the goodness of God to the Jews.

* See more hereof in the life of Uzziab. † That it be not a people. But Abaz seems still incredulous and believed not the Prophet's words. Isaiah therefore tells him if he doubted of the truth of what he had said to him in God's name, he

17. 6.

Kings of Judah.

This wicked King *Abaz* was no sooner delivered from *this great danger*, but he *forsook God his deliverer*, and forthwith *walked in the ways of the Kings of Israel*, and *set up the Idolatrous worship of Baal*, and made *molten images for that Idol*, and offered sacrifice in the valley * of Benbinnon, and made one of his Sons to pass through the fire, (contrary to the express Law of God, Lev. 18. 21.) even after the abomination of the heathen whom God had cast out before the children of Israel; and he offered sacrifices in the high places, and upon the hills, under every green tree †, which in height and shade excelled others, and seemed fit for that purpose, see Deut. 12. 2.

* This was a valley near Jerusalem. See 2 Chr. 28. 6. † Was call'd Tophet from Toph a Drum, because they used Drums &c other sounding instruments to drown the cry of the child that was sacrificed. See Jer. 7. 31. Thence Gethenna came to signifie Hell, and Tophet to be used in the like sense, Isa. 30. 33. ‡ Non tantum in lucis, sed etiam sub magnis arboribus sacra faciebant. Grot.

When *Abaz* had thus forsaken God, God also forsook him: whereupon *Rezin* and *Pekah* dividing their forces, came again up against him, and overcame him, which before when both joined together they could not do. For the Lord being provoked by his grievous sins, first gave him up into the hands of the *Syrians*, who having worsted him, carried away a great multitude of his people captive to *Damascus*. Then *Rezin* at the same time as it seems subdued *Elath* which *Uzziah* had recovered to *Judah*, and built it a new, and placed his *Syrians* to dwell there. The Lord also gave him up into the hands of the King of *Israel*, who made a great slaughter of his people, God therein using one *Idolater* to scourge another: for *Pekah* slew in one day an hundred and twenty thousand of them (*Zicki* a man of *Ephraim* slaying one of the Kings Sons, and two other great officers of the Kings, which is mentioned for his particular honour, and the King of *Israel* carried away two hundred thousand prisoners of the Jews, among whom were many women and children. There was at that time a Prophet of the Lord in *Samaria*, whose name was *Oded*, whereby we see that God was not wanting to send the *Israelitish* Prophets to admonish them, even then when they were most corrupt.

This

Kings of Israel.

first to be careful that she be just, and to pay what she owes before she provides for her self and children, 2 King. 4. from v. 1. to 8.

Not long after as *Elisba* went up and down seeking opportunities of doing good, it happened that he came to *Shunem* (a City in the Tribe of *Issachar* not far from *Mount Carmel*) where dwelt a *Gentlewoman* of great quality, a pious and prudent Matron, who very friendly and kindly entertained him at her Table. The Prophet having been so kindly entertained there, as oft as he passed by that way, he us'd to visit that family that he might do some good among them, as well as eat bread with them.

The Gentlewoman at last said to her husband, I perceive this is a very holy man of God, and a person of singular sanctity, who useth to visit us as he passeth by; I pray thee let us make a little Chamber for him on the top of the house *, and let it be separated by a wall or partition from our other rooms that so he may be there private and undisturb'd; and let us provide for him a bed, and a table, and a stool, and a candlestick, and when he comes this way let him be there lodged and accommodated. Her husband agreeing hereunto, this Chamber was accordingly made and furnished. Shortly after *Elisba* coming thither took up his lodging in the new Chamber provided for him. The Prophet finding himself so kindly entertained by this Gentlewoman, began to think how he should recompence her, and that the kindest he intended might be the more acceptable, he desired to know what would be most agreeable unto her; for such kindnesses are usually the best which best suit our present necessities. Accordingly he had his servant *Gebazi* to go to her, and to say to her from him, Behold thou hast been very careful for us and hast expressed much kindness to us, what is there that I can do for thee that will be pleasing unto thee? Hast thou any suit to make to the King, or to the General of the Army? If thou hast, I think I have so much interest in both their favours (since I was with them at *Moab*) that I can serve thee, and I will readily undertake thy business.

* In Hebrew it is a sublimity, tem parit, i.e. Conclave sublime parvum separatum a nobis et ab aliis.

Kings of Judah.

This Prophet met the host of *Israel* coming triumphantly with their spoils and captives towards *Samaria*, to whom he spake after this manner, Because the Lord was wroth with *Judah* he hath delivered them into your hands, and ye have slain them with a rage reaching up to heaven. And now I perceive ye purpose to keep under the children of *Judah*, and to make the captives ye have taken bondmen, and bondwomen, whereas the Law of God forbids you [Levit. 25. 39, 40, 41.] to make any of your brethren bondmen. But consider I pray you, are there not with you, even with you, sins against the Lord your God? Now therefore hearken unto me, I advise you to send back these prisoners and captives of your Brethren which ye have taken, or else assure your selves the fierce anger of the Lord will fall upon you. It seems some eminent men of great authority in *Samaria* (whose names to their lasting honour are set down, 2 Chron. 28. 12.) met the Army also at the same place with many others of the City, and hearing what the Prophet had said, they were so mov'd thereby that they stood up against the Army, and told them they should not carry their prisoners into the City; for (say they) we have offended against the Lord already, and have sinned too many upon us to answer for, and ye (if you go on according to your intentions) will add more to our sins. For our trespasses are great, and there is fierce wrath from the Lord hanging over our heads for the cruelty we have already exercised against our Brethren, and therefore you shall carry these prisoners no further. The Providence of God so wrought upon the hearts of the Commanders and Souldiers of the Army that they presently submitted, and left their prisoners and spoils to those Princes, and the people there present to dispose of them as they should think fit. Hereupon these Governors took those of the captives that were almost naked and clothed them out of the spoils that were taken, and gave them apparel and shoes to them that wanted, and gave them to eat and drink and refreshed them, and anointed * such of them as were wounded; and then settling all the feeble of them upon asses, carried them back to *Jericho*, and there delivered them to their Brethren in *Judaea*. Thus the Lord inclin'd the hearts

* Or possibly appointed some of the better sort of them to receive and refresh them according to the custom of those Eastern Countries.

Kings of Israel.

This Gentlewoman replied, I dwell quietly and contentedly here among my own people, among my neighbours and friends, in a condition not so high as to be envied, nor so low as to be despised or trampled upon; and though I thankfully accept thy Masters offer, yet I pray thee acquaint him that I have no need at present of his friendship at the Court †. *Gebazi* carrying back this answer to *Elisba*, he said to him what shall we do to gratify this good woman? for though *Elisba* was so great a Prophet, yet he disdain'd not in some cases to consult and advise with his servant. *Gebazi* understanding that she had no children, he told his Master that he thought a child of all things in the world would be most acceptable unto her, especially seeing both her husband and her self were well in years, and I suppose (says he) thou canst by thy prayers unto God obtain such a blessing for her. *Elisba* accordingly prayed to the Lord for her, and obtaining a gracious answer bad *Gebazi* go and call her to him. When the came, he stood in the door, thereby expressing her modesty that the would not enter into the Prophets Chamber (though it were in her own house) till he himself invited her in. The Prophet having now receiv'd a revelation from God about this matter, he told her that about that time (a) next year (that is, the year returning to what it was then) he should bring forth a Son, and embrace him in her arms (he being strangely surpris'd at this, replied, O my Lord thou man of God, do not deceive thy poor handmaid with the promise of a thing that is not at all like to come to pass. Thus like *Sarah* [Gen. 18. 13.] being something doubtful, and as it were betwixt hope and fear, she desires to be further assured. Hereupon the Prophet assured her it would be so, and accordingly it came to pass; for not long after the conceived, and at the time of the next year which the Prophet mention'd, she bare a Son to her own and her

* It seems the succour and supply of water that *Elisba* had afforded the three Kings when they went against *Moab* had brought him into great favour at Court.

† But she needed a friend at Court afterwards, 2 King. 8. 3. 4. viz. when *Gibson* obtained that her land should be restored to her again.

(a) About this season according to the time of life, that is, about this time of life, the year returning as it is now. Secundum tempus vivens, b. i. hoc ipso tempore vigente & reverente. *Justinus* vide Gen. 18. 10.

C c c c 2

Kings of Judah.

hearts of the Israelites to deal mercifully with the men of Judah. Shortly after (as it seems) the Edomites invaded Judah, and carried from thence many captives. The Philistines also (whom Uzziab whilst he trusted in God had subdued, 2 Chron. 26. 6.) now brake in upon the Cities of Judah in the low Countries, and the South parts thereof, and took six of them, and dwelt therein. Thus God gave the people of Judah over to the spoil, and brought them low because of the sins of Abaz their King, who made them naked, that is, deprived them of the help and protection of God by his great transgressions in practising Idolatry himself, and drawing his people also into it.

Abaz being thus forsaken of God, and sore distressed on every side, he takes the gold and silver that was in the Lords house, and in the Treasures of his own house, and sends it for a present to Tiglath-pilezar King of Assyria, saying to him, I am thy servant, and thy son, that is, I am willing to be tributary to thee, and to serve thee, and will be obedient to thee as a Son to his Father, if thou wilt come and deliver me out of the hands of the King of Syria, and the King of Israel. The King of Assyria being an ambitious Prince, and affecting rule and domination over all Nations about him, readily embrac'd this occasion of invading Syria, and coming with a great Army to Damascus he took it, and carried away the inhabitants thereof to Kir a City of Media, and put to death Rezin King of Syria; fulfilling therein the forementioned Prophecy of Isaiah, Ch. 7. 16. Before the Child shall have knowledge to refuse evil and choose good, the lands which thou abhorrest shall be forsaken of both their Kings.*

* Of Pekah's death see 2 King. 15. 30. Hoshea conspired against him and slew him, about the fourth year of Abaz. See more in the life of Pekah.

And Chap. 8. Before the child shall have knowledge to cry, My Father, and my Mother, the riches of Damascus, and the spoil of Samaria shall be taken away before the King of Assyria, that is, it shall be plundered and wasted in his fight, and by his command. And Ch. 9. 11. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together. Amos also prophesied of these things, Ch. 1. 3, 4, 5. Thus saith the Lord, for three trans-

Kings of Israel.

gressions of Damascus, and for four I will not turn away the punishment thereof: but I will break the bar of Damascus, and cut off the inhabitant from the plain or Aven, and him that holdeth the scepter from the house of Eden, and the people of Syria shall go into captivity unto Kir, saith the Lord.

husband's great joy and comfort. This was Elisha's sixth miracle. This child afterwards (being grown up) went out one morning into the field to his Father who was with his Reapers; whither being come he said to his Father, O my Father my head, my head akes extremely. His Father bad one of his younger servants to carry him home presently to his Mother, who taking him and setting him on her knees about noon he died in her arms. Thus we see how God in his infinite wisdom often tries his dearest servants in their dearest outward enjoyments. See Gen. 22. 2. His mother perceiving that he was dead, she took and laid him on the Prophets bed and shut the door, having some inward hope (as it seems) that he might be restored to life again by Elisha's prayers; and perhaps she the rather hoped it, because she had heard that Elijah had restored to life a widows son as we read 1 King. 17. 21. Then going to her husband, (but not acquainting him with the death of the child) she desired him to let her have one of the servants out of the field to attend her, and one of the asses that she might make haste to the man of God, and she would speedily come again. Her husband not imagining (as it seems) that the child had been so sick, much less that he had been dead, asks her why she would go then? it was neither New-Moon nor Sabbath, on which days they usually went (as it seems) to the Prophets to be instructed, and not often on other days. She replied, It will be well enough, the Prophet will take no offence at my coming. Then she ordered her ass to be immediately saddled, and getting up spake to her servant that rode on another ass before her, that he should ride apace and not slack, except she called to him to do it. When they came near to mount Carmel where Elisha dwelt, he (it seems) was sitting at his door talking with his servant, and seeing her coming at some distance, said to Gehazi, Behold yonder comes the Shunamite, who hath showed us so much kindness; run and meet her, and ask her if all be well with her, and with her husband and the child. Gehazi accordingly meeting her, and asking her that question, she answered him very briefly, It is well, as not being willing by

Kings of Judah.

transgressions of Damascus, and for four I will not turn away the punishment thereof: but I will break the bar of Damascus, and cut off the inhabitant from the plain or Aven, and him that holdeth the scepter from the house of Eden, and the people of Syria shall go into captivity unto Kir, saith the Lord.

Thus the Kingdom of Damascus, (and with it that of Hamath of which as being then in a flourishing condition mention is made, Isa. 37. 13. and Jer. 49. 23.) which was begun in Rezin, 1 King. 11. 23, 24. now ended in this Rezin, after it had continued about ten Generations.

Abaz now goes to Damascus to Tiglath-pilezar to congratulate him for his late victory obtained over the Syrians; he seeth there an Idolatrous Altar, the fashion and pattern of which, with all the workmanship thereof, he took and sent to Urijah the Priest at Jerusalem, with command that he should make the like there, which he accordingly did against his return. And Abaz took a resolution, (as it seems) to sacrifice to the gods of Damascus which he vainly thought had sinned him, and helped the Syrians against him, whereas he saw they could not defend their own worshippers from the power of Tiglath-pilezar. However he said because the gods of the Syrians help them, I will sacrifice unto them, that they may also help me. But this Idolatry proved fatal to him, and to all that joined with him therein, for thereby they provoked God to give them over into the hands of their enemies. Abaz being now return'd to Jerusalem, and this new Idolatrous Altar provided for him, he commanded Urijah to remove the Brazen Altar (which Solomon had made) from the forefront of the Priests Court where it stood, and to set it on the North-side (as it were in a corner out of the way) and to place this new Altar in the place of it, telling him that Solomon's Altar should be for him to inquire of the Lord by when he thought fit. Then on this new great Altar he offered a burnt-offering and a meat-offering, and poured out a drink-offering to dedicate it. He commanded also Urijah to offer the morning and evening-sacrifice on this Altar, and all other sacrifices, that either King or

Kings of Israel.

by talking to him to be hindered from going to the Prophet his Master; and her answer must be understood as directed to the two former questions concerning her self and her husband's; as for the last she reserved her answer to that till she should come to speak with the Prophet himself. When she was come to him, being transported with the vehemency of her passion, she kneeled down and caught hold of his legs, intimating she would not leave him till she had some comfortable answer from him. Gehazi apprehending her to be too troublesome to his Master, came near to thrust her away. But Elisha bad him let her alone, for (says he) I perceive her spirit is much grieved within her, and the Lord hath not revealed unto me what the matter is. Then she told him, Her Son was dead. And (says he) if I had been like Rachel [Gen. 30. 1.] inordinately desirous of a Son, I might justly think that to be the reason that I was so soon deprived of him. But this Son being freely given me without any request of mine, and of thy own motion without my asking, Why am I now so soon bereft of him? I hope thou wilt by thy prayers endeavour to have him restored to me again. And this was a great evidence of her faith by which she received her dead raised to life again, Heb. 11. 35. Then Elisha spake to his servant, saying, Gird up thy loins, and take my staff in thine hand, and go with all haste to the house where the dead child is, not staying by the way to offer or answer any courtesies or civilities, and when thou art come thither, lay my staff on the face of the child. But the mother said as the Lord liveth, and as thy soul liveth I will not leave thee till thou go with me thy self. The Prophet thereupon arose and went with her, but Gehazi got thither before them, and laid the staff on the face of the child, but no evidence of life followed thereupon, for the child neither spake nor beard any noise. Possibly had not Elisha yielded to go himself the staff might have been effectual, but now the Lord was pleased to withhold his power and help till the Prophet himself came. Wherefore Gehazi seeing he could not raise the child to life again, went to meet his master and told him the child was not restored to life by the means he had used.

Kings of Judah.

* *Rel: Tertullianus oportet nos in omni obsequio esse subditos Principibus Magistratibus potestatibus, sed intra limites disciplinæ. Peccavit Utrah magis placere Regi quàm Deo. Sicut fecit Ambros. Epist. 5. 32.*

or people should offer. * Urijah like a wicked false hearted wretch, and a fellow that would do any thing (even forsake God and his Religion) to please his Prince, readily did what Abaz commanded him. Abaz then proceeded further and defaced and cut in sundry many of the Sacred vessels and utensils of the house of the Lord, that they might never be used again in his service. He cut off the borders of the baser, and removed the lavers from them, and took down the Molten Sea from off the stately Brazen oxen on which it stood, and set it aside. And the Cover of the Sabbath (viz. the retiring place for the guard and watchmen that on the Sabbath-day and whole week were to keep the watch of the Temple which they had built in the house) he removed, and put by or stooped up the Entry and stately Gallery, whereby the Kings us'd to pass from their Palace to the house of the Lord. And he shut up the doors of the covered Temple, that the Priests might not enter into it to perform the services there requir'd, and it seems it was not opened again till his sons days. See 2 Chron. 29. 3. Further, he made him Altars in every corner of Jerusalem, and in several Cities of Judah he set up high places to burn incense to other gods, and so provoked the Lord exceedingly against him. And all this (it seems) he did to ingratiate himself with the King of Assyria, and that he might shew that he had forsaken the Religion of his Fathers, and had embrac'd Heathenism. And because he did all this when he had been lately so heavily afflicted of the Lord, therefore was his sin highly aggravated, and this brand and black mark set on him, This is that King Abaz, viz. that trespassed so heinously against the Lord.

When Abaz had thus made himself a vassal and tributary to the King of Assyria (which vassalage his Son soon shook off. See 2 King. 18. 7.) he quickly found that he had received more hurt than help from him, as the Prophet had before intimated to him, Isa. 7. 20. In the same day shall the Lord shave with a razor that is hired; namely by them beyond

Kings of Israel.

used. Elisha coming to the house found the child dead, and laid upon his bed; shutting therefore the door to himself, he prayed unto the Lord, and then laid himself upon the child, putting his mouth to the child's mouth, and his eyes and hands upon the child's eyes and hands as near as he could, in imitation possibly of his Master Elijah, [1 King. 17. 21.] and stretching himself upon the child, his flesh began to be warm, this was the first sign that life began to come into him; then taking two or three turns in his Chamber, he stretched himself upon the child again, then the child needed seven times, and opened his eyes, which was a sign that he was perfectly restored to life. Then he had his servant call the Shunamite, who being come he had her take up her Son who was now alive again. She transported with joy fell at his feet in token of her reverence and thankfulness, and taking up her Son, and hugging him in her arms brought him down into the house. This was Elisha's seventh Miracle. 2 King. 4. from v. 8, to 38.

Elisha not long after tells this Gentlewoman that God for the sins of the people had called for a famine to come upon the land which would last seven years, and therefore bad her go with her family whither she could be best accommodated till the famine was over; and accordingly (the believing the Prophet) went with her family (her husband as 'tis probable being now dead) and sojourned in the land of the Philistines, there being peace (as it seems) at this time between them and the Israelites, and no famine in their Country. For though they were a wicked people, yet God was more provoked by the Idolatry and other wickednesses of his own people than by them, who had not the means of grace which his own people enjoyed, 2 King. 8. 1, 2.

The famine being now in the land, Elisha goes to Gilgal to visit the college of the Prophets there, and they sat before him to be instructed by him: He bad his servant set on the great pot and seeth pottage for the Sons of the Prophets. It happened that one going forth to gather herbs for the pottage chanced to light

Kings of Judah.

yon the River, by the King of Assyria, the head and the hair of the feet, and it shall also consume the beard. For though the King of Assyria to serve his own turn vanquished Damascus, yet he impoverished Abaz, and did not restore to him any of those Cities which his enemies had taken from him; nor did him any other good in recompence of those great treasures which he had given him; and perhaps he did otherways distress him.

As Tiglath-pileser went up against Damascus and took it, and slew Rezin (as hath been said before) so he shortly after (as it seems) invaded the land of Israel, and made that great havoc, of which we read 2 King. 15. 29. In the days of Pekah King of Israel came Tiglath-pileser King of Assyria and took Ijon, and Abel-beth-Maacah, and Junash, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. See more hereof in the life of Pekah.

Abaz towards the latter end of his reign, let up a stately Dial which afterwards afforded a miraculous sign to his Son Hezekiah, though he himself refus'd to ask a sign.

In the last year of his reign he set up his Son Hezekiah with him in the Kingdom.

Abaz now dying was buried in Jerusalem but not among the Kings, he having been so great an Idolater.

The Prophet Isaiah this year forewarns the Moabites of a great calamity that would befall them within three years after. See Isaiah 15. 1. & Ch. 16. 14.

2 King. 16. wh. Ch.

2 Chron. 28. whole Chapter.

Isai. 7. from v. 13 to 17.

Kings of Israel.

upon Coloquintida (somewhat like a vine) the gourds, that is, the leaver and branches thereof being bitter and poisonous; and gathering a lap-full of them (not knowing their nature) shred them into the pottage. When the Sons of the Prophets came to eat of it, finding it of so bitter and of so unsavoury a taste, they cried out to Elisha, O thou man of God, death is in the pot; we fear our broth is poisoned, and will poison all of us that eat of it. The Prophet bad them cast meal into the pot. Not that meal had in it self any virtue to draw out bitterness or poison, but that it might appear that the virtue of healing their pottage came from God alone, the Prophet commanded them to use that means. They doing as he bid them, and he knowing that all danger was now over, said to them, Pour out now for the Sons of the Prophets, and they did eat thereof, and found no harm thereby. This was Elisha's eighth Miracle, 2 King. 4. from 38, to 42.

About this time there came a man from Baalshalisha * (a place in Ephraim) and brought the man of God bread of the first fruits, viz. twenty loaves of barley, and full ears of corn in the husk thereof, such as were under the Law appointed to be brought to the Priests, Deut. 18. 4. This was certainly some pious man, and one that feared God, seeing in obedience to the Law he was willing to dedicate of his first fruits unto the Lord, but because he could not carry them to the Lords house as the Law required, Exod. 22. 19. Numb. 18. 12. nor to the ordinary Priests (they being retired into Judah) he brought them to this extraordinary Prophet, and to this College of Prophets (who instructed the people instead of the Priests) and the rather that he might supply their necessities in this present dearth. Thus he honoured God with his first fruits, Prov. 3. 9. Elisha bids his servant to set those loaves this man had brought before the Sons of the Prophets that they might eat. His servant answered, What shall I set this small quantity of provision before an hundred men? The Prophet again bad him do it, telling him from the Lord that they should

The 13th. that reigned in Judah, in the last year of his reign, from that HEZEKIAH. * Though year of Hoshea * King of Israel) he reigned twenty nine years in Jerusalem. was confirmed King in the twelfth year of Abaz, and so is said then to begin to reign in Samaria, yet because he reigned then only as Tetrarch under the King of Assyria, the nine years of his absolute reign are not reckoned till he call off the Assyrian Yoke, and took upon him to reign as absolute

* He was called Baalshalisha before, 1 Sam. 9. 4. but since Baal was set up there, Baalshalisha.

Kings of Judah.

Kings of Israel.

solate King, which was (it seems) two years after, viz. in the 14th. year of *Ahaz*, and to the third of *Hoshea* was indeed the 8th of *Itzehab's* reign.

His Mother's name was *Abi*, or *Abijah*, the daughter of *Zachariah*. If he was (as 'tis supposed) the daughter of that *Zachariah*, by whom (so long as he lived) *Uzziah* was kept in the way of truth, [2 Chron. 26. 5.] we may well think that her piety (manifested in this religious education of her Son) was a chief means under God that he proved so zealous for the cause of true Religion, though his Father was so extremely wicked. He was twenty five years old when he began to reign, and he did that which was right in the sight of the Lord, according to all that David his Father had done, and removed the high places, which neither *Jehothaphat* nor any of the good Kings of Judah had done before. 2 K. 18. fr. 1. to 4. 2 Chr. 29. 1, 2.

In the first year of his reign in the first month *Abib*, he opened the doors of the Lords house which his Father had caused to be shut up [2 Chron. 28. 24.] and repaired and adorned them by overlaying them with Gold. Then assembling the Priests and Levites together in the East-street *, (whom his Father had forced to abide in their Cities and suburbs (shutting them out of the house of the Lord) he like a pious and prudent Prince spake to them after this manner, *Hear now ye Priests and Levites, and attend unto the words which I shall speak unto you. I require you in the first place to sanctify your selves, and to sanctify the house of the Lord God of your Fathers, and to carry forth the filthiness out of the holy place; that is, to cleanse it of all Idols, and all those things which Idolaters used in their worship. For our Fathers (both mine and yours have trespassed, and done that which was evil in the sight of the Lord, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs upon it; that is, have openly, basely, and opprobriously forsaken the worship appointed by him in his Temple, [see Jer. 2. 27.] and have shut up the doors of the Porch, and not suffered the lamps to be lighted in the Temple, nor the incense to be burnt; neither have they offered the burnt-offerings unto the Lord in the holy place as they should have done, therefore the wrath of*

should not only have enough for the present but should leave some for another time. So he set this provision before them, and they did cat and left thereof. See Job. 6. 11. And this was *Elisba's* ninth Miracle. 2 King. 4. from v. 42, to the end.

Naaman the King of Syria's General was a person of great honour and power in his own Country; 'tis probable that the Army that fought against the Kings of Israel and Judah [1 King. 22. 29.] was commanded by him, and under his conduct the victory was obtained. For though the Syrians were heathens and enemies to the Israelites, yet God then gave them victory over his own people, and the victory is attributed to the Lord for the Syrians were but his instruments. This *Naaman* was a mighty man of valour, but he was a leper, so that the greatest of men are not exempted from the work of disease. The Syrians used often by their Troops to make inroad into the land of Israel to spoil and pillage, and in one of their incursions among other prisoners they carried away one fair and comely young damsel, who thereupon was brought as a present to *Naaman*, and by him given to his wife to wait upon her. This was ordered by a special providence of God as the sequel of the story will shew. This young maiden observing *Naaman* to be a leper, the said one day to her Lady, *I wish my Lord were with a famous Prophet we have in Israel; I doubt not but he would soon cure him of his leprosy* *. *Naaman* understanding this told the King of Syria thereof. The King had so great a kindness for him that he readily yielded he should take any course that might be thought conducing to his good, and though the leprosy was generally thought among them to be incurable, yet he was willing he should make trial whether he could be cured or no. So he consented he should go, and told him he would send a Letter to *Jeoram* King of Israel in his behalf. *Naaman* accordingly provided himself for his journey, and set out with a very great retinue, and a noble

* Though he had not heard of any leper cured by *Elisba*, (for faith our Saviour, Luk. 4. 27. Many lepers were in Israel in the time of *Elisba* the Prophet, but none of them was cleansed, &c.) but by other miracles he wrought he believed he could cure this diseased also.

Kings of Judah.

Kings of Israel.

of God was upon Judah and Jerusalem, and he hath delivered them up to great trouble, even to the astonishment and bising of strangers, as you have seen with your eyes. For so our Fathers have fallen by the sword, and our wives, sons and daughters have been led into captivity for their great transgressions. Now seeing Reformation is a special means to divert the wrath of God, it is in my heart to make a Covenant with the Lord God of Israel, and thereby to engage my self and my people to a real reformation, that so his fierce wrath may turn away from us. Wherefore my Sons stir up your selves, be not ye negligent, for the Lord hath chosen you to stand before him, and to burn incense unto him; therefore be not wanting to your duties, and to perform the ordinances of his house as he requires.

The King having ended his speech, several of the Priests and Levites taking courage thereat sanctified themselves, and according to the Kings command (which they saw was agreeable to the word of God,) they came to cleanse the Temple, and upon the eighth day of the first month entering in at the Porch they began to cleanse the house of the Lord, and spent eight days in cleansing the Holy of Holies, and the holy place and the Porch, and then spent eight days more in cleansing the Courts appertaining to the house, and having brought out all the uncleanness and filthiness, and Idolatrous trash they found in the Temple, the Levites carried it out, and threw it into the brook Kidron. Then they came to the King and told him what they had done, viz. that they had cleansed the whole house of the Lord, and the Altar of Burnt-offering, with all the vessels thereto appertaining, and the shew-bread-table, with the utensils belonging to it. Moreover (say they) all the holy vessels which *Ahaz* in his transgression did cut in pieces and cast away, we have repaired and renewed, and fitted and sanctified for the holy use to which they were appointed. Behold they are before the Altar of the Lord, and ready to be set in their proper places. 2 Chron. 29. from v. 22, to 20.

The next morning King *Hezekiah* called together all the Rulers of the City,

noble equipage, carrying with him ten Talents * of silver, and six thousand pieces of gold, and ten changes of raiment to make presents to the Prophet, and possibly to some of *Jeoram's* Courtiers. And he brought also to the King from his Master the King of Syria a Letter which spake to him after this manner, *When this Letter is come unto thee be pleased to understand that I have with it sent Naaman my servant that thou mayst recover him of his Leprosy, that is, mayst take care to have him recovered, if thou hast anybody in thy land that can do it. When the King of Israel read the Letter, he rent his clothes, testifying thereby the great passion he was in, What (says he) doth the King of Syria think that I am a God, or have power (like God) to kill or make alive whom I please, that he sends to me to cure a man of a Leprosy? the cure of which is as hard as to raise a man from the dead. Then turning to his own Courtiers and Counsellors that were about him, Thou see (says he) how this man seeketh a quarrel against me, and a pretense of a new war in requiring such a thing of me that he knows I cannot do. It seems he never thought of *Elisba*, of whose power in working miracles he himself had had so much experience. But some about the King (that bare a good respect to *Elisba*) quickly informed him of *Naaman's* coming, and of the Letter he had brought, and how angry the King was at it, and how ill he reformed it. *Elisba* hearing this, sent to the King that he wondered he should express so much passion at the receiving of this Letter, seeing he knew there was a Prophet in his land that had by the power of God done as great a miracle as was the cure of the Leprosy, and that before his own eyes. See Ch. 3. 16. &c. Let him come to me (says he) and he shall know that there is a Prophet of the Lord in Israel. *Jeoram* having received this message from *Elisba* he sent *Naaman* to him. Accordingly *Naaman* came in his Chariot, and with all his Train and Attendants to the house of *Elisba*. The Israelites had not (at least the generality of them) taken so much notice of this eminent Prophet that was among them as they should have done, and therefore God will now make him more taken notice of by the application of*

* A Talent of silver amounts to 275 l. sterling.

Kings of Judah.

ty, and went up with them to the house of the Lord, where he together with the people by the Ministry of the Priests and Levites offered seven Bullocks, seven Rams, seven Lambs, and seven He-goats as a sin-offering upon the Altar of the Lord to make atonement: 1. For the King, his counsellors and officers, and family. 2. For the sins and abominations that were committed in the Temple by Idolatry and false worship. 3. For the sins of Judah, that is, of the whole people. And the Priests killed the Bullocks and Rams, and sprinkled the blood on the Altar, and they brought forth the he-goats before the King and all the congregation, and they laid their hands on them, thereby acknowledging their sins, and that this sacrifice was offered up in their stead, and the Priests killed them, and made reconciliation for the people with their blood. For the King commanded that the burnt-offering and the sin-offering should be offered for the whole people, that atonement might be made for all, that the plagues might be as large as the force. And he took care also to have the praises of the Lord solemnly sung by the Levite-singers, and that they should be ready with their Cymbals, Psalteries, and Harps to do it as David, Gad and Nathan (being all inspired by God) had directed. The Levites therefore standing ready with their instruments, and the Priests with their Trumpets, when the burnt-offering began to be offered, then the Song of the Lord began to be sung, viz. the 136 Psalm, the Trumpets sounding, and the Levites singing and playing on their instruments (the more to excite their spirits) and all this continued till the burnt-offering was offered; and then the King and all the people bowed their heads and worshipped the Lord. And the King and his Nobles commanded the Levites that they should sing praise unto the Lord with the words of David and Asaph the Seer, which accordingly they did with great gladness of heart, bowing also their heads, and worshipping. Then the King spake to the Priests saying, Ye have now consecrated your selves as it were a new to the Lord, therefore approach his Altar and bring in the sacrifices and thank-offerings which the people shall be willing to offer. The whole congregation being much

Kings of Israel.

this great man (who was a stranger) unto him. When he came to the Prophets house, Elisha went not out to him himself (as he expected) but only sent a messenger to him (for the further trial of his faith and obedience) to tell him that he should go and wash in Jordan seven times, and so he should be cured: Naaman being a person of so great quality, look'd upon this carriage of the Prophet as a great neglect of him, and resented it accordingly, what (says he) is this all the help I shall have from this famous Prophet? I thought he would have come out to me and stood and called on the name of the Lord his God for me, and would have stroked his hand over my flesh where it is infected with the leprosy, and so have cured me. And is this all the direction I shall have from him to go and wash in Jordan? Are not Abana and Pharpar our rivers of Damascus as good, nay better, and of more sweetness and virtue than any rivers or waters they have? and besides can washing the body in a river be a likely means to take away so dreadful and deep rooted a disease as the leprosy is? I have taken this long journey to good purpose, come let us be gone. Thus apt are men in their distrusts to prescribe means unto God, and to tie him to their own ways and methods of help. But though this great man was so highly dissatisfied and displeased, yet (it seems) he had some wife and discreet servants about him who came to him, and humbly spake to him saying, My Father*, if the Prophet had enjoined thee some hard and difficult thing (which would have required much cost and pains) thou wouldst not thou have done it to be cured? Seeing then he enjoins thee only such an easy thing as to go and bath thy self in Jordan, why shouldst thou not thou do it without questioning whether it be a likely means of cure or no? Naaman, being wrought upon by what his servants said, consented to go, and accordingly went and dipped himself seven times over head and ears in Jordan as the Prophet had prescribed, and immediately his leprosy was removed and his flesh that had been much eaten away with it came again like the flesh of a little child, full, clear and fresh, not leaving any scar or mark upon him of his disease, and so he was perfectly cured.

Thus

* A Title usually given to superiors, and men of age and dignity.

* This they did in this particular case, it was not their ordinary work.

Kings of Judah.

much wrought upon by the Kings words, presented their sacrifices and thank-offerings very freely, and those that were of a more free and forward spirit offered whole burnt-offerings, where in there was more respect manifested to God than in other sacrifices, for in these the offerers themselves had a part, but in the other all was consumed on the Altar, and yet the number of these burnt-offerings that were now offered was very great, viz. seventy bullocks, and an hundred rams, and two hundred lambs. But the other sacrifices of several sorts that were offered, viz. peace-offerings, and freewill offerings were very numerous, viz. six hundred oxen, and three thousand sheep. But the Priests were too few to slay all the burnt-offerings, therefore the Levites did help them* till the work was ended, and till other Priests had sanctified themselves. For the Levites were more forward to sanctify themselves than the Priests, and so there were more of them at this present sanctified than of the Priests. Besides the burnt-offerings were very many, and the fat of the peace-offerings was to be pulled off, and burnt upon the Altar, and drink-offerings to be added to every burnt-offering, all which required much work, which those few Priests were not able to perform at this time.

Thus the service of the house of the Lord was set in order by good Hezekiah. And the King rejoiced, and all that were truly pious with him, that the Lord had put such a good inclination and zeal into the hearts of the people, whereby they were so willing and so readily inclined to this work of reformation. And it was evident that the thing was of God because it was done sooner and with more speed than could reasonably have been expected, considering how much before (under Ahas) they had been corrupted with Idolatry. And to have their hearts so soon and so wonderfully changed was an extraordinary work of the Spirit of God. 2. Chron. 29. wh. Ch.

Hezekiah now resolves to have the Passover solemnly celebrated, but it could not be kept at the time appointed, viz. on the 14th. day of the first Month, because the purification of the Temple was not finished until the 16th. day

Kings of Israel.

Thus the Lord intending to shew mercy to him, and that the word of his Prophet might not fail, passed over his former incredulity and distemper, and had regard to that weak and small measure of faith he had. And this was Elisha's tenth Miracle.

Naaman having thus to his great joy and comfort found the benefit and efficacy of the Prophets direction, he now returns with all his retinue to render him his most hearty thanks*. When he came to the Prophets house he now came did the out to him (though he did not before) to whom Naaman addressing himself, said, Behold now I know that the God of Israel is the only true God (a), and that there is none in the world besides him, and by his power alone I willingly acknowledged my self cured (b). But I must thankfully acknowledge thee as an instrument under him of my cure, and I ought to testify my deep and grateful sense of thy kindness, and therefore I pray thee accept of a small gift (c) from thy servant (which I here present thee with) as a testimony of my gratitude. Thus the Prophet was more honoured by this Gentile than he had been by the generality of his own people. Elisha replied, As the Lord lives before whom I stand, and whose Minister I am, I will receive no gift or reward from thee. He designed to shew him that he aimed not at his own profits in what he did. It was enough for him that the God of Israel was acknowledged by this Syrian to be the true God. He knew that the miracles he wrought were not done by his own power but by the immediate power of God, and therefore God alone ought to have the glory of them (d), and if the true Religion and the worship of the true God were by his miracles confirmed, he desired no more. Naaman urged him again with great importunity to take it, but he again refused it. For having on so good grounds refused it before, he would not be beaten from his principles: Naaman when he saw he could not

(a) Miraculum hoc proprium sibi non constitutum esse nempe confirmationem vere sanationis doctrinae. (b) By this declaration he shewed he was cured in soul as well as in body.

(c) Modest munus vocant benedictionem, quia quicquid boni possit munus habere ut benedictione Dei. Beneficere est benedecere.

(d) Elisha had freely received this gift, and therefore would freely exercise it, Mat. 10. 8. Simon magus was sharply reprimanded for a conceit contrary thereunto, Acts 8. 19, 20.

D d d 2 pre-

Kings of Judah.

day of that month, neither had the Priests sanctified themselves sufficiently, neither were all the males gathered together to Jerusalem according to the Law as they ought to be at that great Festival; therefore the King, Priests, and representative body of the people appointed to keep the Passover on the 14 day of the second month, and in order hereunto the King sent to Judah and Benjamin, and to all the Israelites that had join'd themselves to them, and sent Letters also to the remainder of the ten Tribes that were not carried away by Tiglath-pileser King of Assyria (as many of their brethren were. See 2 King. 15. 29.) even to all the Israelites from Dan to Beerseba, inviting them to come to the house of the Lord to keep the Passover. For they had not done it of a long while in such sort as was prescribed. So the Posts went out with Letters from the King and his Princes, inviting the Israelites to come and keep this solemn Festival at Jerusalem. His Letters ran thus, 'Ye children of Israel I exhort you to turn again unto the Lord God of Abraham, Isaac and Jacob, and be will return in grace and mercy to the remnant of you that are escaped out of the hand of Pul and Tiglath-pileser Kings of Assyria, 2 King. 15. 29. 1 Chron. 5. 26. And be not like your Fathers and your brethren which trespassed against the Lord, who therefore gave them up to desolation as you see at this day. Neither be ye stiff-necked as your Fathers were, but yield your selves unto the Lord, and willingly give up your selves in obedience unto him, and enter into his Sanctuary and Temple (which he hath consecrated to himself for a place of worship, even as long as it shall stand) and there appear before him, viz. in the Court of the people, and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if you turn again unto the Lord, your brethren, and your children that are led away captive shall find compassion from them that led them away, and God will move their hearts to let them return and come again into their own land. For the Lord our God is gracious and merciful, and will not turn away his face from you if you turn unto him by true repentance.

So the Posts passed from City to City through the Country of Ephraim and Manasseh even unto Zebulun, but

Kings of Israel.

prevail with the Prophet to accept his present, he told him he had another request to make to him, which was this, *Let me I pray thee (says he) with thy approbation have two mules laden of the earth of your land wherewith to build an Altar when I come home, to sacrifice thereon to the Lord God of Israel, for from henceforth I am resolv'd to sacrifice to no other.* This shews him to be a true convert, and herein he was a type of the calling of the Gentiles. He would testify that he worshipped the God of Israel by erecting an Altar of the earth of Israel to worship him thereon. Here was a good zeal express'd in this new convert, though he mistook in thinking the God of Israel would be the better pleas'd with his sacrifices if they were offered on an Altar made of Canaan's mold. He further tells Elisha that he had (as he must needs confess) been an Idolater, and had bowed himself to the Idol Rimmon (the Idol of the Syrians) when the King his Master leaning on his hand, went into that Idol Temple to worship, but he desired the Lord to forgive him for it, he intended to do no more. For thus I suppose 2 King. 5. 18. ought to be read, *In this thing the Lord pardon thy servant, that when my Master went into the house of Rimmon to worship there, and leaned on my hand, and I bowed myself in the house of Rimmon, that I bowed my self in the house of Rimmon.* * Non peccati futuri Indulgentiam sed elapsi veniam rogavit. Anonym. in loc.

Kings of Judah.

Kings of Israel.

but most of them (it seems) laughed them to scorn, and mocked at them for this their message. However divers of Ahab, Manasseh and Zebulun, humbled themselves under the hand of God for their former sins, and came to Jerusalem. But in Judah the hand and power of God eminently appeared in making them unanimous, and giving them (as it were) one heart, and one mind to do the commandment of the King, and of his Princes, which was guided by and grounded on the word of the Lord. And there assembled at Jerusalem very many people to keep the Feast of the Passover in the second month; and being there met, they arose and took away the Altars that were in Jerusalem, viz. those that Ahab had made, both the Altars of burnt-offerings, and the Altars of incense, and cast them into the brook Kidron. Then they killed the Passover on the 14th day of the second month, and the Priests and the Levites that had been before backward, were now ashamed of their backwardness (seeing the forwardness of other Levites and of the people themselves) and they sanctified themselves, and brought in the burnt-offerings into the house of the Lord, and did what belonged to their office. And they stood and officiated in their proper places, wherein each order was appointed to stand, as they were accustomed to do before Ahab's time, who put them all out of order. The Porters stood in their places, the Singers in theirs, and the Levites (that assisted the Priests) in theirs, according to the ordinances delivered by Moses. The Priests also sprinkled the blood of the sacrifice upon the Altar, having received it from the hands of the Levites. And then there being many of the Priests that were not sanctified, the Levites that were sanctified had the charge of killing the Paschal lambs, and other sacrifices that were to be offered. And this was done to keep the sacrifices from being polluted as they would have been, if unsanctified persons had offered them. And many of the people that were of the Tribe of Ephraim and Manasseh, Issachar and Zebulun had not cleansed themselves according to those rites that were enjoined to such as were to eat of the Passover, and yet through ignorance did adventure to eat of the Passover, whereupon

of the Prophets, and he desires thee to give them a Talent of silver, and two changes of garments. And thus by his lying and unworthy practice he did that which tended to eclipse the glory of his Master's free kindness. Naaman seem'd very glad of an opportunity to gratifie Elisha, and accordingly told his servant he should have not only one, but two Talents of silver, that each of the young Prophets might have one a piece. Gebazi seem'd very modest and unwilling to have more than one Talent, which was all (as he pretended) that his Master desired. But Naaman to testify his great gratitude and high respects to Elisha urged him to take two. So ordering them to be put into two bags (which must needs be great ones, that could contain three hundred seventy and five pounds a piece) and giving him also two changes of garments; he commanded two of his servants to bear them before Gebazi, and when they came to the Tower (possibly some out-house, belonging to the place where the Prophet dwelt) he took the silver and the garments from the servants and bestowed them in the house, and so dismissed the men, not suffering them to come any nearer the house, lest Elisha his Master should see them. Then he went in and stood before his Master very confidently, as if he had done nothing at all. Elisha mildly asks him where he had been? he answers, *thy servant hath been no where, pretending he had not stirred out of the house.* Elisha hearing this, *What (says he) dar'st thou tell me so? went not my heart with thee when thou turned again from his Chariot to meet thee? know thou therefore, that by a divine vision in my spirit I saw thee run after Naaman, and saw him light out of his Chariot to meet thee; I saw what he gave thee; and where thou laidst it. I tell thee I saw all this in a vision of my spirit, although thou thoughtst to hide and conceal it all from me.* And further, the Lord hath revealed to me what thou didst intend to do with the money thou hadst of Naaman, viz. to buy thee oliveyards and vineyards, and sheep and oxen, and leaving my service to go and live by thy self, and to have men-servants and maid-servants to attend thee. But Gebazi, is this a time for thee to receive such gifts, and to have such

Kings of Judah.

upon God gave some visible evidence of his displeasure against them, which Hezekiah observing, prayed to the Lord for them, saying, Good Lord pardon every one that setteth his heart in truth and sincerity to seek the Lord God of his Fathers, though he hath failed (through ignorance) in the use of those external rites of cleansing required of him, and is not cleansed according to the purification of the Sanctuary, nor hath used such means of purifying himself as are prescribed to such as come to Gods holy place. And the Lord heard the prayer of Hezekiah, and removed the judgment he had inflicted on them. So they kept the Feast of the Passover seven days with great gladness, and the Priests and the Levites praised the Lord day by day, singing and praising the Lord on loud instruments of musick. And Hezekiah encouraged and spake comfortably unto all the Levites that taught the good knowledge of the Lord; and the people did eat joyfully every day of the Feast, and offered peace-offerings, and made confession of their sins to the Lord. And the King, Princes and Priests, and all the chief of the assembly advising together resolved to keep other seven days to the Lord; which though it was besides the Law, yet the case being extraordinary, God accepted their holy zeal, and they did accordingly keep them with great gladness. And the King gave to that great assembly and congregation a thousand bullocks, and seven thousand sheep, and the Princes gave them a thousand bullocks, and ten thousand sheep, that they might offer part to the Lord, and eat the remainder themselves in those days of Feasting, and that those of the Ten Tribes that were there present might be the better entertained. And a great number of Priests though they were backward before, yet now seeing the great need of their pains, and beholding the zeal of others, they sanctified themselves, and put themselves on to forward the service of the Lord. And that vast congregation of all sorts there met together, greatly rejoiced, and there was such joy in Jerusalem at this time as since the days of Solomon, and the division of the Kingdoms there had not been the like. And the Priests (that descended from Levi) blessed the people according to Numb. 6. 23, &c. and their

Kings of Israel.

such worldly designs as these in thy mind? Thou knowest on what grounds I had refused these things, and thy receiving them now, hath crossed all my ends in refusing of them. Thou knowest Naaman himself is but a new convert, and I refused his gifts to bring the more honour to God and to our Religion. Thou knowest we live here among Idolaters, and therefore we ought to give no occasion to them to think that we (the Prophets of the Lord) are a covetous sort of people as their Idolatrous Priests are. I would not have it thought that I design any worldly advantage to my self by the exercise of that heavenly power which the Lord hath freely given me, and whereby he enable me to work miracles. Therefore seeing thou hast so heinously transgress'd, the leprosie of Naaman shall cleave unto thee. By thy coveting his goods, and lying unto him thou hast got his leprosie, which shall cleave unto thee and thy children after thee for a long while *, as an example of Gods just judgment against covetousness and lying. So Gehazi went out from his presence a leper as white as snow. And here we may take notice of the wonderful power of God manifested in his servant the Prophet, who enabled him to inflict the leprosie as well as to take it away, as he enabled Moses to bring plagues on Egypt, and to remove them. And this was Elisha's eleventh miracle. 2 King. Ch. 5. wh. Ch.

The succession of two such famous Prophets as Elijah and Elisha, and the many miracles wrought by them, had (as it seems) drawn many† (even in that corrupt time) to join themselves to the Schools of the Prophets which were at Jericho and Gilgal, and several of them (tis like) were of Manual Trades, and even now maintained themselves thereby that they might not be burdensome to others. Some of these Sons of the Prophets came to Elisha and told him that the place where they dwelt with him (and were instructed by him as his disciples and scholars) was too strait for them, they desired him therefore that they might go to the

* In sempiternum, non absolute sed in longitimum tempus, in certum vel quartam generationem juxta, Exod. 34. 7.

† Qui vacabant divinis literis & laudibus, & precibus & mitebantur sibi ad plectum affricandam & conficiendam, &c.

Kings of Judah.

their voice was heard, and their prayer came up to Gods holy dwelling place, even to Heaven, and the blessing which the Priests pronounced, God was pleased to ratifie. 2 Chron. 30. wh. Ch.

When these things were finished, all the Israelites which were there present about the end of the 2d said month, being encouraged by the King, went forth through all the other Cities of Judah, and brake down the Images, and cut down the Groves, and destroyed the high places and Altars throughout the whole land of Judah and Benjamin, and even throughout all the Cities of Ephraim and Manasse (that were under the dominion of the King of Judah) until they had finished the work they went about, which being done they returned every one to his own home in their several Countries, 2 Chron. 31. 1.

Hezekiah went yet further and brake in pieces the brazen Serpent which Moses had set up (Numb. 21. 9.) to cure such as were stung with fiery Serpents; which being kept as a monument of Gods grace, goodness and mercy to them, many of the people were so superstitious as to yield to it Divine honour, this good King therefore brake it in pieces, that God might be no longer dishonoured by it. For when things lawful and useful are perverted to Idolatry they may lawfully be destroyed. And Hezekiah called it Nebushtan, that is, a little piece of brass, intimating to them there was no deity in it, and therefore no worship to be done unto it. 2 King. 18. 4.

Then King Hezekiah took order that the Priests and Levites should serve every one of them in his office and course, and should minister and do the service belonging to their places, and praise the Lord in the gates of the tents of the Lord, that is, within the gates of the Temple, which by reason of the several Courts and buildings, and Chambers belonging to it were as Tent in a Camp for the several orders of Ministers that belonged to it to lodge in. And whereas the morning and evening sacrifice, and the sacrifices appointed for the Sabbaths, and New-Moons, and other set and solemn Festivals were ordinarily

Kings of Israel.

the banks of Jordan, and there cut down and carried away some timber to make them an house there. 'Tis like some of them had sufficient skill to square and frame and fit timber for a building, and to cover it also, and to make it fit for habitation; but here mention is only made of cutting down timber because of the miracle that followed. Possibly they intended only to make some slight building that might serve for their present use and accommodation. The Prophet had them go. One of them then intreated him that he would please to go along with them, they being desirous to have as much of his company as they could. So he went along with them. It happened as one of them was felling a tree to make a beam that his ax-head fell into the water, upon this he cried, O my Master, what shall I do? for this ax was borrowed, and things borrowed must be restored. This man seems to intimate that he believed the Prophet could help him to it again, though it was fallen to the bottom of a deep water. Elisha asks where it fell in? and when they had then hewed him the place, he cut down a stick and casting it in thither, the ax rose up and swam upon the water, and so the man that worked with it took it up. This was Elisha's twelfth Miracle. 2 King. 6. from v. 1, to 8.

The King of Syria bearing still an inveterate hatred against the King of Israel, invaded his Country again, and upon advice with his Commanders resolved upon a place where he would lye in ambush to surprize him, having some intelligence that the King of Israel with his followers did intend to pass that way. Elisha understanding by the inspiration of God the secret projects of the Syrians, advised the King of Israel that he should by no means go to that place, for thither the Syrians were come, and designed there to surprize him. Jeroham something doubting the truth of this, sent some scouts to the place the man of God had warned him of, and found it to be as he had told him, and thereupon did forbear to go thither, and so (following the Prophets counsel) he saved himself from the enemies ambushments; and that not only this once, but several times after. The King of Syria

Kings of Judah.

dinarily to be taken out of the offerings which were laid up in the Treasuries of the Temple, and those being much exhausted by Abaz, and the people being much impoverished by invasions of enemies, Hezekiah for the sake of the people appointed a portion for and towards these sacrifices out of his own revenue. He commanded also the people that dwelt at Jerusalem to give to the Priests and Levites the portion and maintenance that by the Law belonged to them, that so being freed from distracting worldly cares, they might the better attend to their work, and might search into and study and meditate on the Law of God, and faithfully expound it to the people, teaching them to perform the duties therein commanded. And the children of Israel in and about Jerusalem when this command was first given brought in abundance of the first-fruits of corn, wine and oil, and honey, and of the things that grew out of the earth, and the tythe of all things that were by the Law enjoined. And those that dwelt in the Cities of Judah brought in the tythe of oxen and sheep, and all other things which were ordained to be set apart from the rest of their goods, as being consecrated unto God, and given to the Priests and Levites. And they brought in so abundantly that they laid them by heaps; and they began to make those heaps, and to bring in their tythes to the house of the Lord in the third month (which was the beginning of their harvest) and finished them in the seventh month when they gathered all other fruits of the land, and which was counted the last of their harvest. And therefore the Feast of Tabernacles (which was in that month) was called the feast of ingathering in the end of the year, Exod. 23. 16. When Hezekiah and the Princes came and saw those heaps (which were many and great ones) they blessed the Lord for stirring up the people to bring in their tythes to cheerfully and so plentifully, and blessed the people for their forwardness therein. Then the King asked the Priests and Levites how it came to pass (seeing there were many of them) that they had spent no more of the provisions brought in for them? Azariah the chief Priest of the house of Zadock made this answer, Be

pleas'd

Kings of Israel.

Syria was much enrag'd that his design was so often disappointed, and thereupon began to suspect he had some about him that were false to him, and gave secret intelligence to the Israelites; and accordingly calling the great officers of his Army together, and expostulating with them, he askt them, why they would not throw him which of them were for the King of Israel, and secretly gave him intelligence? One of them replied, Thou hast no cause to suspect that any of us are treacherous or false to thee, for assure thy self we are not; but there is one Elisha a Prophet in Israel who by the inspiration of God can discern the most secret things that are done in any place, and I believe telleth the King of Israel the very words thou speakest in thy bed-chamber. The King of Syria being enraged at this, bad them go and inquire where he was, for he would endeavour to catch him, and if he once had him in his hands he would do well enough with him. They told him they heard he was in Dathan a City not far from Samaria. Immediately he sent horses and chariots, and a considerable host by night to encompass the City that they might take him. Elisha's servant (whom he had chosen to attend him in Gehazi's room) going out early in the morning saw a great host about the City, whereupon he ran back and told his Master thereof, and cry'd out, Alas! Master what shall we do? Elisha bad him fear nothing, for (says he) those that be with us are more than those that be with them. Then Elisha going out of the City with his servant, prayed unto the Lord that his servants eyes might be opened, that he might see that great host of Angels that were sent for their defence; and the young mans eyes being opened he saw the mountains near Dathan full of horses and chariots of fire, (the holy Angels appearing in that shape, because the enemy that encompassed the City had horses and chariots) and those appeared to him to encompass his Master Elisha to * secure and defend him. Elisha

* Salus visio fuit, vidit imaginem suam speciem Elieci residentem in medio castrorum, quem defendebat illi exercitus; ne nemo hostium illi nocere poterit. Mun-

about

Kings of Judah.

Be pleas'd to understand, O King, that since the people began to bring in their first-fruits and tythes into the house of the Lord, we have had enough to eat, and have left a great deal besides. For God hath so abundantly blessed his people, that their offerings have not only yielded us sufficient provision, but this surplus which thou seest here, is also left. Then the King commanded that they should prepare Chambers and storehouses wherein to lay up what remained for the future, and ordered that the tythes and offerings, and dedicate things should be laid up in them, and appointed Cononiah the Levite, and Shimei his brother to be Treasurers, and to keep an account of what was brought in, and what was delivered out, according to the order established, 1 Chron. 26. 20. Then there are set down by name who were overseers under them by the command of the King, and the high Priest who had the chief rule over those that belonged to the house of the Lord. And Core (who was Porter at the East-gate) and six under him had charge to distribute the oblations and tythes to the Priests and Levites, and that to all sorts of them as they were set in their several courses both great and small, viz. to every one what was sufficient for him. And they were to distribute them also to the young ones who were in their Genealogies of males, from three years old and upward, and to those that were registred in the Genealogies of Priests and Levites from twenty years old and upward, who came in their particular courses to do service in the house of the Lord. Nay further, they were to distribute them to all their little ones (that were registred) though under three years; and to their wives, sons and daughters throughout the whole multitude or congregation of Priests and Levites; for they having sanctified themselves in their distinct offices for the holy service of the Temple they had not time or leisure to provide temporal things for themselves, their wives and children as others had. And besides those persons before mentioned that were to distribute the holy things to those that dwelt at Jerusalem, or came up thither in their several courses to perform their service at the Temple; there were others also of the Priest,

Kings of Israel.

about the Town, and about the Prophet. He then prayed to the Lord to smite them with blindness, which immediately he did, but not with a perfect blindness; but only such a dazeling of their sight * that they could not well discern things blindnes or persons. He told them that was not as the way they must go, neither was that the City wherein they might expect to find Elisha. Follow me (says he) and I will bring you to the man whom ye seek. They accordingly following him, he led them to Samaria. 'Tis like he sent a messenger to Jehoram (who was now in that City) to give him notice that he was bringing his enemies into Samaria, that so he might have all his militia in readiness against they came. When he had brought them into that City, he prayed to the Lord to open their eyes, which being done, they saw themselves to their great astonishment in the midst of Samaria, and so in the midst of their enemies. Jehoram having them now in his hands spake to Elisha, saying, My Father, shall I smite them? shall I smite them? What (says Elisha) wouldst thou smite them? If thou hadst taken them prisoners with thy sword and with thy bow, (having given them quarters) surely thou wouldst not kill them; much less oughtest thou now to do it, seeing by an extraordinary providence they are brought unto thee; surely thou shalt not smite them. Thus easily the Prophet forgives their mischievous intention, who came out on purpose to carry him prisoner to his enemies. Instead of smiting them, he advices Jehoram to set bread and water before them, that they might eat and drink, and go back to their King, and declare what kindness they had found in Israel, notwithstanding their ill intentions towards it.

Jehoram hereupon made great provisions for them, and feasted them royally, and then peaceably dismissed them. After this the Syrians gave over their invasions into the land, and came no more at year 7 into the land of Israel.

And thus we see how many miracles were wrought about this one matter.

1. The Prophet discovered the King of Syria's secret plots and contrivances. 2ly. The Angels appeared as an host for his defence.

3ly. His servants eyes were opened
Eccce to

† So these words v. 23. are to be interpreted. See Lightfoot, pag. 69.

Kings of Judah.

Priests chosen that dwelt in the other Cities of the Kingdom that were to give portions to the Priests and Levites (whose names were registred according to their Families) who were then abiding in those places, and not attending at the Temple. This care did Hezekiah take throughout all Judah, and he did that which was good and right in the eyes of the Lord, and he did it in truth and sincerity. And in every work that he began relating to the service of the house of the Lord, and to the observance of the Moral Law, and the ordinances about Divine worship (by all which he took care that God might be duly sought unto and honoured and obeyed) he did it uprightly and with a fervent zeal, and the Lord prospered him therein, 2 Chron. 31. from v. 2, to the end.

About this time (as 'tis supposed) that Copy of Solomon's Proverbs mentioned, Prov. 25. 1. was found, and transcribed by some of Hezekiah's servants out of the old Manuscript which was (as 'tis like) much spotted and soiled with time and neglect. Further we are to observe what an excellent character is given of Hezekiah; 2 King. 18. 5, 6. viz. that he trusted in the Lord God of Israel, so that after him there was none like him among all the Kings of Judah (since the rent of the Kingdom) nor before him. He excelled those that went before him in removing the high places, which neither Jehoshaphat nor any of the good Kings of Judah had hitherto done. But as for those that were after him some may object that which is said of Josiah, [2 King. 23. 25.] viz. that there was no King before him like unto him. But to this we may answer that though Josiah excelled Hezekiah in some things, yet in other things Hezekiah excelled him. For Hezekiah was the first that removed the high places, but when Josiah removed them he had Hezekiah's example to encourage him therein, and Hezekiah was more successful in war than Josiah. They were indeed both excellent Princes, though in some things the one might excell the other. 'Tis further said of Hezekiah, that he clave to the Lord, and departed not from following him, but kept his commandments. And the Lord was with him, and he prospered him

Kings of Israel.

to see those Angels.

4ly. The Syrians were smitten with blindness.

5ly. Their eyes were opened again, and all this upon the prayer of Elisha. 2 King. 6. from v. 8. to the 24.

Benehadad King of Syria, who had once before besieged Samaria in Ahab's time, [1 King. 20. 1.] but was then repulsed with shame and loss, being now delirious (as it seems) to blot out the reproach of that his shameful flight, and being encourag'd perhaps by the great overthrow he had given the Israelites at the battel at Ramoth-Gilead [wherein Ahab was slain, 1 King. 22. 34.] he now attempts to besiege this City again with a collection of all his forces.

During which siege Samaria was so sorely distressed with famine that an Asses-head was sold for fourscore pieces of silver *, (though an unclean and forbidden meat, Exod. 13. 13.) and the fourth part of a eab or pottle of corn which they had taken out of the crop

of Doves (a), for five pieces of silver (b). One day as the King was walking upon the wall to see whether the Soldiers duly kept the watch, a woman cried unto him, Help my Lord, O King. The King replied, Alas! if the Lord do not help thee, how shall I be able to help thee? I cannot supply thee either from the barn-floor, or the wine-press. But

tell me what aileth thee? she said, This woman my neighbour and I (being extremely distressed with famine) agreed between our selves that my Son should be first killed and eaten by us, and afterwards her Son; accordingly we boiled my Son, and did eat him, but when her Son should have been eaten by us, she hid him to save him alive, or else did eat him alone by her self, and gave me none of him. The King hearing these sad words of the woman, his heart was so deeply pierced with them that he rent his upper garment, so that the sackcloth that he had next his flesh appeared, which he wore as a sign of his humiliation and affliction for the present distress of his people, though he was not so truly penitent for his sin as he should have been. Then he said, The Lord do

* Which was as some account about its pounds of our money.

(a) Quidam effervum credunt, quo sagittarum columbas, that is, a kind of pulse or tares where-with they fed Prisoners, which in that civility they were glad of for food for themselves.

(b) Which was about 12 s. 6 d. of our money.

Kings of Judah.

him in all his enterprizes. As in particular in his wars against the Philistines, against whom he mightily prevailed, and took all those Cities from them, which they had taken from his father Abaz, see 2 Chron. 28. 18.

But we must now for the better understanding this History of Hezekiah look a little into the neighbour Kingdom of Israel. We shall find that in the days of Menahem the sixteenth King that there reigned, (who began to reign in the 39th. year of Uzziah) that God stirred up the spirit of Pul King of Assyria to invade the Kingdom of Israel, 1 Chron. 5. 26. and he made great spoil among them. Then in the latter end of the reign of Pekah (the eighteenth King of Israel who began to reign in the 52 year of Uzziah) Tiglath-pileser Son of Pul carried away captive the people of Gilead, and Peraz, to wit the Reubenites, Gadites, and half the tribe of Manasseh unto Chabor and Haran, and then passing over Jordan possessed himself of Galilee, and carried away the inhabitants of Naphtali into Assyria. So that at this time he subdued (in a manner) five Tribes of Israel, 2 King. 15. 29. Tiglath-pileser dying, Salmanassar his Son succeeded him, who in the ninth year of Hoshea, and sixth of Hezekiah after three years siege took Samaria, and their King Hoshea, and carried away the Israelites captives into his own Country, as we shall see more in the life of Hoshea. So that the Kingdom of Israel now came to an end. Sometime after Salmanassar dies, and his Son Sennacherib reigned in his stead, whom Herodotus (Lib. 2.) calleth King both of Assyria and Arabia too. Perchance for that the Assyrians at that time together with Peraz or the land of Gilead, and Hamath, or Ituraea, had also under their power a part of Arabia, either Petra or Deserta. For Ava or Ibab (which Sennacherib so much boasted of to have been conquered by him or his ancestors, 2 King. 18. 34. and Ch. 19. 13.) was a Country lying in the desert of Arabia, as Fran. Junius affirms upon 2 King. 17. 24. And the Prophet Isaiab foretelling the calamity which was to befall the Moabites under Salmanassar (Isa. 15. 7. and Ch. 16. 14.) therea-

Kings of Israel.

so to me and more also; if I do not take off the head of Elisha before night; for I look upon him as the cause of all our misery, seeing he hath persuaded me to hold out the City thus long, (assuring me of help from God) but I see none comes. And thus being transported with rage against Elisha he sent a messenger immediately to cut off his head. The Prophet was at this time in his lodging, and some grave and Religious persons of the City were with him, who possibly came to him for counsel, and comfort in that their great extremity. He understanding by Revelation from God the Kings bloody purpose against him (even as he knew the King of Syria's secret plots, and Gehazi's secret practices) he says to the Elders that were with him, behold this wicked foran shews himself the true Son of wicked Ahab, (who was the murderer of Naboth) for he hath sent a man to cut off my head, though I have deserved no such usage from him. I tell you his Messenger is coming to kill me, but when he comes shut the door and hold him fast, and prevent him from executing this bloody purpose; and behold the sound of his Masters feet is behind him, that is, I perceive the King himself follows hard after him. And while he was speaking the messenger came, who being stoppt at the door, immediately the King himself came thither also, who (as it seems) having his heart toucht with remorse for the rash and cruel order he had given when he came to the Messenger (now detain'd at the door) he gave him a countermand. So quickly can God change the cruel minds of men. Then Elisha discoursing with him, and persuading him to have patience a little longer, and to wait upon the Lord for deliverance, he said, This great evil and calamity that is upon us is certainly from the Lord, and we have waited long for help, but none comes, and I despair that any will come, and therefore why should I wait upon the Lord any longer? I had better surrender the City than that my self and my subjects in it should perish by famine.

The Lord then reveals to Elisha the deliverance he intended to give them the very next day, and that there should be then great plenty in the City. Where
Eccc 2 upon

Kings of Judah.

threatens them that whatever they had laid up in store, the Assyrians should carry it away into the valley of the Arabians. Sennacherib now (about the eleventh or twelfth year of Hezekiah as 'tis probable) resolving to make war against the Egyptians (perhaps because they had been so lately assistant to the Israelites against the Assyrians in the reign of Salmanassar, and an occasion of their revolt, (see 2 King. 17. 4.) and the Philistines, as it seems, joining with him therein) he sends part of his Army under Tartan (one of his Generals) to besiege Ashdod or Azotus, which City Hezekiah had sometime before recovered out of the hands of the Philistines. Now that this war lasted three whole years may be gathered out of Isa. 20. where the Prophet putting off his coat of hairy cloth (belonging to his Propheticall function, see Zach. 13. 4.) from his loins, and his shoes from his feet, was commanded to walk up and down naked and bare foot as four conceive, three days (a day being put for a year) to lignitie to the Egyptians and Ethiopians, that when that time was once run out, they should in like manner (being stripped of their clothes and barefoot) be led away into captivity and bondage by the King of Assyria; which command the Prophet is said to have received in the year when Tartan being sent by Sargon King of Assyria besieged Ashdod and took it, Isa. 20. 1. where by Sargon we must understand Sennacherib himself among whose Commanders this Tartan is particularly named, 2 King. 18. 17. And the King of Assyria sent Tartan and Rab-saris, and Rabshakeb from Lachish, &c.

* Eight years after Sennacherib had taken Samaria.

Hezekiah (whether provoked by Sennacherib's taking of Ashdod so injuriously from him, or for other reasons) resolves now to shake off the King of Assyria's yoke which his Father Abaz had taken on him, and would no longer pay him Tribute. Herupon Sennacherib in the fourteenth year* of Hezekiah (even after he had made so good an establishment of Religion, see 2 Chron. 32. 1.) bringing his Army out of Egypt, where he had made great havoc (of which calamity the Prophet Nahum seems to speak, Ch. 3. 10. It was she carried away, she went into captivity: her young children

Kings of Israel.

upon he said to the King, I do assure thee from the Lord that about this time to-morrow a measure* of fine flour shall be sold for a shekel, and two measures of barley for a shekel (a), in the gate of Samaria. A great Officer of State, a Lord on whose hand the King leaned, hearing the Prophet say this, answered, the Lord should make windows in heaven, and rain corn down upon us, there could hardly be such a plenty as thou speakest of. Well says Elshab seeing thou art so unbelieving, thou shalt see this plenty with thine eyes, but shalt not eat of it. It so happened that there were at that time four leprous men (that dwelt at the entrance of the Gate) who being almost famished, said one to another, Why sit we here until we die? If we say we will venture to go into the City, alas the famine is there, and there we shall certainly die, and if we continue here, we shall die also, for our provisions are all done. What shall we then do, and what course shall we take? Come let us go to the host of the Syrians; in a desperate case we must take a desperate course. Possibly they may show us mercy, and give us some relief. But if they should kill us we shall but die; which we are sure to do if we stay here, and 'tis better to be slain by the enemy than to perish by hunger. Herupon agreeing to take that course that very night in the twilight, they went to the Camp of the Syrians, and when they came to the uttermost part of it, to their great astonishment, they found no man there; for the Lord had a little before terrified the Syrians with an hideous noise which he made them to hear of the rattling of chariots, and neighing of horses, the shouting of soldiers, and the sounding of Trumpets, as if some great host had been upon them. This noise they heard, but neither the City nor the Lepers heard any thing of it. It seems the Syrians when they first heard this noise (being in a great consternation) said the King of Israel hath hired the Kings of the Hittites (b), and the Kings of the Egyptians and Ethiopians to come upon us. And so being dreadfully affrighted, they arose and fled in the twilight (a little before the Lepers came) and being so terrified they left their horses and land, or else some other people that dwell in Islands. See Jer. 2. 10.

See the like 2 Sam. 5. 24.

(b) Hereby they might mean such Hittites and Canaanites as remained in the land.

affers

Kings of Judah.

children also were dashed in pieces at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound in chains) invades the Kingdom of Judah, and besieges many of their fenced Cities, and took many of them. Hezekiah bestirs himself with all diligence to defend himself and his Kingdom against him. And to that end by the advice of his Captains and Council he fill'd up the fountains and springs that were without the City of Jerusalem, and covered them with earth, and carried the waters by pipes under ground into the City, that so the Assyrians if they came to besiege the City, might be distressed for want of water; also the brook Gihon or Siloe (which ran through the midst of the Country where Jerusalem stood, and divided it self into two streams) one of them he turned from the usual channel, and brought it straight down into the west-side of the City of David, 2 Chron. 32. 30. and made a great pond to receive the water of it for the benefit of the besieged. And the Princes and the people did much assist him therein. Also, he fortified Jerusalem, and built up that part of the wall that was broken down by Joash King of Israel in Amaziah's time, which breach it seems was not fully repaired till now, and he made the wall strong and high, and made also another wall without as an Antimural or outwork, [see 2 King. 25. 4.] and repaired Mills in the City of David, which some think was their Town-house (where the people had their general assembly) or else some sort in the City; he also provided all sorts of arms, offensive and defensive, and set Officers and Commanders over his Souldiers, and calling them together into the broad street that was by the City-gate, he spake comfortably to them after this manner, My good subjects and faithful souldiers, be ye strong and courageous, be not afraid of the King of Assyria, nor of the great multitude that is with him. For there be more with us than with him; with him is only the arm of flesh, but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves on the words of Hezekiah.

2 King. 18. 13.

2 Chron. 32. from v. 1. to 9.

Heze-

Kings of Israel.

asses (not daring to stay to saddle them) and left their Tents and their Camp as it was, and fled for their lives. The Lepers thus coming to their empty Tents, they ventured to go into one of them, where finding good provisions they fell to eat and drink, and refresh themselves being almost starved, and finding also silver and gold, and raiment there, they took it as spoil and carried it out and hid it, that it might not be taken from them; then going into another Tent and finding the like there, they carried it out, and hid it also. Thus at first they thought only of providing for themselves. But then better bethinking themselves, they said one to another, We do not do well thus only to provide for our selves; this is a day of good tidings, we see the enemy are all fled, we do not do well to conceal this glad news from our brethren of the City. If we tarry till morning light till they themselves perceive the enemy to be fled, possibly they will inflict some severe punishment on us for concealing the matter so long; now therefore let us go and acquaint the King and the City therewith. So they came to the Gate of the City, and call'd to the Porter and Watchmen, and told them that they being sorely distressed ventured to go out to the Camp of the Syrians to seek some relief, and when they came thither they found no man there, but they found many horses and asses tied, and the Tents furnished with provisions as they used to be when the Camp lay there. The Porter of the Gate immediately ran and call'd up the Porters of the Kings Palace, and acquainting them with what the Lepers had said, they acquainted the King with it. The King immediately suspected that the Syrians had only drawn off themselves in policy: They (says he) know that we are almost starved, and therefore they have withdrawn themselves, and hid themselves in the field, that when we come out they may surprize us, and so enter the City. This shews that he little regarded or believed what the Prophets had promised from the Lord, which was the very next day to be accomplished. One of the Kings servants hearing his Master make this construction of the departure of the Syrians, replied, let us I pray thee take some of

Kings of Judah.

Kings of Israel.

* Which amounts to 225000 l. of our money as some compute.

† Vitia illi vitia quod erat iudand.

Hezekiah seeing how soon the Assyrian had taken many of the fenced Cities of Judah, and that proceeding on in his victories he had also laid siege to Lachish, he began to entertain thoughts of buying his peace with him. Hereupon he sent his Ambassadors to him to acknowledge his offence in denying the tributes, and to intreat his favour, yielding withal to pay whatever tribute he should impose upon him. Sennacherib being puffed up with his success requires of him three hundred Talents of Silver, and thirty Talents of Gold *; Hezekiah to raise this sum was forced to take the treasures of the Lords house, and cut off the Gold even from the doors of the Temple, and from the pillars which himself had overlaid. But the King of Assyria having gotten the Gold and Silver into his hands, notwithstanding most perfidiously went forward in his enterprize of subduing them. And therefore he not only continued the siege of Lachish, but sent a great Army under the command of three of his Captains (whereof Rabshesha was chief, and therefore only mentioned by Isaiah, Ch. 36. 2.) to besiege Jerusalem. Rabshesha at his first coming before the City, desired a Treaty with the King, and three of the Kings Officers of State, viz. Eliakim, Joab and Shebna being sent out to him, in a proud imperious and braggadocian manner he spake thus to them, Tell your King Hezekiah thus saith the great King, the King of Assyria, what confidence is this wherein thou trustest? Thou saist possibly (but they are but vain words) I have counsel and strength for the war, whereas also thou hast neither. Or is may be thou trustest in some foreign aid, or else surely thou never durst have rebelled against me. And the aid thou expectest I suppose is from Egypt, but alas therein thou trustest but upon a staff or stalk of a broken reed, on which if a man lean it will not support him, but run into his hands and pierce him; even such and no other is the King of Egypt to all that trust on him. But possibly thou wilt say, we trust in the Lord our God; but this is a vain confidence also; for 'tis he whose high places and altars thou hast taken away (and therein highly offended him †) and hast said to the inhabitants of Judah and Jerusalem, ye shall perform your solemn worship

of the bars that yet remain in the City, and go out and see whither the Syrians be indeed fled or no. It will be no great loss if these be taken by the enemy seeing they are already almost consumed by famine as most of the people of the City likewise are. The King consenting hereunto, they took two of the Kings Chariot-horses, and setting riders on them, sent them out; these scouts rode as far as Jordan and found no enemy between Samaria and it, but many evidences of the enemies flight, for all the way was full of garments and other furniture which the Syrians had thrown away in their hasty flight. So they return'd and brought this word to the King. Then the people transported with joy rushed out of the City with all the haste they could make to spoil the Tents of the Syrians, and in them they found such plenty of provisions that a measure of fine flower was sold for a shekel, and two measures of barley for a shekel as the Prophet had foretold. The King understanding that the people ran so violently out of the City, he commanded the Lord on whose hand he leaned to take charge of the Gate to keep them from such a tumultuous running out, and to see to it that they might not all run out and leave the City naked. This Lord accordingly standing there to keep the people back, they were so eagerly bent upon the spoil, and to get some provisions for themselves that they ran him down and trode upon him, so that he died; and thus what the man of God prophesied of him exactly came to pass.

2 King. 6. from 24, to the end.
2 King. 7. wh. Ch.

The Shunamite (the seven years famine being now ended) returns with her family into her own Country, and petitions the King for her house and land, which in her absence was (as it seems) seized upon by the Officers of State for the Kings use *; at the very time when she came to present her petition the Providence of God so ordered it that the found the King talking with Gehazi

Elisba's servant about the miracles his Master

* Mos hic suis in decem tribus qui et alibi reperiunt, ut qui patria exierint coram bona confiscantur. Grot.

Kings of Judah.

Kings of Israel.

worship before this Altar in Jerusalem, and not in other places; therefore thou hast little reason to trust in thy God. And as for thy own strength it is meer weakness; I will deliver thee two thousand horses which thou shalt keep if thou art able to set riders on them, provided thou wilt give hostages to my Master to return them again if thou canst not, as I am confident thou canst not; how then canst thou think to turn away the face of the least of my Masters Captains? Possibly thou puttest thy trust in Egypt † for chariots and horsemen, but alas they will miserably fail thee. And as for thy confidence in thy God, that also is vain; for I am not come up without commission from him to destroy this City. 'Tis he that hath sent me against this land to destroy it.

† Hezekiah thought not at all to Egypt at this time.

Thus spake this bold presumptuous wretch, grounding his confidence only on his former success. Then turning his speech to the people on the wall, and speaking to them aloud in the Hebrew tongue, Wherein (says he) do ye trust that ye think to abide and subsist in the siege of Jerusalem? Doubt not Hezekiah persuades you when he persuades you to hold out to give over your selves to die by famine and by thirst, telling you that the Lord your God will deliver you out of the hand of the King of Assyria? Hear you what my Master now speaks to you by me his servant, Know you not what I and my Fathers have done unto all the people of other lands? Were the Gods of those Nations able to deliver them out of my hands? who was there of all the Gods of those Nations which my Fathers destroyed that could deliver their people out of our hands? how much less shall your God deliver you?

Thus blasphemously spake Rabshesha against the Lord, and against his servant Hezekiah, speaking of the God of Israel as of the gods of the Nations, which were wood and stone, and the work of mens hands. Then Hezekiah's Messengers desired him to speak in the Syrian language (for that they understood) and not in the Hebrew tongue to affright the people on the wall, else they would be gone and break off the Treaty. Rabshesha hereupon said to one of them, What hath my Master sent me to speak to thy Master only, hath he not sent me to speak to them on the wall also, that they may know

Master had wrought. It seems his Leprosy was not of that sort that did render him unclean or unfit to be conversed * with, or else upon his repentance (as some think) God revers'd the sentence against him, and had now healed him. Whil实现 he was discoursing about his Masters raising one from the dead, he sees this woman come to petition the King, whereupon he cries out My Lord, O King, this is the very woman of whom I spake, and this is her son that was restor'd to life by my Master. The King asking the woman about it, she fully confirm'd it, and ('tis like) told him the several circumstances of it, whereupon the King gave order that her lands should be restored to her again with all the profit that had arisen from them in her absence.

* Lex non vitabat leprosum adire aliquem consolari. Naaman leprosus Regem accessit. Alii volunt Gehazi acti penitentia sanatum fuisse.

2 King. 8. from v. 3, to 7.

Elisha now by some special instinct of Gods Spirit went into the Region of † in Regi-
Damascus to confirm (as 'tis probable) onem Da-
to Hazael by a second prediction, what masenam,
formerly upon Elishas anointing of him, ut appareat
he did not much believe, namely that he nono. Jun.
should be King of Syria.

Benhadad the present King of Syria was at this time very sick. Josephus thinks his sickness was occasion'd by the shameful flight of his Army from Samaria, [Ch. 7. 6.] especially understanding it happened through a causeless fear. The King therefore hearing of the Prophets arrival in that Region (whose fame was so spread among them by the cure of Naaman, and other miracles he had wrought) he sent Hazeael (who was now as it seems his chief Minister of State, (Naaman being either dead, or put by his place for professing the true God of Israel) with a present to him, and to inquire of him whether he should recover of that sickness? Hazael accordingly went to meet him with a noble and large present, viz. forty Camels lading of the best provisions of the Country; and when he came to him he said, Thy Son Benhadad (who honours thee as a Son doth his Father) hath sent me to thee with this present, which he desires thee to accept of, and to acquaint him,

Kings of Judah.

know they shall eat their own dung, and drink their own piss if they do not yield? So he lifted up his voice louder, and said to the Souldiers that were on the wall, *Hearken not unto Hezekiah but unto the King of Assyria, who says thus to you by me his servant, make an agreement with me by a present, and come forth to me and deliver this City into my hands, and then ye shall eat everyman of his own vine, and of his own figtree, and shall drink every one waters out of his own cistern. And this happiness ye shall enjoy till I come and carry you to a land like your own, a land of corn and wine, a land of bread and vineyards, a land of oil, olive and honey, and so ye may live plentifully, otherwise ye must expect nothing but desolation and death. And do not let Hezekiah deceive you by telling you the Lord will deliver you. Hath any of the gods of the Nations delivered his land out of the hands of the Kings of Assyria? Where are the gods of Hamath or Arpad (Cities of the Syrians) or of Sepharvaim, Hena and Ivah, have they delivered Samaria out of my hands, though those gods were there worshipped?*

Thus this Blasphemer went on venting his rage and blasphemy, but the people (as the King commanded) answered him not a word. Then the Kings Messengers return'd to him with their cloaths rent, and told him the words of Rabshakeh.

Hezekiah deeply perplexed hereat, being clothed in sackcloth went to the Temple there humbly to seek unto the Lord for help in this woful distrefs, and withal sent Eliakim and Shebna, and the Elders, and the Priests (clothed also in sackcloth) to the Prophet Isaiah, who said unto him, *This is a day of great trouble unto us, and a day of sad rebuke, and a day of blasphemy, for Rabshakeh hath blasphemed the living God. Therefore we beseech thee pray earnestly to the Lord for us, for the children are come to the birth and there is no strength to bring forth; that is, our sorrow is extreme, our danger desperate; we are brought into such extremities, that except help come presently from the Lord, and be pleased miraculously to save us we are sure to perish. It may be the Lord will manifest that he hath heard the blasphemous words of Rabshakeh by punishing him for them; wherefore lift up*

Kings of Israel.

him, *Whither he shall recover of his sickness? Whither the Prophet accepted the present is not recorded, but he return'd him this short answer, That he might recover for any danger from his disease, yet the Lord had shewed him that he should certainly die, though by some other means, and not by his sickness. Then the Prophet fixt his eyes steadfastly on Hazael until he began to blush to see him look so earnestly on him; and Elisha bursting out into tears, Hazael said, Why weepeth my Lord? He answered, Because I know the evil thou wilt do when thou art King of Syria to the people of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, their young childrens brains wilt thou dash out, and rip up their women with child. Hazael replied, Is thy servant a dog that I should ever be guilty of such great horrible barbarity, and inhumane cruelty? * * Fortune 'Tis like he did not think at this time & possit. at that ever he should do such cruel acts. etiam moris, & ingenium mutans.* But no man knows the depth of that corruption that is in his heart, which will soon discover it self if God leave him to himself. See what he afterwards did, 2 King. 10. 32, 33, and Ch. 13. 3. Elisha replies, *The Lord hath shewed me that thou wilt be King over Syria, and then thou wilt bear the same deadly hatred to the people of Israel which thy Predecessors have done before. And the Lord as a just and righteous Judge will permit thee to come into that Throne, that thou maist be a scourge to punish the Idolatrous and Rebellious Israelites. So Hazael departed from the Prophet, and coming to his Master Benhadad, told him that the Prophet said, He should certainly recover; but therein he delivered not to him the true sense of the Prophet. Then considering with himself what Elisha had told him, viz. that he should be King of Syria, and apprehending that if his Master did recover of this sickness, it might be difficult for him to attain the Crown, and being impatient of delay, and unwilling to stay Gods time for the bringing about of that he had promised him, the very next day he took a thick wet cloth and spread it on his Masters face, (possibly under pretence to allay the distemper of his heat) and with it stifled him *.*

Kings of Judah.

up thy prayer and pray earnestly for the remnant of the people that are left; thou seest the Ten Tribes have been carried away captive, and only Judah and Benjamin are left, and of them great havock hath been made by the Assyrians in many of their Cities, therefore pray earnestly for us. Isaiah bids them return this answer to Hezekiah, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the King of Assyria have blasphemed; behold I will send a blast upon him which shall blow him out of this land as the dust or chaff is blown before the wind, and he shall bear a rumour of the destruction of a vast number of his Souldiers and Commanders in one night, and shall return to Nineveh his chief City, and there I will cause him to fall by the sword.

2 King. 18. from v. 13. to the end.

2 King. 19. from v. 1, to 8.

Isai. 36. whole Chapter.

Isai. 37. from v. 1, to 8.

Rabshakeh finding that he could neither threaten nor flatter the inhabitants of Jerusalem into a surrender, leaving his Army before the City, he went presently to Sennacherib (whom he found risen from before Lachish, and besieging Libna) to inform him of the state of things at Jerusalem, as also perhaps to confer with him about oppoling Tirhakah King of Ethiopia, who (as he understood) was now coming with his Army against them. Sennacherib therefore that he might use all possible means to terrifie Hezekiah into a speedy surrender (that so he might the better attend the motion of Tirhakah's Army) he sends other messengers to him, who brought a threatening message by word of mouth, and spake to him after the same rate that Rabshakeh had done before; they did not indeed mention the perfidiousness of Egypt, nor the weakness of Hezekiah's Army as Rabshakeh had done, but understanding that Hezekiah relied wholly on God, therefore they endeavour to affright him from that confidence by telling him with what ill success other Nations had relied on their gods, instancing in Gozan and Haran, Reseph, and the people of Eden, (all as 'tis like, regions of Mesopotamia) and several other

Kings of Israel.

him *; that so no mark or sign of violence might appear on his body; and the King thus dying Hazael succeeded him, either because the King had no children, or because he was so powerful none durst oppose him, or so gracious with the people (a) that they presently chose him.

2 King. 8. from 7, to 16.

Prophete. P. Martyr. (a) Pellebat viribus & gratia apud populum, & jam a tempore Elie increbrat regnum Syria Hazael dicitur.

Jehoram towards the latter end of his reign with the joint forces of Abaziah King of Judah (his sisters son) resolves to attempt the recovery of Ramoth-Gilead out of the hands of Hazael now King of Syria, which Abah his Father with the joint forces of Jehu'saphat seeking to recover, failed of his purpose, and was there slain by Benhadad, whose life he had unwarrantably spared. See 1 King. 20. 34. Jehoram in this enterprize won the Town, but he himself was wounded in the legs, wherefore leaving the chief of his forces there behind him under the command of his great Captains (whereof Jehu was the chief) to keep it (b), he withdrew (b) See himself to Jezreel to be cured of his wounds. And thither Abaziah King of Judah came down to visit him.

Jehu with other Commanders being left with the Army at Ramoth-Gilead, Elisha call'd a young man one of the Sons of the Prophets to him, and bad him gird up his loyns, and take a viol of oyl which he gave him, and to hasten to Ramoth-Gilead, and there calling to speak with Jehu to take him into a private Chamber and to pour the oyl on his head, and to say to him, Thus saith the Lord, I have anointed (c) thee King over Israel, and thou shalt smite the house of Abah thy Master, that I may avenge the blood of my servants the Prophets, and the blood of all my servants which was shed by the procurement of Jezabel. For the whole house of Abah shall perish, and I will cut off from the house of Abah him that passeth against the wall, and him that is shut up and left in Israel (d). And I will make the house

† Here was a fair opportunity offered for the doing this at this time, Jehoram and Abaziah being both at Jezreel.

(c) Jehu is the only King of the Ten Tribes that was anointed; as his calling was from God, so his task was very great.

(d) See 1 King. 14. 10. & 21. 22. of

Kings of Judah.

other people; and therefore they would have persuaded him that he had little reason to trust and rely on his God. They also brought with them a blasphemous and threatening Letter from the King of Assyria, which Hezekiah having received and read, he went up to the Temple and there spread it before the Lord, and poured forth unto him a most fervent prayer with many tears, humbly and earnestly begging his help in this his great extremity. He humbly intreats the Lord to take notice of, and to revenge the horrible blasphemies of that daring wretch the King of Assyria against his great and glorious Majesty. His prayer was after this manner:

O Lord of hosts, God of Israel, who dwellest between the Cherubims on the Mercy-seat, and thence art wont to manifest thy gracious presence and thy power to thy poor people. Thou art God, even thou alone, and all the Kingdoms of the earth are thine. Thou hast made heaven and earth, and all things therein are subject unto thee. Incline thine ear, O Lord, and hear the blasphemous words of Sennacherib's Letter which I here present before thee, and open thine eyes and see the blasphemies he hath written therein. Hear I pray thee, and take notice of all these blasphemous railings wherewith he hath blasphemed and reproached thee the living God. Of a truth, O Lord, the Kings of Assyria have laid waste the Nations they warred against, and have cast their gods into the fire, for they were no gods but the works of mens hands, wood and stone; and therefore 'tis no wonder they destroyed them. But thou art the ever living and true God, a God of infinite power and might. Therefore we pray thee save us, save us out of the hands of the King of Assyria that all the Kingdoms of the earth may know that thou art God, and thou only.

Hezekiah having ended his prayer, Isaiah sent unto him this message, Thus saith the Lord God of Israel, whereto thou hast prayed unto me against Sennacherib King of Assyria, this is the word which I have spoken concerning him: The virgin-daughter of Sion * shall (as) despise

* The inhabitants of any City or Country are call'd the virgin-daughter of it because delicately and tenderly brought up by their mother as a virgin-daughter, and because Jerusalem was fair, beautiful and comely as a virgin used to be, in regard of the Temple, and other excellences thereof.

(c) Isaiah

Kings of Israel.

of Ahab like the house of Jeroboam, and like the house of Baasha. And the dogs shall eat Jezabel in the portion of Jezreel, and there shall be none to bury her. This young Prophet coming to Ramoth-Gilead, and finding Jehu sitting among the Captains, he desired to speak with him privately, and then said and did to him all that Elijah had enjoind him, and so immediately halted away. Jehu coming forth to the other Commanders, and they discerning some troubled thoughts in his countenance, asked him, Whither all was well? and inquired wherefore that mad fellow (so these Idolatrous Captains counted the Lords Prophets, whose Prophecies usually were very displeasing to them) came to him? Jehu replied, You know the man to be a Prophet of the Lord, and by the man ye may guess at his errand, and the communication he hath had with me. They replied, that they neither knew the person of the man, nor could guess at his errand, or what he had said to him. Then Jehu told them how he had anointed him King over Israel. They bearing this, and God powerfully working upon their hearts, they presently arose, and going to the top of the stairs * (which possibly were towards the street) and spreading their garments on the ground †, (as a ceremony of honour to Jehu, and to lignitic their subjection unto him) with sound of Trumpets they proclaimed him King. Jehu being thus made King, and commissioned by God to destroy Ahab's house, he immediately contriv'd to destroy Jezebel, Son of Ahab, as God had commanded him. And in order hereunto he tells his Captains that if they approved of it he would presently shut up the Gates of Ramoth-Gilead that none might get out of the City to acquaint Jezebel with what was done, that so he might surprize him and come upon him on a sudden before he could have any intelligence of his coming. Then immediately drawing out a strong party out of the Garrison, and riding himself in a Chariot (which for swiftness and convenience they used in war, that in them they might the better use their bow or any other offensive weapon) he made halt towards Jezreel where both

† See Mat. 21.

* Great houses have usually an ascent of great stairs into the first rooms.

Jehoram

Kings of Judah.

(a) Isaiah, Ch. 37. 22. Hath despised thee. Enallage temporis, a prophetical Tenſe for a future.

and laugh thee to scorn (O King of Assyria) and shake her head at thee, to wit, when she shall see thine Army destroyed. And consider (O thou blasphemous wretch) who it is whom thou hast reproached and blasphemed, and against whom thou hast lifted up thine eyes so high, and carried thy self so proudly, is it not against the holy one of Israel? By Rashiakab and his companions thy servants, thou hast reproached the Lord, and hast said, By the multitude of my Chariots am I come up to the height of the mountains, (as if thou shouldst have said the strongest places of the Kingdom have I subdued and passed through as a conqueror, even those that seemed most inaccessible) and am come to the sides of * Lebanon, that is, to their chief City and strength, the City of Jerusalem (where the King, his Nobler and Princes dwell),

* From the famous Forest of Lebanon. Jerusalem is here call'd Lebanon by a Metaphor.

are like tall cedars and fir-trees in Lebanon and will cut down the tall-cedars and the choice fir-trees thereof; that is, I will destroy the Nobles and Princes of Jerusalem, and will enter into the lodgings of his border; that is, will possess my self of his frontier-Towns, and will enter into the forest of his Carmel, or (by an hyppallage) into the Carmel of his frontier; that is, his most excellent and pleasant hill, viz. mount Sion, on which the most pleasant objects in Jerusalem were seated. Thou further sayest, I have digged and drunk strange waters, and with the soles of my feet have I dried up all the rivers of besieged places; that is, when I have come to places destitute of water, even there have I digged up new fountains (where none were before) and where Cities have been environed with great and deep waters, no sooner have I set my foot there to besiege them, but with the multitude of my Souldiers I have dried them up †. But though thou boastest so much of thy power in subduing Cities and Countries hast thou not heard that I (the Lord of Heaven and Earth) long ago contriv'd and determin'd what thou shouldst do, viz. that thou shouldst lay waste defended Cities, and turn them into ruins

† Hereby an intimation is given that he laugh'd to scorn Hezekiah's policy in cutting off the waters about Jerusalem, and in that ironical manner seems to boast that there was nothing he could not do by his own strength, nor any place that could not be subdued by his own power.

Kings of Israel.

Jezebel and Abaziah now were. A watchman from the tower in Jezreel discerning this party coming, gave notice thereof, upon which Jezebel sent out an horseman to meet them, who asking when he came up to Jehu, Is it peace? that is, does all go well at Ramoth-Gilead? Jehu bad him not talk to him of peace, but to turn behind him, and join himself to his Souldiers, resolving he should not go back to inform Jezebel lest he should get away. The watchman from the tower of the City acquaints them that the messenger came up to them and spake to them, but whatever the matter was he saw he did not return. The King wondering at this, sent out a second horseman, who coming to Jehu was answered as the other was, and fore'd to stay with the party, and could not return. The watchman acquainting the King that his second messenger also did not return, and that the party marched a great pace towards the City, and by their fast driving he guessed Jehu was their Commander, who us'd to drive very furiously. Hereupon Jezebel and Abaziah commanding their Chariots to be made ready they went out to meet Jehu, not imagining he had come with any hostile mind against them, and they went out not with any purpose to fight, but only to know the end of his coming. They met him just at the portion of Naboth. Jezebel asks him, Is it peace Jehu? that is, Is all well at Ramoth? Jehu answers, What peace so long as the

* Idolatry in Scripture is call'd whoredom, Deut. 31. 16. and to invite people to partake with them in it is call'd witchcraft, see Nahum 3. 4. He mentioned the sins of his mother because Jezebel suffered her, and continued in her idolatry. Onus vocat Prophanam gravem & Onerosam.

whoredoms * of thy mother Jezebel, and her witchcrafts are so many? Upon this Jezebel immediately turned his Chariot and fled, crying out to Abaziah, who was near him, There is treachery, O Abaziah. Jehu perceiving Jezebel to fly, drew a bow with his full strength and smote him in the back between his shoulders, and the arrow went out at his heart and he sank down in his Chariot and died. Jehu then call'd to Bidkar his Captain to take and cast his body in the field of Naboth the Jezreelite, for remember (says he) when thou and I

F f f f 2

(being

Kings of Judah.

inous heaps, see Isa. 10. 5, &c. And accordingly I have now brought it to pass. And thence it was that the inhabitants of those places were of so small power (I striking fear into their hearts) and were dismayed and confounded; nay they were as the grass of the field, and as the grass on the bonse-tops which soon withereth away, and as the corn that is blasted before it be grown up. And as for thee, I know thine abode, and where thou dwellest, and what thou dost meditate against me at home and abroad, when thou comest in; I know all thy counsels and actions, both publick and private; I know thy rage against me, and how thou reproachest my power, and threatnest me as if I were an Idol. [See Isa. 36. 20.] And because thy rage against me, and thy tumult it come into my ears, that is, because I have heard thy outrageous and rustling words, I will put my hook into thy nose, and my bridle into thy lips, and will turn thee back by the way by which thou comest, that is, thou shalt go as thou comest without effecting what thou designest against Jerusalem.

Thus the Prophet delivered to Hezekiah the mind of God concerning the King of Assyria. Then he tells the King and the people that this shall be a sign to them by which they may assuredly know that they are loved of God with a Fatherly love, viz. that though they had been hindered from sowing and planting this year by reason of the Assyrians invading their Land, and though they could not sow nor plant the next year, because it was the Sabbath-year, yet they should have plenty of corn notwithstanding that should grow and spring of it self (without any tillage) from the scattered seeds that fell on the earth the former years. And herein (says he) the Providence of God will eminently appear for you that the ground shall yield of it self sufficient food for three years together; for though in the third year ye may sow and reap, and plant vineyards, and eat the fruit thereof, yet ye cannot reap what ye shall flow in that year until the end of it; therefore it will be no less than miraculous that two years together so much corn shall grow of it self as shall serve you for three years. The Prophet further

Kings of Israel.

being Commanders under his Father, and following him as his attendants at that time when he took possession

of Naboth's vineyard* heard this dreadful judgement (c) denounced against him by Elijah from the Lord, Surely I have seen the blood of Naboth, and the blood of his Sons (who it seems were put to death with him, that none of them might afterwards challenge the inheritance) and I will requite thee in this plat, now therefore cast him into that portion of ground according to the word of the Lord, that the dogs may lick his blood, see 1 King. 21. 19. When Abaziah King of Judah saw this he fled, but they pursuing him first wounded him, and afterwards

killed him in Megiddo, as may be seen more fully in his life. Then Jehu march'd into Jezreel and Jezreel hearing of his coming painted her face and tied her head, (thinking possibly by her Majestick bravery to daunt him) and looking out of the window when Jehu entered the Gate of her Palace, she cried out, Had Zimri peace who slew his Master? [See 1 King. 16. 10.] as if he should have said, Remember what he did, and fear the like event. Jehu looking up to the window asked, who is there on my side, who? Two or three Eunuchs (a), (attendants on the Queen) looking out, he call'd to them to throw her down, which they (God so working upon their hearts, and possibly fearing Jehu) immediately did. And he and his followers trod her under their horses feet, and so pass'd her to pieces, that some of her blood was sprinkled on the wall, and on the horses. Jehu having done this great work, and having taken much pains in this expedition from Ramoth to Jezreel, and seeing all was quiet in the City, and that none oppos'd him, he went now to refresh himself. After a little time he had some about him to go look after the body of that cursed woman Jezreel, and to take it up and bury it, for (says he) she was a Kings daughter, viz. the King of Zidon's. This or-

* Which was the day after his death.

(c) The Lord laid this burden on him, v. 25. Onus Vocat Prophetiam gravem, & onerosam.

† Fili ejus contra legem Deut. 24. una interfecit etiam licet nulla hujus cedit mentio facta sit, 1 Reg. 21. 13. Sic multa a facis hujusmodi on-fa videmus que ab aliis per occasionem dicta sunt. Sanctius.

(a) Such were Chamberlains of Queens and Princesses for the most part in those times.

Kings of Judah.

further encourages them, and bids them not fear, because their Nation was reduced to a small number, nor think that therefore they should not be able long to subsist, for he tells them that that small remnant of them which shall escape the sword of the Assyrians shall be like a thriving flourishing tree that shoots its roots downwards, and its branches upward, so that it bringeth forth much fruit. So they shall be well settled in their Nation, and shall be fruitful in it. He further tells them that that remnant which is now shut up in Jerusalem and mount Zion shall go out of it, (when the siege is raised) into all parts of the land of Judah, and shall inhabit it, and replenish it, shall sow the ground, and reap the fruit thereof. For the zeal of the Lord of hosts will do this; that is, the zeal he

bears for his own glory, and the love he bears to his people, and the indignation he hath against 's enemies will move him to do it. And further (says he) let the King and all his faithful people encourage themselves, for thus saith the Lord, Sennacherib shall not come into this City, nor force the Gates of it, nor shoot an arrow at those that stand upon the wall, neither shall he assault it with men armed with shields, nor

* This is to be understood of Sennacherib himself and the Army that he personally commanded; for though he did not closely besiege Jerusalem himself, nor make a Trench about it, yet (it seems) part of his Army did, as we may gather from Isaiah 29. 3.

cast a bank or trench * against it, but he shall go back the way that he came; for I will defend this City, and save it for mine own sake, and for the promise I made to him that I would establish the Throne of his Kingdom. † 2 King. 19. from 8, to 35. 2 Chron. 32. from 10, to 21. Isa. 37. from 8, to 36.

Hezekiah about this time, viz. in the fourteenth year of his reign (when the Assyrian Army lay about Jerusalem) fell extreme sick, and his sickness seemed such as threatened to put an end to his life. The Prophet Isaiah coming to him from the Lord, bad him set his house in order, for he should die. This sentence though very sad in it self, yet seemed not absolute, but conditional, and so Hezekiah understood it; and accordingly turning his face to the wall as he lay

Kings of Israel.

der ('tis like) he gave on the sudden, not remembering the Prophecy of Elijah, nor what the Prophet that anointed him said unto him, ver. 10. but they bringing him back word that the dogs had eaten all but her skull and feet, and the palms of her hands, then he said, this is the word of the Lord which he spake by Elijah, saying, Near * the portion of Naboth is: Jezreel shall dogs eat the flesh of Jezreel, and so much of her body as is left by the dogs shall be as dung upon the face of the field, and shall lie and rot in the open air, so that none shall be able to lay it, this is Jezreel.

2 King. 8. 28, 29.
2 King. 9. wh. Ch.

Jehu being thus come to the King of the Crown, and having already executed his Commission on Jeoram, Abaziah, and Jezreel, he now proceeds on to root out the house of Abah. It seems Abah had many Sons born to him of several wives, and many grand-children, (in all about seventy) who were bred up under several great men (and some of them Rulers in Jezreel) who upon these distractions fled with them to Samaria (a well fortified City) to secure them there. Jehu understanding this, wrote a Letter to those who had the tuition of these children, and to the Elders of Samaria which spake after this manner, Seeing your Masters Sons are with you, and there are with you chariots and horses, and you are in a fenced City, and have arms; look out therefore the best and meekest of your Masters Sons, and set him on his Fathers Throne, and fight for your Masters house. This he wrote in an Ironical way, but gave them thereby an intimation that if they stood out against him, or offered to oppose him, he doubted not but he should easily subdue them. And indeed the Lord having appointed him to destroy the whole stock of Abah, did in order therunto put such a fear into the hearts of these Rulers, that they said among themselves, Behold two Kings could not stand before him, how then shall we be able to deal with him? Hereupon he that was chief over all those that pertained to Abahs house, and the chief Magistrate of Samaria,

* 1 Reg. 21. 23. 19 pro iusta. In 10. teritio in quo troistat damatus est Naboth.

Kings of Judah.

lay in his bed, he earnestly prayed to the Lord to spare his life, saying, Remember now, O Lord, how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy sight. He mentions not his good deeds as if he thought them meritorious, but only that he might incline the Lord the rather to shew him mercy; for the Lord is more ready to shew mercy to those that walk according to his laws and commandments, than to those that disobey them. And Hezekiah wept sore. He had many reasons to desire to be spared at this time. For first if he should now die he should leave Judah and Jerusalem under the pressure of Sennacherib, and should not see the delivery of it. 2ly, He had no Son as yet to succeed him in the Throne, and it could not but be a matter of great sorrow and grief to him to think that the promise made to David and Solomon [1 King. 8.25.] should not appertain to him. He knew also that the Messiah was to spring from the seed of David, and he being lineally descended from David, if he lived to have issue he might hope that the Messiah might spring from him; from which hope he should be cut off if he died at this time. 3ly, He had reason to think that they who were so ready to ascribe the calamities of his time unto him because he had broken down the Idolatrous Altars and Images, and made a reformation, would be more ready to ascribe them to him if he now died, and would say (though unjustly) that for this cause God had cut him off in displeasure. And therefore for this reason he pleads his integrity, and that what he had done in the reformation of Religion he had done it with an upright heart, knowing it to be well-pleasing unto God. And accordingly he found that the Lord was well pleased with it, for before the Prophet was gone out of the middle Court of the Kings house, he was sent back again to the King with this comfortable message, Thus saith the Lord the God of David thy Father (intimating to him thereby that he was mindful of his promise made to David, 1 King. 2.4.) I have seen thy tears, and am moved to compassion by them, and I will spare thy life, and add unto thy days fifteen years, and on the third day from hence

Kings of Israel.

ria, and the Senators of the City, and the Governours of the Kings children returned this same answer to Jehu, we are thy servants, and will do whatever thou commandest us, (they interpose no such condition as this, if the thing be honest and just, or the like, so slavish does fear make men) we will make no King, nor set up any to oppose thee; thou must do what thou pleasest as for us, we are ready to obey thee in every thing. Jehu then wrote another Letter wherein he told them that if they were his servants in reality, and would be obedient to him, (as they professed) then he required them forthwith to cut off the heads of those seventy Sons and Grandchildren of Ahab, and to bring them to him to Jezreel the next day. This was indeed a very severe command, and 'tis strange they did not utterly refuse to obey it, but they regarding more their own safety than either humanity or the charge and trust committed to them, without any more ado complied with it, and cutting off the heads of these young Princes put them in baskets, and sent them to Jezreel, and followed after them themselves. When they were come thither a messenger acquainted Jehu that these Rulers of Samaria had brought the heads of the Kings Sons unto him according to his command. It being (as it seems) late, Jehu ordered that they should be laid in two heaps at the entering of the Gate till the morning; certainly a most sad and awful spectacle it was to see so many young Princes heads lying on heaps together; but this seems to be ordered by Providence that all the people might see the dreadful judgment of God upon the house of Ahab for his cruelty and Idolatry, and might be deterred from going on in it. In the morning Jehu went out himself to see these heads, and abundance of people being gathered together to gaze on this lamentable spectacle, he there took occasion before them all to justify himself and his proceedings, speaking to them after this manner: As for you (says he) that are here spectators of this awful spectacle, I do pronounce you all clear and innocent touching the death of these Sons of Ahab. But possibly you will say that I myself am not innocent, and that I have conspired against the King my Master, and have

Kings of Judah.

hence thou shalt be so perfectly recovered that thou shalt go up to the Temple to render praises and thanksgivings unto me for thy sudden and wonderful recovery; and moreover I will deliver thee and this City out of the hands of the King of Assyria, and I will defend it for my own glories sake, and for the sake of David my servant.

The Prophet having delivered this comfortable message to the King, he then directed him to lay a mass made of dry figs as a plaster upon his boil or plague-sore (for so it is conceived to be) and though the medicine prescribed was proper for the cure in a natural way, yet if we consider the speediness of the cure, we may well conclude there was a supernatural and miraculous virtue added by God to hasten the operation of it. Hezekiah though he made use of the means prescribed by the Prophet, yet for the strengthening of his faith he humbly desired a sign from the Lord that he should recover, because this new promise was so contrary to the former threatening. Isaiah tells him he shall have this sign from the Lord, the shadow on the Stair-dial of Ahab should suddenly either go backward, or forward ten degrees, or ten half-hour lines which he should choose. The going backward or forward of the shadow (which always follows the motion of the Sun) ten degrees on a sudden would have been a wonderful miracle, yet because it is natural for the Sun and consequently the shadow to go forward (and not backward) and though it had moved faster away forward now then at other times it had not been so great a miracle as to remove backward (which was a course directly against nature) therefore Hezekiah chose the going backward of the shadow to be his sign. Isaiah thereupon prayed unto the Lord, and the Sun went back ten degrees [see Isa. 38. 8.] and so caused the shadow on Ahab's Dial to go back ten degrees also; and 'tis like the shadow went back in the same manner in all their Dials, as we may gather from 2 Chron. 32. 31. though here in the Dial of Ahab it was most observed. And thus was Hezekiah's faith confirmed, and accordingly he was healed on the third day as was promised, 2 King. 20. from v. 1, to 12. 2 Chron. 32. 24. Jsa. 38. fr. 1, to 9. & v. 21, 22. Hi-

Kings of Israel.

have slain him, and you will say also that I have slain all these whose heads lie here; for who else hath slain them but myself, seeing they were put to death by my command. I do therefore declare before you all that all these strange things which I have done, I have not done them on my own head, but by the command of God, and only to execute what he had determined should be done against the house of Ahab, and which he threatened against it openly and publicly by his Prophet Elijah, 1 King. 21. 21. And you may plainly see that these seventy persons could not so easily have lost their lives, nor those that have cut off their heads been so easily drawn to do it (seeing they had many ways to have avoided it) if there had not been an extraordinary hand of God therein to accomplish his own purposes. Therefore neither they nor I have done ought herein but what God would have done, and that is abundantly sufficient to excuse both them and me. 2 King. 10. from 1, to 11.

Jehu in the next place falls upon Ahab's great men in Jezreel, that is, such as he had raised to great places and offices, and upon his kinsfolk, and his household-Priests, and cut them off, v. 11. Having settled things at Jezreel, he goes now to Samaria, and in the way unexpectedly meets forty two Sons of the brethren of Ahaziah, whom he slew because they were of the cursed stock of Ahab, v. 12, 13, 14. See more hereof in the life of Ahaziah. When he was gone a little further he met Jehonadab Son of Bhesab who was coming to meet him. This Jehonadab was a Kenite of the stock of Jehu, [1 Chron. 2. 55.] and either now or afterwards impos'd upon his Sons an austere rule of life as we read Jer. 35. 6. viz. That they should drink no wine, nor build houses, nor sow seed, nor plant vineyards, nor have any; and that they should all their days dwell in tents; and that (as 'tis probable) the better to secure them from being corrupted with the growing luxury of those times, and to insure them beforehand to hardness, that they might be the better able to endure the misery he forelaw the sins of the people would bring upon them. This pious and good man coming to meet

Kings of Judah.

*Hezekiah sometime after his recovery
comported and fet forth an excellent song
of praise and thanksgiving wherein he
magnifies the mercies and loving kin-
dness of the Lord towards him in pre-
serving him from that dangerous sickness,
which song he begins thus, I said in my
extream sickness (when the Lord was ab-
out to cut off my days, and to take
away my life) I shall go down to the
gates of the grave, and shall be laid
in my sepulchre. I said, my life is cut short,
I am deprived of the residue of my years
which (in the ordinary course of nature)
I might have hoped to live. I said, I shall
not visit the Temple of the Lord any more
among those that will there worship, I
shall no longer converse with men on the
earth. I said, mine age, that is, the re-
sidue of my years which I might have
 hoped to live is departed from me, and is re-
moved out of my fight as a shepherd's tent,
which we see pitched here to day, is to-
morrow removed we know not whither.
I said, I have caused * the Lord
by my sin to cut off my life as if a reaver
should cut off his reeb from the shrub
before it be finished. I said, the Lord
will cut me off with a grievous sickness,
which maker my flesh to consume and pine
away. I said, every day and all the day
long that the Lord would make an end of
me before the night came; and when the
night came I thought every hour that
as a lion he would break my bones, and
destroy me before morning, and so again
after the morning came I thought every
hour I should die by reason of the extre-
mity of my pain. (That a crane or a swal-
low so did I chatter; that is, I made a
doleful noise through the greatness of
my pain and anguish. I did mourn as a
dove, and so long did I lift up mine eyes
towards heaven in prayer that they were
weary and dim with looking up. I said
often, O I am oppressed by my disease,
Lord undertake for me and rescue me from
this oppressing pain. When he had thus
fet forth his sad and deplorable condition
he then declared Gods unexpected mercy
and goodness to him in revoking his for-
mer sentence against him, stirs up him-
self to all possible thankfulness. What
shall I say (says he) in what words shall
I express the loving kindness of the Lord?
who hath not only graciously removed my
disease but hath promised to add to my life*

fifteen

Kings of *Israel*.

meet him, he kindly *saluted him and blessed him*; for *Jehu* was now the greater man, and the *left* was to be *blessed* of the greater, Heb. 7. 7. He asks him, *Is thy heart right as my heart is with thy bear*; that is, *Is thy heart faithful towards me as mine is towards thee*? Jehonadab answers, *It will be* if it be (says *Jehu*) *give me thy hand, and he gave him his hand as a further assurance thereof*. Then *Jehu* (to testify his high esteem of him as a person of great piety and prudence) took him up into his chariot, and said to him, *Come along with me, and see my zeal for the Lord*, and when he came to *Samaria* he *slaw all that be found were allied*, or any way apertained to *Abah*, and destroyed all that might be any way accounted *his*, according to the *saying of the Lord* which he spake to *Elijah*, v. 15, 16, 17. *Jehu* having thus destroyed the posterity of *Abah* (who had been always the great promoters of the Idolatry of *Baal*) ²is like the *Baalites* in all places began to *shift for themselves*, and to hide their heads in corners as fearing what he would do to them; therefore that he might catch them *all* in a trap together he now pretends himself to be altered in his judgment from what he was lately, and to be for the worship of *Baal*. * Men

yea to be very zealous for it, declaring that *Ahab* served *Baal* but a little to what he would do, and that he would serve him much more; and knowing the people to be much addicted to this Idolatry, he called them together to make this profession before them. His end might possibly be good to destroy the worshippers of *Baal*, but his lying and dissembling was very evil, for he ought not to have done evil that good might come thereby. After this he proclaimed a solemn Assembly for the worship of *Baal*, and required all the Priests and Prophets of *Baal* to be present at it, and that none should be absent upon pain of death. Hereupon they all came, (apprehending no cause to distrust the reality of the Kings intentions †) so † As for that *Baals* house or Temple in Samaria they cut off the Priests of *Aahab* family before, possibly they thought that the cause of that was their special relation to that family.

Chap. 5. *the Old Testament Methodiz'd.*

Kings of Judah.

fifteen years. The Lord hath promised it

* Isa. 38. 15. Him-
self hath done it; a
preterperfect tense is
put for a future.

(a) ly , hic va-
let post, i. e. post-
quam expertus sum
hanc amaritudinem
morbi. Pisc.

* Enallage tem-
peris.

(b) To my soul,
that is, to me, a part
being put for the
whole man by Sy-
necdoche.

(c) He puts death
for the dead, per
metonymiam adju-
sti.

unto me by thy Prophet, and I
 doubt not but he will * per-
 form it. I shall go softly all
 my years, that is, I shall pass
 the rest of my life cheerfully and
 quietly after (a) this bitterness
 of my soul, after this sharp
 bruise is past and gone. O Lord
 by these things men live, that
 is, by thy promiser and perfor-
 mances is the life of man prolonged, and
 mine among the rest, whom thou hast
 graciously restored to health
 again. And thus thou hast *
 recovered me, and made me thy
 life. Behold for health I had
 bitter sickness, but thou hast
 in great love to me (b) deliv-
 ered me from the pit of cor-
 ruption, for those pits call all
 my sins behind thy back, * and freely for-
 given thee, and thereupon hast taken
 away the punishment which they had
 brought upon me. And thus hast done
 all this for me that I might praise thee
 in the land of the living. For the
 dead (c) that lie in the grave,
 cannot praise thee, nor celebrate
 thy name. The dead that go
 down into the pit cannot hope
 nor expect thy truth and faithfulness in
 performing thy gracious promises as the
 living may. The living, the living, he will
 praise thee for thy mercy shewed unto him,
 as I do this day. The living Fathers will
 declare to their children thy goodness and
 mercy which thou hast shewed unto
 them, and I hope I shall transmit to my
 posterity how ready thou wert to save
 me when I was brought to very low.
 And accordingly I and my people will
 sing this and other songs of praise to thee
 in the Temple with stringed instruments
 all the days of my life. *Ia.Ch. 38.* from
 v. 9. to 21.

Sennacherib hearing of Tirraka King of Ethiopia's coming against him, went himself (as 'tis thought) to meet him with his Army, and having discomfited him, he led away abundance of them captives in such fearful manner as is expressed, Isa. 20. 4. So shall the King of Assyria lead away the Egyptians prisoners, and the Ethiopians captive, young and old, naked and barefoot, even with shivers.

Kings of Israel.

was full from one end to the other; God suffering them thus to be beguiled that they might be destroyed for their idolatry. *Jehu* now gave order to him that had the keeping of all such things as appertained to the worship of *Baal*, that he should bring forth vestments for all the worshippers of *Baal*, which was accordingly done. Then *Jehu* and *Je-honadab* went into the house of *Baal*, and bad them search diligently whether there were none there that called themselves Prophets of the Lord, for he would not have the worship of *Baal* profaned (as he pretended) by the presence of any that were not cordial to his service. These things being done when the Priests of *Baal* were gone in to offer sacrifices, *Jehu* appointed fourscore of his Souldiers to stand at the doors of *Baals* house and charged them to keep them all in, and declared that he whoever let any man among them escape, his life should go for his that escaped. As soon as *Baals* chief Priest had made an end of offering the burnt-offerings to *Baal*, *Jehu* commanded those Officers and Souldiers to enter in immediately into the house of *Baal* and to destroy all they found there, and not to spare a man; which they did accordingly, and then cast out their dead bodies out of the house, that it might be seen what a slaughter they had made. Then this guard went to some City near *Samaria* (which was particularly dedicated to *Baal*, and where his chief Temple was) and brought forth the Images out of it and burnt them, and broke down the Image of *Baal*, and brake down this house of *Baal*, and made it a draught-house or jakes, thereby to expels their great detestation of that vile Idolatry wherewith the Kingdom of *Israel* had been so long defiled.

Thus *Jehu* destroyed the worship of *Baal* out of all the *Ten Tribes*; but though he overthrow this *Idolatry* yet he departed not from the *Idolatry* of *Jeroboam*, viz. that of the *Golden Calves* of *Dan* and *Bezel*. He also rooted out the house of *Abah*, yet it seems he had a greater zeal for the establishing the Kingdom to himself, than purely to execute the command of God; therefore *Hof. i. 4.* God threatens to revenge the blood of *Jehu* on the house of *Jehu*. However for

Kings of Judah.

their buttocks uncovered to the shame of Egypt. And the Jews were ashamed of Ethiopia their expectation, and Egypt their glory. Isa. 20. from 3, to the end.

After this victory over the Ethiopians and Egyptians it seems the Assyrians did reinforce their siege of Jerusalem, beggiting it with a vast host of men, though Sennacherib himself in person did not come thither as may be gathered from Isa. 37. 33. Thus saith the Lord concerning the King of Assyria, he shall not come into this City, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. But though he was not there himself, yet his Army prest on the siege with great vigor, and when there was no likelihood (in an humane way) but that the City should be taken by this great host, then did the Lord by his holy Angel in one night destroy an hundred fourscore and five thousand of them, and among them many of their Captains and Leaders, and in the morning when the men of Jerusalem went out they saw all these lying dead on the ground, and those few that had escap'd the sword of the Angel were dead. Isa. 37. 36. 2 King. 19. 35. 2 Chron. 32. 21.

Sennacherib hearing of this prodigious slaughter of his men, with shame of face returned out of the land of Judah and went to Nineveh his chief City. And the Book of Tobit tells us that at his return he (in a rage) slew many of the Israelites whom he had there captive; Tob. 1. 18. And if the King Sennacherib had slain any when he was come and fled from Judea, I buried them privately, (for in his wrath he killed many) but the bodies were not found when they were sought for of the King. Not long after (Tobit says fifty-five days) when he was at his Idolatrous worship in his Idol-temple, two

* 'Tis a Tradition among the Jews that they killed their Father because he had vowed to offer them as a sacrifice to his God Nisreth if he would appease the minds of those of his subjects that were incens'd against him. For many of them who had lost their Sons and brothers, and Kinsmen in the late slaughter made by the Angel at Jerusalem, were highly offended with him as being the cause thereof.

of his own Sons, Adramelech * and Sarsazer slew him with the sword, which done they fled presently into the land of Ararat or Armenia, and Esarhaddon his Son reign-

Kings of Israel.

these acts God sends a Prophet to him to tell them that because he had done well as to the matter of what he had done, (though not as to the manner) his seed to the fourth generation should sit on that Throne; which accordingly they did as we shall see afterwards. But Jehu took no heed to walk in the Law of the Lord God of Israel sincerely and with all his heart, but followed the Idolatry of Jeroboam, by which God was so provoked that even in his days he did begin to cut Israel short, that is, to abate their power by Hazael King of Syria, especially in the two Tribes and an half beyond Jordan. For Hazael made fore havock among the people there, and 'tis like he did then or afterwards (in the days of Jeboabaz) exercise those inhumane cruelties upon the Israelites which Elifha had foretold, 2 King. 8. 12.

Jehu reigned twenty and eight years (which was the longest time that any of the Kings of Israel had hitherto reigned) whereof six years Contemporary with Athaliah, and the remaining twenty two with Joash Son of Jeboabaz; and they buried him in Samaria, and Jeboabaz his Son reigned in his stead.

2 King. 10. from 11, to the end.

JEHOAHAZ Son of Jehu, (and The 11th. King of Israel, JEHOAHAZ.)

first of his race) reigned seventeen years. All which time Joash the Son of Jeboabaz reigned in Judah. He did evil in the sight of the Lord, and he and his people followed the Idolatry of Jeroboam, and continued the Grove in Samaria (which Ahab had planted, 1 King. 16. 33.) and did not destroy it as he should have done. Hereupon the Lords anger was kindled against Israel, and he delivered them into the hands of Hazael King of Syria, and into the hands of Benhadad his Son all the days that Jeboabaz reigned. He reigned two years before his death he took his son Joash into captivity with him in the Government. Hazael had invaded and destroyed Israel beyond Jordan before, and threatened Gilead with threatening instruments of iron, see Amor 1. 3. And now he cometh on this side Jordan and oppresth the Israelites so fore that he left them but fifty horsemen, and ten chariots,

Kings of Judah.

reigned in his stead. 2 King. 19. 36, 37. 2 Chron. 32. 21. Isa. 37. 37, 38.

Thus God preserved Hezekiah and his people in Jerusalem miraculously from the Assyrians, and (as 'tis probable) much enriched them by the spoil of their Camp; and he manifested his favour to them by saving them out of the hands of all others also, and by guiding them, and guarding them on every side, and taking care of them. And many of Hezekiah's subjects understanding this great goodness of the Lord to him, came to Jerusalem and brought offerings to the Lord in token of their thankfulness, and presents to the King. So that from henceforward he grew exceeding rich, and made himself Treasuries for Silver and Gold, and precious stones and jewels, and rare spices, and perfumed ointments, and made himself Armories, and storehouses for corn, wine and oyl, and stalls for all manner of beasts, as horses and camels, and cotes for sheep and goats. Moreover he provided for himself also fenced Cities, and had great abundance of flocks and herds, and all sorts of worldly substance. So that he was magnified in the sight of all Nations from henceforth, and he prospered exceedingly in all that he went about. 2 Chron. 32. 22, 23, 27, 28, 29, 30.

Hezekiah being now become the wonder of the world for the Suns going back for his sake, and Gods fighting immediately for him against his enemies; and being grown rich and wealthy, his heart was lifted up with pride and self-confidence, and he rendered not unto the Lord according to the benefit done unto him; therefore God was angry with him, and his anger being kindled by his pride and ingratitude, and the sin of the people, he afterwards in a just judgment brought on the whole Nation the Babylonish Captivity. 2 Chron. 32. 25.

Sennacherib being now dead (as is before related) and Esarhaddon his third Son succeeding him in the Kingdom, it seems Merodach or Berodach Baladan, Sennacherib's Lieutenant or Viceroy in Babylon taking advantage of the loss of the

Kings of Israel.

chariots, and ten thousand footmen; and broke them to pieces, and scattered them (as corn is scattered with overmuch threshing) inasmuch that they had scarce any where an army together, and they were brought to be a people of no power or esteem. And though Jeboabaz resisted them with all the valour and might he could, yet still they prevail'd against him. Which is the rather noted to make it appear that the calamities that befell the Israelites in his time were rather from Gods hand and just judgment because of their sins, than from any want of courage or conduct in their King.

Jeboabaz in these distresses seeks to the Lord for help, and God afterwards gave Israel a Saviour, to wit, Joash his Son, (who in his time mightily prevailed against the Syrians.) And after him he raised up Jeroboam his Son [Chap. 14. 27.] who was also very successful against them. So that afterwards the children of Israel dwelt in their houses quietly and peaceably as in former times. Jeboabaz dies, and is buried in Samaria, and Joash his Son succeeds him.

2 King. 13. from v. 1, to 10.

JOASH (the second of the race of The 12th. King of Israel, JEHOASH.)

reigned sixteen years. He did evil in the sight of the Lord, and walked in the ways of Jeroboam who made Israel to sin. Elifha being now sick of his last sickness, Joash came to visit him, and wept over him, saying, O my Father, my Father, the Chariots of Israel and the horsemen thereof. Elifha bids him take bow and arrow, he did so, and Elifha puts his hands on the Kings hands (to signify perhaps that God would fight with him, and that no action of ours without Gods assistance and blessing can prosper), and bidding him to open the window Eastward (towards Syria) and to shoot, he said, This is the arrow of the Lords deliverance from Syria; that is, by this arrow is signified that the Lord by thee will certainly deliver his people from the Syrians; for thou shalt & vehemently smite them as they were smitten in Aphek, 1 King. 29. 26. (or mightily *) till thou shalt have consumed those particular Armies redundant.

G G G G 2 which

Kings of Judah.

Kings of Israel.

the *Assyrians* before *Jerusalem*, and of the young *Kings* *weakness* and *contention* with his *Brothers*, revolted from him, and made himself *King* of *Babylon*. And being thus possessed of that Kingdom, and informed by his *Chaldeans* (the great *Astronomers* of those times) of that wonderful strange alteration in the *Sun's* motion (of which we have spoken before) and hearing that it was done by the *God* of the *Jews* to assure their *King* of his recovery from a desperate sickness, he took this occasion to send his *Ambassadors* to *Hezekiah*, both to congratulate his recovery, as also to inquire about this wonder of the *Sun's* Retrogradation, and withal doubtless to assure to himself the friendship of such a *King* who was a known enemy to the *Assyrians*, from whom he had lately revolted. Now here *God* left *Hezekiah* to himself that he might know what was in his heart †, and how weak and frail he was, that so he might thereupon humble himself. For in a vain glorious ostentation he shewed these *Ambassadors* all his *Treasures* and riches that were in his own Palace at *Jerusalem*, or in other houses which he had in any part of the Kingdom, and he was too ambitious (as it seems) to assure to himself the friendship of this new *King* of *Babylon*, which argued too much trust and confidence in the *Babylonists* aid, and too much distrust of *God's* care over him, which was the more blame-worthy in *Hezekiah* who had had such large experience of *God's* protection of him, and of his Kingdom. And it seems *Hezekiah* did not own the *Lord* in all his deliverances and mercies, and magnifie him before these *Ambassadors* so much as he should have done. Hereupon *God* sends the *Prophet* *Isaiah* unto him, who inquires of him who these *Ambassadors* were, and from whence they came, and what they had seen? *Hezekiah* tells him they came from *Babylon*, and that he had shewed them all his *Treasures*. The *Prophet* then delivers to him a sad message from the *Lord*, Behold, (says he) the days are coming when the *King* of *Babylon* shall carry away this people and all their riches unto *Babylon*, and thy Sons which shall issue from thee shall they make captives.

which they shall have at that time. Then he bids the *King* take arrows and smite on the ground, which he supposed he might easily understand to be a sign that he should smite the *Syrians*, and thereupon would have been eager to give many strokes on the ground as a sign that he should often conquer them, but he smote only thrice, whereupon the man of *God* was wroth with him, and told him he should have smitten five or six times, and then he should have smitten *Syria* till he had consumed them, and utterly ruined the whole power of their Kingdom, whereas now he should smite them but thrice only.

Elisba now dies, and is laid in his sepulchre; he had been a famous *Prophet* about sixty years; *God* had manifested that the spirit of *Elisba* did rest upon him by enabling him to do the same kind of miracles that *Elisba* had done: *Elisba* divided *Jordan* with his mantle, [2 King. 2. 8.] so did *Elisba*, v. 14. *Elisba* multiplied the widow of *Sarepta's* oil, [1 King. 17. 14.] and *Elisba* did as much for a poor *Prophet's* widow, [2 King. 4. 2.] *Elisba* brought rain from Heaven after a time of great drought, [1 King. 18. 41.] and *Elisba* supplied three *Kings* and their armies with water, when they were ready to perish for want of it, [2 King. 3. 16.] *Elisba* cursed the *Captains* and their fifties that came to apprehend him, and they were presently destroyed with fire from Heaven, [2 King. 1. 10.] and *Elisba* cursed the children that reproached and mocked him, and they were presently torn in pieces by two she-bears, [2 King. 2. 24.] *Elisba* raised the *Sareptans* son to life, [1 King. 17. 22.] and *Elisba* the *Shunamite*, [2 King. 4. 35.] Nay, as *Elisba* desired that a double portion of the spirit of *Isaiah* might be given him, so some observe that *Elisba* wrought as many more miracles as *Elisba* did. Sometime after *Elisba's* funeral, some *Israelites* that were going to bury a dead man espied a band of *Mozabites* near them (that were broken into their land to rob and spoil) and so through fear not daring to carry him to the place prepared for his burial, they removed the stone that covered *Elisba's* sepulchre, and in hast cast him in there, whereupon the dead man as soon as he touched

Kings of Judah.

Kings of Israel.

* This was begun in *Manasseh* his Son's time, 2 Chron. 33. 11. and further accomplished in *Jehoiakims* and *Zedekiah's* time, as we shall see more afterwards.

captives*, and they shall be ministers and servants in the Palace of the *King* of *Babylon*, 2 King. 24. & 25. *Hezekiah* was wounded to the heart with this dreadful message, however he meekly replied,

Good is the word of the *Lord* which thou hast spoken; that is, it is just and righteous, and no more than what I and my people had deserved. Then humbling himself for his pride and vanity, and the people joining with him therein, [2 Chron. 32. 26.] it pleased the *Lord* by the *Prophet* to declare to him that the judgment denounced should not come in his days. Whereupon he said that though it was a grievous thing to him to think of those judgments that should befall those who were to come after him, yet he acknowledged it as a great mercy of *God* that there should be peace and truth in his days, 2 King. 20. from 12, to 20. 2 Chron. 32. 31. *Isa.* 39. wh. Ch.

Hezekiah three years after his recovery had his Son *Manasseh* by *Hephzibah* twelve years before his death, 2 King. 21. 1.

In the days of *Hezekiah* (as 'tis thought) lived *NAHVUM* the *Prophet*, he Prophesied of the destruction of *Nineveh* and the *Assyrian* Monarchy, and comforted the *Jews* with a promise of deliverance from the *Assyrian* Tyranny. He mentioneth the evil counsel of *Sennacherib* against the *Lord*, and foretelleth his death in his *Idol-temple*, *Nahum* 1. 11. There is one come out of thee, that imagineth evil against the *Lord*: a wicked counsellor; and ver. 14. The *Lord* hath given a commandment concerning thee that no more of thy name be seen: Out of the house of thy gods will I cut off the graven image, and the molten image: I will make thy grave, for thou art vile. This *Prophet* denounceth destruction to *Nineveh* in very plain terms. They had repented formerly at the Preaching of *Jonah*, but now had relapsed to their former wickedness. The *Israelites* had been much oppressed by them: First by *Pul*, (2 King. 15. 19.) then by *Tiglath-pileser*, (2 King. 16.) at last by *Salmannassar*, who carried away the Ten Tribes captives, 2 King. 17. 18.

touched the bones of *Elisha* revived and stood upon his feet. By this miracle *God* gave testimony to the sanctity and holiness of *Elisha* that the people might be induced to believe what he had Prophesied concerning their smiting the *Syrians*, and hereby also he confirmed to them the hope of a resurrection and a future life after this.

But to proceed, though *Hazael* oppressed *Israel* all the days that *Jehoahaz* reigned alone (as we shewed before) yet it pleased the *Lord* to make *Joash* very successful against the *Syrians*, so that in the days of *Benhadad* (Son of *Hazael*) he did according to *Elisha's* Prophecy obtain three notable victories over them, and recovered out of their hands the Cities his Father had lost. For the *Lord* was gracious unto the *Israelites*, and had compassion on them because of his Covenant* with *Abraham*, *Isaac* and *Jacob*, and would not destroy them as yet, nor cast them out of his favour, nor out of the land which he had chosen for his habitation, though he did it afterwards, they persisting in their Idolatry and other sins.

Joash also conquered *Amaziah* *King* of *Judah*, and took him prisoner, and brake down four hundred cubits of the wall of *Jerusalem*, even from the Gate of *Ephraim* to the corner-gate: And having gotten from him all the Treasure both of the Temple and of the *King's* house returned to *Samaria*, as is more fully related in the life of *Amaziah*. *Joash* now died, and was buried in *Samaria*, and *Jeroboam* his Son reigned in his stead.

2 King. 13. from 10, to the end.
2 King. 14. from 8, to the 17.

Jeroboam the second (the third of the 13th race of *Jehu*) reigned forty one years *King* of *Israel*, (to wit fourteen years and upwards with *Amaziah*, and twenty seven in the days of *Uzziah*) he did evil in the sight of the *Lord*, and followed the Idolatry of *Jeroboam* the first, the Son of *Nebat*. 2 King. 14. 23, 24.

In his days those three eminent *Prophets* *Jonah*, *Hosea* and *Amos* Prophesied, *God* sending to *Israel* extraordinary Prophets, and more in number than he

† It is Deo deferente prodeine carne, Sana deus insidians, pii la. bescent.

* This Covenant is often set down as the ground of Gods doing good to *Israel*, *Psa.* 105. 8.

Kings of Judah.

17. 18. After this Sennacherib invaded Judah, and besieged Jerusalem, and grew to be like a great cedar in Lebanon, Ezek. 31. 3. and now the Prophet Nahum declares Gods great power, and the furious revenge he would take upon his enemy, and that he would make an utter end of Nineveh: Affliction should not rise up the second time, and no more of the name of the Assyrian should be found, and this should be for Judahs consolation. His Prophecy contains first a general denunciation of Ninevehs destruction, and consequently of the Assyrian Monarchy. He shews their destruction shall be sudden, total, irresistible, Chap. 1. and the effect of it shall be that the people of Judah hearing these glad tidings of her destruction proclaimed openly as upon the tops of mountains, shall exceedingly rejoice at them as at tidings of peace to them, and shall then without disturbance keep their solemn feasts, and perform their vows unto the Lord, their enemies (who disquieted them) being cut off, Chap. 1.

Secondly, He gives a particular description of the destruction of Nineveh, and lively sets it forth by the dreadful approach of the enemy, the terror of their army, the taking of the City, and the captivity of Huzzah the Queen, and her maids, and their mournful deportment under their captivity, groaning, and bemoaning their condition with the mournful voice of Doves, and Taberning or beating upon their breasts to express their sorrow. Then he describes the spoiling and plundering of the City, the astonishment of the inhabitants, and how their faces would gather blackness. Also the insulting of the enemy at the desolation of this City which had been an habitation of Lions, that is of cruel oppressors, Ch. 2.

Thirdly, He sets forth the causes of Ninevehs ruin, the Lord setting himself against her for her great sins, viz. her cruelty and blood-guiltiness, her falsehood, her robbery and oppression, and her filthy Idolatries; for all which she should be made a shameful spectacle. And left Nineveh presuming upon her own strength should think these calamities should not befall her, he shews she was not comparable to populous No, or Alexandria in Egypt, which yet was ruined, and so should be notwithstanding all her strong holds, her numerous inhabitants, strong

gates,

Kings of Israel.

he did to the Kingdom of Judah, intending by them to supply the defect and want of the ordinary Priests and Levites. Jonah was of Gath-Hepher, a Town in the Tribe of Zebulun in Galilee of the Gentiles, Isa. 9. 1. which confutes that of the Pharisees to Nicodemus, [Joh. 7. 52.] who said that out of Galilee arose no Prophet. This Prophet when the Syrians sorely oppressed Israel retold that Jeroboam, Joshs Son, should deliver Israel out of their hands, and avenge the wrongs they had done them. We read not indeed before of any such Prophecy, but hence it is certain that there was such an one, and it might be in the days of Jehoahaz, when in his trouble he prayed unto the Lord and the Lord heard him, Ch. 13. 3, 4. Jeroboam accordingly recovered all the land of the two Tribes and half beyond Jordan, taken by the Syrians, even from Damascus a City near Damascus (which was the Northern entrance into Canaan) to the Sea of the Plain, or Dead-Sea in the South, and also so far prevailed against them that he recovered from them Damascus and Hamath (which formerly belonged to Judah, and joined them to his own Kingdom, see 2 Sam. 8. 6. 2 Chron. 8. 3.) for the Lord saw the affliction of Israel which in the days of Jehoahaz (not long before this) was very bitter, for at that time none were safe, whether shut up in a place of defence, or left abroad, neither could the King of Israel or any of his Princes help them against their enemies, nor could they get any foreign succour. And the Lord had not as yet determined to blot out the name of Israel from under heaven, nor utterly to destroy them from being a Kingdom (though afterwards he did so determine, they going on in their sin) and therefore for the present he saved them by the hand of Jeroboam. 2 King. 14. from 25, to 29. The Israelites continuing (as it seems) impatient under the preaching of Jonah, the Lord sent him to Nineveh the Metropolis and chief City of the Assyrian Empire to cry against it for its great wickedness. But being afraid to go, he fled to Joppa and there taking ship intended to go to Tarshish in Cilicia (the clean contrary way) but he was followed with a tempest, and being thrown over-

The Prophecy of JONAH.

Kings of Judah.

gates, repaired towers, multitude of Merchants, and her many Counsellors, Princes and Commanders. So that her bruise should be incurable, and her wound mortal, Chap. 3.

Hezekiah now dies; his acts were written by Isaiah, and by those that wrote the Chronicles of the Kings of Judah. He was buried in the chiefest of the Sepulchres of the Sons of David, and all Judah and the inhabitants of Jerusalem did him all the honour they possibly could at his death (he having been so pious and good a King) and Manasseh his Son reigned in his stead.

2 Chron. 32. 32, 33.

2 King. 20. 20, 21.

The 14th. that reigned in Judah, MANASSEH.

MANASSEH was twelve years old when he began to reign (about twenty four years after the ruin of the Ten Tribes) and he reigned fifty five years; and so longer than any of the Kings of Judah. He did worse than all the Kings that went before him; being carried away (as 'tis probable) by such Nobles about him as did not in their hearts approve the reformation of his good Father. He again set up the high places which his Father had pulled down, he reared up Altars for Baal, and made a grove (as Ahab had done, 1 King. 16. 33.) to the honour of Idols; he built altars to all the host of heaven, to the Sun, Moon, and the rest of the Planets, in the two Courts of the Lords house, where God had said that he would put his name, that be alone might be there worshipped. He made one of his Sons pass through the fire in the valley of the son of Hinnom, sacrificing him to Moloch; so that it seems he continued long in his Idolatry, for he could not have a Son in the beginning of his reign being but twelve years of age. He observed times, esteeming some days as lucky, others as unlucky; he used enchantments, and dealt with such as had familiar spirits, and with wizards; he set up a graven image in the Temple, containing a representation of the Idolatrous

Kings of Israel.

overboard was swallowed up by a Whale; he continued in the Whales belly three days, and three nights, which was a resemblance of Christs lying in the grave, and to that end thrice alluded unto, and alluded by our Saviour himself, Mat. 12. 40. & Ch. 16. 4. Luke 11. 29. * Being miraculously kept alive in the Whales belly he prayeth earnestly to the Lord to have pity upon him, and so the Whale vomited him out upon the dry land. Being sent a second time to Nineveh, he obeys, and going thither, he cried, Forty days and Nineveh shall be destroyed. This threatening implied a condition, viz. if they did not repent in that time. And they repenting God spared the City for that time, and justified his sparing of them against the angry Prophets railing at it. And this is the sum of the History of Jonah, but there is no Prophecy of his left, either against Israel or Judah.

Another eminent Prophet whom the Lord raised up at that time was HOSEA 4, he Prophesied very many years, (some think about seventy) in the days of four Kings of Judah, viz. from Uzziab to Hezekiah, and of seven Kings of Israel, viz. from this Jeroboam the second to Hoshea. He threatens the ruin and desolation of this Kingdom of Israel, though it was now in its highest flourish under Jeroboam, the most prosperous and victorious King that ever reigned over the Ten Tribes; which ruin he himself lived to see, continuing in his Prophetick function to the reign of Hezekiah, in the sixth year of whose reign the Kingdom of Israel came to its final end. He is sent principally to Israel, yet hath a word of Prophecy to Judah also. This Prophet delivers his Prophecy, 1. In types and figurative representations in his three first Chapters: 2. In plain and express terms in which he charges them with their heinous Idolatry, and other horrible iniquities against both Tables, whereof all conditions among them were guilty. He threatens judgments, exhorts them to repent, promises mercies to the penitent. All these are intermix'd and gone over

* Not that the correspondence is in all points exact and absolute, either for the space of three whole days, or three whole nights; but this of Jonas was the fittest and nearest shadow of Christs lying in the grave that the Scripture did afford.

† Intelligenda est hee comminatio rebus sic manentibus. Deum autem misericordium si respiciamus.

The Prophecy of HOSEA 4.

and

Kings of Judah.

Kings of Israel.

* See 2 King. 23. 6. where 'tis said, *Josiah brought out the grave from the house of the Lord, unto the brook Kidron, and burnt it.*

as long as that dispensation should last; and promised upon their obedience that he would not suffer them to be carried away captive to other lands. But they obeyed not; and Manasseh seduced them, and made Judah and Jerusalem go astray, and do worse than all the Nations that God had cast out before the children of Israel. And moreover Manasseh shed much innocent blood, viz. of the Prophets that condemned his wicked courses, and of others that opposed his evil ways, inasmuch that he filled Jerusalem with such kind of slaughter. And among others whom he put to death, he caused the Prophet Isaiah to be sawn asunder with a wooden saw, as the Baby-lonish Talmud, Justin Martyr, Jerome and others report; who suppose so much may be gathered from Heb. 11. 37. They were stoned, they were sawn asunder, were tempted, were slain with the sword. Manasseh being guilty of such high and

* Thus merciful was God to send his Prophets both to Judah and Israel even in the worst of times to draw them from their impieties.

God cast out of the land of Canaan for their sins, and had made Judah to sin with his Idols, therefore he would bring such evil upon Judah and Jerusalem that whosoever heard of it both his ears should tingle with the affrighting news thereof:

† That is the line of confusion, as 'tis Isa. 34. 11. whereby he would meet out what was to be pulled down. And the plummet of the house of Ahab, that is a line with a plummet at the end of it. The Prophets in their similitudes have more respect to the things from which they take them; and so it is here.

had dealt with the house of Ahab. And he would wipe Jerusalem as a man wipes a dish, wiping it and turning it upside down,

and over again in the residue of the Prophecy.

A third eminent Prophet whom the Lord raised up at the same time was AMOS sent principally to the people of Israel. He was an Herdsman, and taken from following his herd in Judah, and sent to Prophetic to the people of Israel, Amos 1. 1. The words of Amos who was among the herdsmen of Tekoa. And Chap. 7. 14. Then answered Amos and said to Amaziah, I was no Prophet nor Prophets Son, but I was an herdsman, and a gatherer of Sycamore fruits. And the Lord took me as I followed the flock and said unto me, Go prophesy unto my people Israel. Amaziah the Priest of Bethel would have stirred up Jeroboam against him for Prophecy against his house, Amos 7. 10. Then Amaziah the Priest of Bethel sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel, the land is not able to bear all his words: For he saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou Seer, go away into the land of Judah, and there eat bread, and prophesy there. Amos being thus ill used by him, pronounced a heavy judgment from the Lord upon him, ver. 17. Thy wife shall play the whore, and thy sons and daughters shall fall by the sword, and thou shalt die in a polluted land, (viz. that of Assyria) when Israel shall be carried away captive out of her own land.

Amos began to Prophesy two years before the Earthquake, and foretold it before it came, which happened (as 'tis thought) about two years before Jeroboam's death. He Prophesied against six Nations besides Israel and Judah: First, he declares Gods judgments against the neighbour Nations (that were enemies to the Jews) viz. 1. Damascus, 2. Gaza, and other adjacent places of the Philistines. 3. Tyre. 4. Edom. 5. Ammon. 6. Moab. Then he threatens the Jews for their sins, speaking sometimes to Judah, but principally to Israel, against whom he Prophesies first in plain terms, secondly in types and visions. First in plain terms he threatneth them for their ingratitude and idolatry, Ch. 3. Their violence and incorrigi-

The Prophecie of AMOS.

Ch.

Kings of Judah.

Kings of Israel.

down; that is, would utterly overthrow the state of Jerusalem, turning it upside down, and would clear that City of all her wealth, and of all her inhabitants, and would forsake the remnant of his inheritance; that is, the two Tribes of Judah and Benjamin which only remained of the children of Israel, in whom he did formerly delight as a man doth in his inheritance, and would deliver them into the hands of their enemies, and they should become a prey and spoil to them, and all this because they had done that which was evil in his sight, and had one generation after another provoked him to anger even ever since he first brought them out of Egypt.

2 King. 21. from 1, to 17.

2 Chron. 33. from 1, to 11.

2 King. 24. 3, 4.

The King of Assyria now sending fresh Colonies into the land of Israel, and with them possibly some forces to settle them there, it seems some of his chief Commanders with a party of Souldiers made a sudden invade into the land of Judah with an intent to surprize Manasse, and they came so suddenly upon him that he was forced to fly and hide himself in some wood or thicket to save himself, but thither they pursued him, and took him and bound him with

(a) So that he seems the King of Babylon was now King of Assyria.

(b) What the word of the Prophets could not do the rod of God did.

(c) There is a prayer in his set down in the Apocrypha, but 'tis doubtful whether it be his or no.

Lord by his all-powerful providence to moved the heart of the King of Babylon that he was content to let him free upon condition that he would oppose the King of Egypt, which may be the reason why Josiah some years after would needs fight against Pharaoh Necho, 2 Chron. 35. 20. 'Tis probable that Manasse's captivity lasted not long because 'tis said, 2 King. 21. 1. That he reigned fifty five years in Jerusalem,

Ch. 4. Their injustice and oppression of the poor, their slighting Gods threatnings, and their hypocritical worship, Chap. 5. Their putting off the evil day, and their wanton voluptuousness, Ch. 6. Then his threatnings are delivered in visions and types: 1. Of grasshoppers and locusts, signifying famine: 2ly, Of fire devouring the great deep, signifying war. 3ly, Of a plum-line signifying the overthrow of the Kingdom and of the Kings house, and that the Lord would deal with them according to the strict rule of justice, and not in mercy as he had formerly done; and he further denounces particular judgments against Amaziah the Priest and his family who accused him of conspiracy (of which we have spoken before) Ch. 7. 4ly, Of a basket of Summer-fruits, representing the ripeness of their sin, and of Gods judgments. 5ly, Of smiting the lintel of the door of the Temple, till the posts upbolding it did shake, signifying not only the destruction of the Temple, but the cutting off of great and small of the people.

Lastly he threatens and moderates these severe and hard Prophesies with a twofold promise: 1. That God would spare a remnant in the midst of these calamities though he destroyed the prophane body of the Nation. 2. That in due time he would recollect and restore the Church of Israel, and would raise up a Gospel-Church from among them under Christ, which he would enlarge by the addition of the believing Gentiles to it. Jeroboam now dies and is buried with his predecessors, 2 King. 14. 28, 29. After Jeroboam's death (under whom that Kingdom came to its full height of glory) all things declined, and those tumults arose which were the forerunners of the destruction not only of Jeroboam's own house, but also of the whole Kingdoms, as was foretold in Chap. 7. 8. of Amos. In which troubled and tempestuous state of things they fell into a plain Anarchy which lasted about eleven years and an half. For if we compare the times of these two Kingdoms together, we must be forced to grant such an Interregnum or vacancy of a King in the land of Israel, that the six months of Zachariah the Son of H h h h h Jerom

* Pana tempus maturum significat, & finem, i. e. ultimam vindictam inferre. Significat populum qui velut fructus terre est ab ea terra velut ab arbore auferendum.

Kings of Judah.

Salem, and there is no mention there made of *this his captivity*. After his return, he took away the strange gods and the Idol out of the house of the Lord which himself had before set up, and all the altars he had built in mount Moriah and in Jerusalem, and cast them out of the City. This is a good evidence of the truth of any mans repentance when he puts away those evils that formerly he had done with detestation. Furthermore Manasseh repaired the Altar of Judah, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord. As by his example and command he had before eased them to sin, so now by both he labours to reform them. Yet the people did still sacrifice in the high places, but to the Lord only. They were brought to embrace the true Religion, though they had still a mixture of will-worship with it. Manasseh also fortified Jerusalem and other places, and put Captains of war into all the fenced Cities of Judah. So that he who was before a monster for all manner of evil and wickedness, proved now a very commendable Prince, to great and happy a change does true conversion make in men.

2 Chron. 33. from 11, to 20.

The Prophet Habakkuk seems about this time to have Prophesied, for he speaks of the coming of the Chaldeans against Judah, yet not so plainly of the captivity of the Jews in Babylon, as Jeremy did. Therefore 'tis supposed he might be somewhat before him.

His Prophecie is called the burden * which Habakkuk the Prophet did see, that is, his Prophecie was a burdensome Prophecie first to the Jews, and then to the Chaldeans. His Prophecie is set forth Dialogue-wise between the Prophet and God himself, wherein the Prophet first (as jealous of Gods honour) complains of the extreme wickedness of the Jews, Ch. 1. from 1, to 5. 2ly, We have Gods answer to this complaint, wherein he declares that he will punish them by the Chaldeans whom he describes by their bitterness, hastiness, tyrannicalness and power to bear down all before them as the East-wind, and by their

Kings of Israel.

Jeroboam *, may fall even with the thirty eighth year, and the one month of Shallum †, (who slew him) with the thirty ninth year of Uzziah King of Judah, according to what we find recorded, 2 King. 15. 8. In the thirty eighth year of Azariah King of Judah, did Zachariah the Son of Jeroboam reign over Israel in Samaria six months, and v. 13. Shallum the Son of Labesh began to reign in the nine and thirtieth year of Uzziah King of Judah, and he reigned a full month in Samaria. The occasion of this Interregnum or vacancy * To this time there seems to point, Hos. 10. 3. For now they shall say we have no King because we feared not the Lord, what then should a King do to us?

THE Subjects of the Kingdom of Israel being wearied out (as it King of seems) with their dissensions, at last settled Zachariah the Son of Jeroboam (the fourth and last of the race of Iehu, in his Fathers Throne as God had promised, 2 King. 10. 30.) after eleven years vacancy, as has been shewed before. He did that which was evil in the sight of the Lord, and departed not from the Idolatry of Jeroboam who made Israel to sin, and reigned only six months.

At the end of those six months Shallum who was (as it seems) some great Commander in the Army (such an one as Omri, 1 King. 16. 16.) first secretly conspired against him, but then having got many to side with him he slew him openly and publicly in the very sight of the people, they not at all opposing it, or endeavouring to hinder it. After whose death followed those direful calamities, which were foretold by Amos, Ch. 7. 9. And the high places of Isaac shall be desolate, and the Sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword. And thus Jehu's race ended. In the continuance of it so long we may observe how the

Kings of Judah.

pride and haughtiness upon their success, robbing God of the glory due to him, and ascribing it to their Idols, from v. 5, to 12. 3ly, We have the Prophets replication to Gods answer, wherein he expresses his hope that the Jews should not perish by those threatened calamities, grounding his hope on Gods Covenant, power and providence; and he hoped the Lord ordained the Chaldeans for the correction only and not degradation of his people, v. 12. Then after an humble expostulation with the Lord that he should use such wicked instruments as executioners of his judgments upon his own people that were more righteous than they; He expresses his resolution to wait with patience for the Lords answer, from v. 13. to the end, and Ch. 2. v. 1. 4ly, We have Gods answer to the Prophets replication, which he commands him to publish, expound, and make plain to his Auditors, telling him that the accomplishment of the vision should not be presently, but in Gods due time, and therefore it would be a sign of a proud and impatient heart in them not to wait for it, whereas 'tis the duty of the godly to live by faith in the worst of times. Then the Lord shews that he will punish the Chaldeans for their intemperance, pride, and insatiableness, for their covetousness, haughtiness and bloody cruelty, for their drunkenness and notorious gross Idolatry. The Prophet acquiesces in this answer from the Lord, and testifies his submission in an holy prayer which he thereupon makes, wherein having shew'd how much he was affected at the hearing of Gods decree to punish the Jews by the Chaldeans, he prays notwithstanding that the Lord would please to revive his Church in their troubles, and make known his love and favour to them in the midst of their punishment, and in wrath remember mercy. He urges his petition with arguments taken from Gods bringing Israel out of Egypt, from the glorious manifestation of himself at Sinai at the giving of the Law, from his active power and strength metaphorically set forth by his having horns coming out of his hands, from the effects of his power, having variety of plagues at his command, and from his ruling over all Nations, and setting them their bounds, and giving Canaan to Israel, making a path

Kings of Israel.

the Lord was pleased to intermix justice and mercy. First justice in cutting Israel short even in Jehu's time, 2 King. 10. 32, and in delivering them into the hands of the King of Syria in Jehoahaz time, Ch. 13. 3. 2ly, Mercy in making Jehoahaz and Jeroboam Saviours and Deliverers to them, Ch. 13. 15.

2 King. 15. from v. 8, to 13.

SHALLUM having by the murder of Zachariah got the Kingdom, he held it but one month; for Menabem going from Tirzah to Samaria, slew him there, and reigned in his stead.

2 King. 15. from 13, to 16.

MENABEM having gotten the Kingdom held it ten years, King of God suffering him to continue so long that he might be a scourge to that rebellious people. He did that which was evil in the sight of the Lord. In the beginning of his reign (as it seems) coming to Tirzah, not far from Tirzah in the Tribe of Ephraim, the City refused to acknowledge him for their King, and would not open their Gates to receive him. Whereupon being highly enraged against them like a cruel Tyrant (to terrify other Cities from following their example) he smote not only that City, but all the coasts about it, destroying the inhabitants and exercising all kind of cruelty, inasmuch that he ripped up the very women with child. To such monstrous barbarity does wrath mixt with scorn and disdain sometimes transport wicked men.

While he was tugging in those broils to hold the Kingdom, God stirred up the spirit of Pul King of Assyria (1 Chron. 5. 26.) to invade the Kingdom of Israel. This Pul seemeth to have been the self-same man who was brought to repentance by the Preaching of Jonah; so that here the men of Nineveh may seem to have risen up in judgment against this Nation. If it were so, God now raised up a repenting heathen to take vengeance on unrepenting Israel. Menabem being unable to resist Pul, he purchased his peace with him, and gave

H h h h 2 gave

The 15th. King of Israel, MENABEM.

Kings of Judah.

path for them thorough the Red-sea, and the river Jordan, giving his people water out of the rock, and destroying the Canaanites to give them possession of their land, giving mighty victories to his people when their enemies were strong and confident. Hereupon he expresses that God's judgments now threatened against his people being so different from his former dealings with them were matter of great astonishment to him, yet he must rectify that the day of their trouble would come, and could not be prevented. In the conclusion of his prayer for a pattern to the faithful, he elegantly sets forth the triumph of his own faith, in and over all those sad calamities, Though the fig-tree should not blossom, neither should fruit be in the vine, though the labour of the olive should fail, and the fields should yield no meat, though the flock should be cut off from the fold, and there should be no herd in the stall, yet he would rejoice in the Lord, in the God of his salvation, Ch. 3.

Manasseh dying, was buried in the Garden of his own house, called the Garden of Uzziah; 'tis like this was done by his own appointment after his repentance, as judging himself unworthy to be buried in the sepulchres of the Kings of Judah, because of the abominations of his younger years.

2 King. 21. 17, 18.
2 Chron. 33. 20.

The 15th. King that reigned in Judah was AMON. **A**MON was one and twenty years old when he began to reign, and reigned two years. He did evil in the sight of the Lord, and walked in all the evil ways his Father had walked in, and served the Idols his Father had served, and worshipped them, and forsook the Lord God of his Fathers, and walked not in his ways: He renewed such Idolatrous carved images as his Father had made, and sacrificed to them. He did evil as his Father had done, but he repented not nor humbled himself before the Lord as his Father had done, but trespassed more and more.

2 King. 21. from 19, to 23.
2 Chron. 33. from 21, to 24.

Kings of Israel.

him a thousand talents of silver to settle and confirm him in his Kingdom; whereunto none may refer that of Hof. 5. 13. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian and sent to King Jareb, yet could he not heal you, nor cure you of your wound. This great sum of money Menahem exacted of all the mighty men of wealth in the land, of each man fifty shekels of silver, and so the King of Assyria turned back from him.

He now dies and Pekahiah his Son reigns in his stead.

2 King. 15. from 16, to 23.

PEKAHIAH began to reign in the fiftieth year of Uzziah King of Judah, and reigned two years, and did evil in the sight of the Lord. Pekah the Son of Remaliah a Captain of his conspired against him, and slew him in Samaria in his own Palace, Argob and Arieah and fifty Gileadites assisting him therein.

1 King. 15. from 23, to 27.

PEKAH the Son of Remaliah began to reign in the fifty second year of Uzziah King of Judah, and reigned twenty years. He did evil in the sight of the Lord, 2 King. 15. 27, 28. In the 17th. year of his reign he combines with Rezin King of Syria against Abaz King of Judah, and they go up with their joint forces to besiege Jerusalem, and resolved to depose Abaz, and set up the Son of Tabeal, probably some Syrian of note and eminency. Abaz is comforted and encouraged by the Prophet Isaiah against this confederacy, of which see more in the life of Abaz. And at this time they could not overcome Abaz, nor take Jerusalem, but afterwards dividing their forces they prevailed against him. For God (for his great sins) gave him up first into the hands of the Syrians, so that Rezin carried away captive many of the people to Damascus, and then into the hands of the Israelites, so that Pekah slew in one day an hundred and twenty thousand of them, among whom was Maaziah

This

Kings of Judah.

This impious King was at last slain by his own servants in his own house, and his death was revenged on those servants by the people of the land, who made his Son Josiah King in his stead. He was buried in the same Garden his Father Manasseh was buried in.

2 King. 21. from v. 19. to the end.
2 Chron. 33 from v. 24, to the end.

The 16th. King that reigned in Judah was JOSIAH.

JOSIAH was eight years old when he began to reign (the youngest King that ever sat upon the Throne of Judah) and reigned thirty one years in Jerusalem. He did that which was right in the sight of the Lord, and walked in all the ways of David his Father. In the eighth year of his reign (and sixteenth of his life) he began to seek after the God of David his Father, and to inquire how he might serve the Lord aright, and did openly declare and manifest his Religious care to sit up and further the true worship of God; and in the twelfth year of his reign (and twentieth of his life) he began to purge Judah and Jerusalem from the high places, and the groves, and the carved and molten images, and from all that filth of Idolatry wherein they had so long lain; which he did with a great deal of zeal and fervency of spirit.

2 Chron. 34. 1, 2, 3:
2 King. 22. 1, 2.

In the thirteenth year of his reign the Prophet Jeremy began to Prophesie [Jer. 1. 2.] by whom doubtless Josiah was much encouraged in the ways of Piety. The Collector of his Prophecies did not set down all things in the order of time as they were done, but possibly as they came to his hands. Jeremy Prophesied eighteen years in Josiah's time, eleven in Jehoiaquims, and eleven in Zedekiah's; so that he bore the iniquity of the house of Judah forty years, [see Ezek. 4. 6.]

In the eighteenth year of his reign and twenty sixth of his life, he began to set upon repairing of the Temple, and sent Shaphai the Scribe, and Maaziah, and Joah, (great officers of State, 2 Chron. 34. 8.) to Hilkiah the High Priest, that the money that had been collected for

that

Kings of Israel.

Maaziah the Kings Son, and Azrikam the Governor of his house, and Elkanah the second person to the King (who were all slain by Zichri a mighty man of Ephraim) and the Israelites carried away captive at that time out of Judah two hundred thousand prisoners, reckoning men, women, boys and girls, and made a vast spoil of their goods, and were carrying all these to Samaria. But before they came thither, upon the counsel of Oded a Prophet of the Lord, and the command of the Princes and Elders of Samaria they released all that vast number of prisoners, and restored them their goods again, and treated them kindly, and caused them to be conveyed safe to their brethren at Jericho. See more of this in the life of Abaz.

2 King. 16. 5, 6.
Isai. 7. from v. 1, to 17.
2 Chron. 28. from 5, to 16.

Abaz being brought low by the Syrians and Israelites sends to Tiglath-Pileser King of Assyria (Son to Pul who had not many years before invaded the land of Israel in the days of Manahem) to desire his help against these two Kings. Hereupon Tiglath-Pileser came up first against Syria and took Damascus, and slew Rezin, [2 King. 16. 9.] and then he invaded Israel, and led away the people of Gilead or Perea, to wit the Reubenites, the Gadites, and the half Tribe of Manasseh, unto Chabor and Haran, and Golan. Then passing over Jordan, possessed himself of Galilee, and carried away the inhabitants of Zebulun and Naphtali into Assyria; so that at this time he subdued in a manner five Tribes of Israel, to wit, those without Jordan (who as they had first their inheritance given them, so were the first that were carried away captive) and the Tribes of Zebulun and Naphtali who were settled in Galilee. And this was the first captivity of Israel. Neither do we read that these or their children ever returned again to their own land.

2 King. 16. 7.
2 Chron. 28. 16.
2 King. 15. 29.
1 Chron. 5. 26.

Pekah

Kings of Judah.

that *use* might be delivered into the hands of the *overscers* of the work (who were *faithful men*) therewith to buy

(4) We do not read of any solemn repairing of it since the days of *Josh.* 2 *King.* 12, 2, 5, and now above two hundred years had passed between *Josh.* and *Hoshea*. So that the Temple might well stand in need of repair at this time. See 2 *King.* 12, 15.

Judah had suffered to run to decay) and to pay the workmen that so the work might go on. *Hilkiah* doing accordingly, and going in hand with the work, as he was searching into those parts of the Temple that needed repair, he found the original copy of the Law written by *Moses*, (which was at first laid up in the side of the Ark of the Covenant, *Deut.* 31, 24, 25, 26, which seemeth to have been missing ever since the beginning of *Manasseh's* reign, who possibly at first endeavoured to burn all the Books of the Law, and so this Book was hid in some secret place of the Temple by some faithful Priest that it might be preferred for future times. *Hilkiah* having found it, he sent it by *Shaphan* the Scribe unto the King, who having heard it read all over to him was exceedingly affected therewith, and rent his clothes, and more especially (as 'tis likely) at those dreadful threatnings against Idolatry which are written in *Levit.* 26. &

Deut. 28. Hereupon he immediately sent to (b) *Huldah* a famous Prophetess, (who dwelt in Jerusalem in the suburbs or second part) and desired her to ask counsel of the Lord for him; *Jeremy* possibly being not then at Jerusalem, but at *Anathoth*. For *Ishai* hearing

those curses in the Law denounced against Idolatry, and knowing how much some of his Predecessors had been guilty thereof, he much feared lest the judgments threatened in that Book might fall upon him and his people, and desired to know whether there might be any means to pacify Gods wrath, and prevent those judgments. *Huldah* returned this answer, Thus saith the Lord, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the curses written in the Book,

Kings of Israel.

Pekah having got the Crown at first by murdering *Pekabiah* his Sovereign, and having unfortunately engaged against *Ahaz* King of *Judah*, and thereby brought *Tiglath-Pileser* upon him (who had carried to many of his subjects away captive into *Assyria*) 'tis no wonder he should fall into the hatred of the people. Hereupon *Hoshea* the Son of *Ela* conspired against him and slew him, and reigned in his stead, in the twentieth year of *Iotham*, that is in the twentieth year since *Iotham* began to reign. Some learned men think that *Iotham* reigned only sixteen years (as 'tis said 2 *King.* 15, 33.) but that he lived twenty years after he was settled in the Throne of *Judah*, and that four years before he died he wholly resigned his Kingdom to his Son *Ahaz*. So it was in the fourth year of *Ahaz* that *Hoshea* slew *Pekah*, and in the twentieth of *Iotham*, because (according to them) *Iotham* still had the title of King, though he had resigned the Kingdom four years before. 'Tis said indeed in 2 *King.* 17, 1. that *Hoshea* began to reign in the twelfth year of *Ahaz*, because though he thrust himself into the Kingdom before, yet he was opposed as an usurper till the twelfth of *Ahaz*, at which time (it seems) he had the Crown confirmed to him, and afterwards reigned four years in *Ahaz's* time, and five in *Hezekiah's*, in all nine years.

2 *King.* 15, 30, 31.

H O S H E A the Son of *Ela* had murdered *Pekah* got the Kingdom into his own hand, in the fourth year of *Ahaz*, yet by reason of fits and tumults that arose hereupon, he could not quietly enjoy it, but that State continued in confusion, and a kind of Anarchy for the space of nine years. *Hoshea* having at length composed all differences at home began now quietly to reign in the latter end of the twelfth year of *Ahaz*, and reigned nine years.

He did evil in the sight of the Lord, but not as the Kings of *Israel* that were before him; for though he continued *Jeroboam's* Idolatry of the Golden Calves,

Kings of Judah.

which the King of *Judah* hath read, because they have forsaken me, and burnt incense to other gods, and have provoked me to anger with the works of their hands, (viz. their idols and altars) therefore my wrath shall be kindled against this place, and shall not be quenched; (intimating the utter extirpation of the Jews out of that good land) but to the King of *Judah* who sent you, say to him, Thus saith the Lord, as touching the words and threatenings which thou hast heard read out of the Book, because thy heart was tender, (and soon moved at the hearing of my threatenings) and thou hast humbled thyself before me when thou heardest what I spake against this place, and the inhabitants thereof, that they should become a desolation and a curse, (that is have the curses written in this Book executed upon it) and hast rent thy clothes, and wept before me, Behold I will gather thee unto thy pious ancestors in heaven before these dreadful calamities shall fall upon this place and people, and thou shalt be gathered unto thy grave in peace.

This answer of *Huldah's* being brought to the King, his heart was so affected with it that to prevent (if it were possible) this judgment threatened, he called together the Elders of *Judah* and *Jerusalem*, together with the Priests and Prophets, (viz. *Jeremy*, *Baruck*, *Zephany* and *Uriah*) and the people both small and great, and caused one of the Levites to read in their ears all the words of the Book of the Covenant *, so called because it contained the Covenant that God made with the people of *Israel*. See 1 *King.* 8, 9.

* The Law is called a Covenant because God met with therein a requir'd on the people part, and a blessing thereupon promised on Gods part.

And the King stood by the Pillar on the Brazen Scaffold, (or on some Throne erected by a pillar in the Temple for him to stand upon at that time), and there solemnly made a Covenant before the Lord in his own name, and the name of the people to walk after the Lord, that is, to observe what he prescrib'd unto them, and to keep his commandments, testimonies and statutes with all their heart, and with all their soul, and to perform the words of the Covenant written in that Book, and he caused all that were present to give their consent to it, and the inhabitants of *Jerusalem* were the most forward to engage themselves

Kings of Israel.

Calves, yet he abandoned the grosser Idolatry of many of his Predecessors. And besides he suffered such of his subjects (as had a mind to it) to go up to *Jerusalem* to worship there, which the former Kings of *Israel* would not permit. For when *Hezekiah* had proclaimed a solemn Passover, many of the Ten Tribes went up to keep their Passover in *Jerusalem* as we read 2 *Chron.* 30, 11. Nevertheless divers of *Asher* and *Manasseh* and of *Zebulun* humbled themselves and came to *Jerusalem*, 2 *King.* 17, 1, 2.

Tiglath-Pileser (after he had reigned nineteen years) dying, *Salmanasser* his Son succeeded him. This *Salmanasser* * either invited by the people, or taking advantage of those late broils in the Kingdom of *Israel* came up now against *Hoshea*, and at length prevailed so far that *Hoshea* was content to become his servant and pay him tribute, 2 *King.* 17, 3.

But sometime after *Hoshea* confederating with the King of *Egypt*, resolved to cast off his yoke and refused to pay him tribute any longer. *Salmanasser* understanding this, resolved to revenge this injury. Wherefore first of all making sure of all the land of the Moabites, that he might have no enemy on his back to annoy him, and raising to the ground their two chief Cities, *Ar* and *Kir-harseth* according to the Prophecy of *Isaiah* (*Chap.* 15.) he then went through and wasted all the land of *Israel*, and at last marched to *Samarina* in the fourth year of *Hezekiah*, and seventh of *Hoshea*, and besieged it three years, viz. in the seventh, eighth and ninth year of *Hoshea*, which were concurrent with the fourth, fifth and sixth of *Hezekiah*.

Isa. 15, whole Chapter.

2 *King.* 17, 4, 5.

2 *King.* 18, 9, 10.

Toward the end of the third year of the siege (the sixth of the reign of *Hezekiah* and ninth of *Hoshea*) *Salmanasser* took *Samarina* and their King *Hoshea*, and then shut him up and bound him in prison †, (as *Josephus* says lib. 9.) and words are carried away the Israelites captives into his own country, and placed them in *Chalabchabor* and *Nihar-Gizean* cities of *Assyria*.

* This seemeth to be that *Sabtan* who in the Prophecy of *Hosea*, *Chap.* 10, 14, is said to have laid waste the bush of *Arbath*, to wit the Country of *Araba* in the land of *Assyria* beneath *Arpad*.

† 2 *King.* 17, latter part of v. 4. those words are spoken by way of antiphrasis.

Kings of Judah.

selves to walk according to the Covenant of the Lord God of their Fathers, and did accordingly to walk.

Then the King commanded Hilkiah the High Priest and the Priests that were next unto him, and the Levites to bring forth out of the

* Josiah did begin to purge Judah and Jerusalem of idols in the twelfth year of his reign, six years before the Book of the Law was found, but upon hearing those dreadful threatenings in the Law against idolatry, he now proceeded further, and perfected that reformation which was then begun. Therefore the Penman of the Sacred History of the Chronicles relating the reformation that Josiah wrought in the twelfth year of his reign, adds also what was done afterwards when the Book of the Law was found, and speaking how he suppressed idolatry upon the hearing of the Law read to him, he joins many things of the same nature that were done in the twelfth year of his reign, that all his zealous acts in rooting out idolatry might be related together.

Manasseh and Amon, but were set aside (as it seems) in some by-place of the Temple in Josiah's time, and seeing still they remained there, this good King's zeal would not permit them to be there any longer. And he put down the Idolatrous Priests or Chemarim whom the Kings of Judah had ordained to burn incense in high places in the Cities of Judah, and in places round about Jerusalem. He put down those also who burnt incense to Baal, or to the Sun, Moon, and the Planets and host of heaven, and he brought out the Image wherupon a grove was engraven, which (it seems) was hung up in the Temple, and stamped it to powder, and cast the dust thereof upon the graves of those that had worshipped Idols, and sacrificed unto them, 2 Chron. 34. 4. And he brake down the Tents of the Sodomites that were in the grove by the house of the Lord, and where the women wore hangings for those filthy tents; so that in that grove they not only worshipped Idols but (as it seems) defiled themselves also with all manner of abominable uncleanness. And he brought all the Priests that were the Sons of Aaron (and had served the true God in high places)

Kings of Israel.

Assyria, (whither Tiglath-Pileser had before transported the inhabitants of Perea) and in the Cities of Media. If any such inquire why the Lord did thus deliver up the Israelites into the hands of their enemies? the reason is here fully rendered, because they obeyed not the voice of the Lord their God, but transgressed his Covenant, and all that Moses the servant of the Lord commanded, and would not hear them nor do them, 2 King. 18. 12. And 2 King. 17. 7, 8cc. For so it was that the children of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh King of Egypt, and they feared other gods, and walked in the statutes of the heathen (whom the Lord had cast out before them) and of the Kings of Israel, who made statutes for Idolatry. And besides their open Idolatry they did secretly many things which were not right, against the mind and will of the Lord their God, and they built them high places in all their Cities, from the tower of the watchmen [†] A Pro- to their fenced Cities. And they set them up Images and groves in every high hill, and under every green tree. And there they the extent burnt incense in all the high places as did of their the heathen whom the Lord carried away before them, and wrought wicked things to provoke the Lord to anger. Yea they served Idols whereof the Lord had said unto them, ye shall not do this thing. Notwithstanding the Lord testified against Israel and against Judah, by all the Prophets, and by all the Seers whom he sent unto them, saying, Turn ye from your evil ways, and keep my commandments, and my statutes according to what I commanded your fathers in the wilderness, and which I have often since incited upon you by my servants the Prophets time after time. But they would not hear, but hardened their necks as their fathers did, who did not believe in the Lord their God. And they rejected his statutes and his covenant that he made with their fathers, and his testimonies [†] whereby he testified against their transgressions, and they followed vanity, and became vain, and went about the heathen that were round about them, concerning whom the Lord had charged them that they should not do

† In which respect Ezek. 20. 25. Gods statutes are said not to be good, that is, through the wickedness of the people they prove hurtful to them, and instructed them to death.

like

Kings of Judah.

places) out of the Cities where they had exercised that false worship and would not suffer them to live there, and he defiled the high places even from Geba the North border of the Kingdom of Judah to Beer-sheba the South-border, and beat down their Altars, and burned dead mens bones on them, v. 14. to make them unclean; and brake down the high places that were erected at the entering of the Gates by Josiah the Governor of the City (whither it seems many of the people used to resort) so that in his reformation he spared neither the high places of great or small. And the Priests of these high places he permitted not to offer sacrifice at the Altar in the Temple, yet he permitted them to eat of the unleavened bread,

* Species hic Synecdochice ponitur pro genere, q.d. particules erant omnium illorum, quibus auti sacerdotibus poterant. Titinus.

that is of the show-bread, and such provisions * as were allotted for the maintenance of the Priests. Also he defiled Tophet an high place in the valley of the Son of Hinnon near

Jerusalem, [Josh. 15. 8. by casting dead mens bones into it, that none might hereafter sacrifice his Son to Molech in that place as they had us'd to do. Moreover he took away the horses that had been nourished and kept to carry men with speed from the Gate of the house of the Lord [†] to the chamber or house of Nathan-Melech the Chamberlain, which was in the suburbs of the City of David, where they might see the Sun rise, and so might worship it at its first appearing, which was an Idolatrous practice of the Persians, and (it seems) the Israelites had learned it from them. And he burnt the Chariots wherein the worshippers of the Sun were carried (by the help of those horses) to see the Sun rise; or perhaps the Idolatrous Israelites might see a glorious image of the Sun in one of those Chariots which at sometimes was drawn up and down by those horses for all sorts of people to see and adore. And therefore he is said to have burnt the Chariots but to have taken away the horses. Furthermore the Altars that were on the flat roof of an upper Chamber of Abaz, which possibly he made to sacrifice thereon to the Sun, Moon and Stars, [see Jer. 19. 13. & Zeph. 1. 4, 5.] And the Altars which Manasseh had made in the two Courts of the Lords house did he break

Kings of Israel.

like unto them. And they left all the commandments of the Lord their God, and made them molten images, even two Calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord to provoke him to anger; therefore the Lord was very angry with Israel, and removed them out of his sight, there was none left but the Tribe of Judah only. And another cause of Israels ruin was, they were an ill example to Judah, and infected that Nation. And hercupon Judah also kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. So the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight; that is, out of that land where he manifested the evidences of his gracious presence. 'Tis further added that when the Lord had rent Israel from his house of David, they made Jeroboam the Son of Nebat King, and Jeroboam drove Israel from following the Lord, and made them sin a great sin. And the children of Israel walked in all the sins of Jeroboam which he did, they departed not from them, until the Lord removed them out of his sight, as he had threatened by all his servants the Prophets. And for these reasons was Israel carried away out of their own land to Assyria, where they remained as exiles when this History was written.

2 King. 17. from 7, to the 24.
2 King. 18. 10, 11, 12.

This was the end of the Kingdom of Israel when it had stood severed from the Kingdom of Judah by the space of two hundred fifty four years. Their many great and crying sins highly provoked the Lord against them, especially their notorious idolatry, their contempt of the Lords Prophets, and their contumacy and bold persisting in their wicked ways. For after the great blow they received by Tiglath-Pileser, 2 King. 15. 29. they were so far from any amendment that they used in the pride of their hearts that Proverb, Isa. 9. v. 10. The bricks are fallen down, but we will build with

Kings of Judah.

break to pieces. For though Manasseb after his repentance did cast out of the City all the Idolatrous Altars that he had made, [see 2 Chron. 33. 15.] yet possibly Amon his Son might restore them to their places again, and so they might have continued until now, but Josiah now tumbleth them down, breaks them to pieces, and beats them to powder, and casts the dust of them into the brook Kidron. And the high places which were near Jerusalem on the right hand of the mount of corruption, (viz. Mount Olivet so called because it was so full of Idols in the days of Solomon *, wherewith the people corrupted themselves, Dent. 32. 5.) be defiled, as he had done other high places before. *Tis like those high places were defaced by Aza or Jeshaphath, or Hazeckiah, but Amon might put them to those Idolatrous uses for which they were before erected, and thereupon Josiah took occasion utterly to demolish them, that they might never again be used for any such purpose. Thus we see how zealously this good King endeavoured a thorough reformation by breaking in pieces Idolatrous Images, and cutting down Idolatrous Groves, and defiling those those places with dead mens bones, that they might never be used for those purposes again.

2 King. 22. from 3, to the end.

Chap. 23. from 1, to the 15.

2 Chron. 34. from 8, to the end.

Josiah now proceeds further in his reformation even to the Cities of the Ten Tribes, which he had any power over; and first he went to Bethel, where coming to the high-place which Jeroboam the first had there made, and seeing many sepulchres in the mount of the Idolatrous Priests that had been there buried. He (undoubtedly by a special instinct from God) caused their bones to be taken up, and burnt them on that Altar, and thereby polluted it according to the word of the Lord which the man of God spake, 1 King. 13. 2. *Who cried against that Altar in the word of the Lord, and said, O Altar, Altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the Priests of the high places that burn incense*

Kings of Israel.

beaten stones & the Sycamores are cut down but we will change them into cedars; intimating thereby, that they would build their towns that were spoiled better than they were before. For these fins therefore the Lord was provoked to reject and cast them off, and to suffer them to be led away captive.

Tobit or Tobias the elder, saith of himself that he at this time with Anna his wife, and his Countrymen the Nephthalites was carried away into the land of Assyria, and there made purveyor or provider of corn and other victuals for Salmanasser's household, and also that he was carried into Media, and there placed in a principal City called Rages, &c. Tobit Ch. 1.

Salmanasser having thus carried away the Israelites captives, he planted Colonies there of five Nations of his own people, (taking them out of Babylon, Cutha, Ava, Emath and Sepharvaim) and placed them in the Cities of Samaria in the room of the Israelites. And these were they that after this time were called Cutheans, by a Synecdoche, because the major part of them came out of Cutha a Country in Persia, many of these at their first coming thither not fearing the Lord, nor worshipping the true God of Israel were devoured by Lions; therefore a Jewish Priest was at the request of the rest of them sent out of Assyria to teach them the manner how the God of Israel would be worshipped. But this being (as it seems) one of Jeroboam's Priests, and making his residence at Bethel, he taught them not the pure worship of God, nor to serve him as they ought in his Temple at Jerusalem, but in their own Country after the way of Jeroboam. Neither were these people brought to worship the true God alone, but every City had also a several Idol of their own, which they worshipped according to the custom of the Nations from which they were descended, and from whence they had been transported. So though they feared the Lord, that is, acknowledged the God of Israel to be the true God, yet they served their own gods; also after the manner of the Nations from whence they came *. And as for the Israelites that were carried away captive

* Ex ritu Gentium illarum unde ipsos deportaverant, ut quibus deo quodammodo fuerant.

Kings of Judah.

consecrated upon thee, and mens bones shall be burnt upon thee. Then looking about he saw an inscription upon a monument, and inquiring what it signified, the men of the City told him it was the sepulchre of the man of God, who came from Judah and foretold that Josiah should do these things. And the old Prophet that seduced him buried him in that sepulchre and gave order that he himself should be there buried also, and that there should be an inscription made, declaring that there the man of God was buried, that when the time came that the things which he had prophesied should be fulfilled, his sepulchre might hereby be known from the rest, and so neither the bones of the man of God, nor his own bones might be disturbed. * Josiah being furnished by the inscription whose sepulchre it was, he gave order that the bones of those two Prophets should not be disturbed, and so the old Prophets desire was fulfilled, see 1 King. 13. 31, 32. Then he brake down the high place, and the Altar, and stamp it small to powder, and burnt the Grove where the high place was. Then he proceeded to the Cities of Manasseb, Ephraim and Simeon, even unto Naphtali, and caused the Altars and graven Images to be broken down with mattocks, and did unto them as he had done at Bethel. And such Idolatrous Priests as he met with, who sacrificed to false gods, and opposed him in this reformation, he slew upon their Altars, and therein fulfilled what was long since prophesied, 1 King. 13. 1, 2. And Josiah took away all the abominations out of the Countries that belonged to the children of Israel (over which he had power) and caused all of them (as much as he could) to serve the Lord their God, and all his days they departed not from following the Lord God of their Fathers, 2 Chron. 34. 33. Whereby it appears that though the Ten Tribes were carried away captive into Assyria, yet there were some both of the Priests and

* Ab euntibus Assyriis, multis profugis & exules qui ante fugam, alio & alio dilapsi sunt ad suas sedes redierunt cum suis sacerdotibus, ibique ut ante Idola sua coluerunt.

people, that either were left behind, or return'd * again into the land of Samaria. It appears also that the

greatest part of the Kingdom of Samaria

Kings of Israel.

captive into Assyria, they were nothing amended by their captivity, but 'tis said of them 2 King. 17. 34. *That unto this day they do after their former manner; they fear not the Lord, neither do they after their statutes, or after their ordinances (appointed and enjoined them by God) or after the Law and Commandments which the Lord commanded the children of Jacob (whom he named Israel) to observe with whom he made a Covenant, and charged them, saying, Ye shall not fear other gods, nor bow your selves to them, nor serve them, nor sacrifice to them. But the Lord (who brought you up out of the land of Egypt with great power, and a stretched out arm) him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes and the ordinances, and the law, and the commandments which he wrote for you, ye shall observe to do for evermore *, and ye shall not * viz. as fear other gods. And the Covenant that I long as have made with you ye shall not forget, that neither shall ye fear other gods; but the Lord your God shall ye fear, and he shall deliver you out of the hand of all your enemies. Howbeit they did not hearken, but they did after their former manner. But as for those Nations whom the King of Assyria brought out of other Countries and placed in Samaria, they went on in their mingled way of Religion, they and their children from generation to generation.*

After these first Colonies there were other Colonies brought thither by Esaraddon King of Assyria, who was also called Assnapper the Great [Ezra 4. 2. 10.] Son of Semacherib, and Grandchild to Salmanasser. This seems to be the last of the Assyrian Kings, and the person that carried Manasseb prisoner to Babylon, which was then under the Assyrian Empire, 2 Chron. 33. 11. So that the Prophecy of Isaiah seems now to be fulfilled, Chap. 7. 8. *The head of Syria is Damascus, and the head of Damascus is Rezin, and within threescore and five years shall Ephraim be broken that it be not a people. For though the greatest part of the Israelites were carried away by Salmanasser some years before, and their Kingdom utterly abolished, yet among them that were left, there remained some shew of a Government. But now by reason of the great multi-*

Kings of Judah.

was at this time under the power of *Josiah*, which possibly the King of *Babylon* (who set *Manasseh* at liberty) might give him with his liberty on condition that he should defend his Territories against the *Egyptians*, who began in those times with great power and success to oppose the *Babylonians*.

2 *King*. 23. from 15, to 21.

2 *Chron*. 34. from 4, to 8.

In the same 18th. year of his reign, on the 14th. day of the first Month, in the presence of the people of *Judah* and *Israel*, and the inhabitants of *Jerusalem*, he kept the Feast of the Passover. And he set the Priests in their charges, and encouraged them to perform the service of the house of the Lord. And he said to the Levites, (that is, to the Priests of the Tribe of *Levi*, who prepared the holy things of the Lord) Put the holy Ark in the house of the Lord. It seems the Ark in *Amon's* reign had been carried out of the most holy place, possibly that some Idol might be set up in its room. Or else it had been purposely carried out by some pious Priests, that it might not stand there among those heathenish Idols that were brought into the Temple; and now *Josiah* orders it to be reitord to its proper place again, telling the Priests that it would not now be a burden unto them; it must abide in the Temple, and not be carried from place to place upon their shoulders as formerly it had been before the Temple was built; and they being now delivered from that burden should serve the Lord their God more faithfully and cheerfully, and should serve his people also by diligently instructing them, and performing those services for them that tended to their spiritual good. And because several families of the Levites were appointed to attend upon the sacrifices and offerings of several families of each Tribe, some being to be employ'd in that holy service for such and such families, and others for others, therefore he appoints them to stand in the holy place and to attend the service that was to be done, according to the divisions of the families of the people, and according to the division of their own families. He exhorts them also to sanctify themselves, and to prepare the sacrifice for the Priests

V. 6. Prepare for your brethren: *Preparare agnos pro fratribus vestris.*
J. T.

Kings of Israel.

made of foreigners which came to dwell there, the small remainder of the *Ephraimites* were accounted as nothing; yet they were not utterly extinct in their own Country as appears from 2 *Chron*. 34. 6, 7. & v. 33. & *Chap*. 35. 18. & 2 *King*. 23. 19, 20.

2 *King*. 17. from 24, to the end.

These Samaritans before mentioned were succeeded by a second sort of *Heretical Samaritans* in the time of the Government of *Nebemiah*, in whose time one of the Sons of *Ishada* the Son of *Eliashib* the High Priest married the daughter of *Sanballat* the *Haronite*, and therefore he chased him from him, *Neh*. 13. 28. This Priest thus driven away from *Jerusalem*, went with other Jews (that had made the like mingrel marriages) to the Samaritans their wiver kindred, who there (as the Jewish Writers relate) assisted them in building an Anti-Temple on mount *Gerizim*, where a medly Nation deviled a Miscellaneous worship of God, rejecting all the Scriptures, save the five Books of *Moses*, and maintaining many abominable superstitions. So that between these Samaritans and the Jews there grew a deadly hatred as appears *Job*. 4. 9. the main difference between them in point of Religion is briefly and clearly stated in those words of the woman of *Samaria* to our Saviour, Our Fathers (viz. Samaritans) worshipped in this mountain (viz. *Gerizim*) but ye Jews say that in *Jerusalem* is the place where men ought to worship, *Joh*. 4. 20. And observable it is, that whereas *Moses* appointed an Altar to be built on Mount *Ebal*, which *Jehona* accordingly afterwards erected in that place, *Josh*. 8. 30. Yet the Samaritan *Penetuech* maketh the same to be built on Mount *Gerizim*, in the very place where afterwards this mock-temple stood, to gain thereto the greater reputation of holiness, and so they wilfully depraved the original, (vide *Samarit. Penet.* in *Deut*. 27. 4.) But if besides the five Books of *Moses* these Samaritans had received the Books of the Prophets, their testimony would have overthrown their cause; for the *Psalmist* says expressly, *Psal*. 78. 67. He refused the Tabernacle of *Joseph*, and chose not the Tribe of *Ephraim*, but chose the Tribe of *Judah*, the

Kings of Judah.

to offer, that they might do their duty as God had enjoyn'd them. Then *Josiah* gave to the people for Passover offerings, viz. of lambs and kids (for either of these kinds might be offered) thirty thousand; and for other offerings three thousand bullocks, all of the herds and flock; that belonged to the King, [see 2 *Chron*. 30. 24.] and his Princes gave also willingly and liberally to the Priests, Levites, and the people; and *Hilkiah* the High Priest, and *Zachariah*, and *Jehiel*, (who with the High Priest were Rulers over other Priests and Levites in the house of God) gave to the inferior Priests two thousand, and six hundred small cattle, and three hundred oxen. And six eminent Levites (who were Fathers, and Rulers over the rest of the Levites) gave unto the inferior Levites for Passover-offerings five thousand small catel, and for other offerings five hundred oxen. So all things fit and requisite for a solemn Passover were provided and made ready, and the Priests stood in their place, and the Levites in their order, according to the Kings Commandment. So they kill'd the Passover, every father of a family for himself and his family, and the Levites for themselves, and for other Levites, who were otherwise employed, and the Priests sprinkled the blood on the Altar which they received from their hands, and the Levites slayed the sacrifices; and they separated such sacrifices as were to be eaten from the burnt-offerings which were wholly to be consumed on the Altar, that so of the rest they might give to the people partly for *Paschal* lambs, partly for peace-offerings, whereof both Priests and people were to have a share. And they roasted the Passover with fire, but so much of the peace-offerings as was to be prepar'd for the offerers to eat before the Lord, they sod in pots and chaldrons, and pans, and so divided them among the people.

V. 15. *Jeduthun* is call'd the King's Sur-
Heman & Asaph also had this Title, the reason of which see 2 *King*. 17. 13.
Afterwards the Levites made ready for themselves, and for the Priests who being employed even until night in offering the burnt-offerings, and the fat, &c. had no time to provide for themselves. And the Singers stood in their places to perform their service according to the commandment of *David*. The Porters also attended at the Gates, and did not depart from their service during that solemnity.

Kings of Israel.

the mount *Sion* which he loved. But to return, this Temple on mount *Gerizim*, *Antiochus* *Epiphanes* afterwards turned into the Temple of *Jupiter*, who is celebrated for hospitality, and it was destroyed something before the time of our Saviour by *John Hircanus*, after it had stood above two hundred years. But though the Temple was taken away, yet the mountain remained still, in which the Samaritans continued their adoration and false worship.

Here Ends the Reigns of the
KINGS of ISRAEL.

solemnity, and thereupon the Levites prepared for them as they had done for the Priests. Thus all things that appertained to the service and worship of God, and to the keeping the Passover, and the offering of the burnt-offerings were duly performed that day according to the Kings command. And so they kept the Passover at that time, and the feast of unleavened bread seven days after. And there was no Passover like to this kept in Israel from the days of Samuel the Prophet, neither did any of the Kings of Israel either David or Solomon, or any of the Kings of Judah since the division of the Kingdom keep such a Passover as Josiah now kept, if we consider the multitude of sacrifices that were offered and freely given by the King, Princes, Priests and Levites, and the exceeding joy of the good people: that Religion was restored again to its purity among them. Furthermore, Josiah took away all witches and sooth-sayers, all images and dumb-bell-gods, and all abominations which were found in the land of Judah, and in Jerusalem, that he might perform all the words that were written in the Book that was found by Hilkiah the Priest in the house of the Lord. And there was no King that was before him (in the Throne of Judah) like unto him, or that followed after him if we consider the fervency of his zeal for the rooting out of Idolatry, and other abominations which had prevailed before his time, and if we consider the innocence and integrity of his life, and his diligent heeding the law of the Lord. We have indeed observed upon 2 King. 18. 5. that in some particulars Hezekiah excelled him, but in others Josiah excelled Hezekiah, as in his contrition and deep humiliation for the wickedness that prevailed before his time, [see 2 King. 22. 19.] His solemn making a Covenant with the Lord, and engaging his subjects therein to reform their ways; his solemn keeping of the Passover, his zealous purging not only Judah and Benjamin from Idolatry, but the Cities of Israel under his power; besides he was not puffed up with pride as Hezekiah was. But though Josiah was in his own person so excellent a Prince, yet (it seems) the people though they yielded to his reformation out of awe and respect to him, yet in their hearts many of them did still approve Manasse's wicked ways *, and this soon appear'd after Josiah's death, for all his children did quickly return to Manasse's Idolatry, and followed him in his abominations but not in his repentance and conversion. The Lord thereupon said, I will remove Judah out of my sight as I have removed Israel, (that is, out of the land which I chose for my habitation, and to manifest my gracious presence in) and will cast off this City of Jerusalem which I have chosen, and the house of which I said my name shall be there.

2 King. 23. from 21, to 28.

2 Chron. 35. from 1, to 20.

Now after Josiah had prepared the Temple and sealed the true worship of God therein, and made such a great reformation of all things, as we have before shewn, yet it so happened that in the thirty first year of his reign, Pharaoh Necho King of Egypt came up with his Army to fight against Carebemis (a City lying upon the River Euphrates, which the King of Babylon (who was also now King of Assyria) had taken from him. He entered the Kingdom of Judah with his Army, but designed only to pass thorough it to Carebemis without doing any injury or hurt to Josiah; but it seems Josiah thought himself bound in faith and honour to hinder his passage, and to prevent, as much as lay in him, his enterprize against the Babylonians to whom he was obliged either by Covenant made at the enlargement of Manasse, or by their giving him that part of the Country which he held in the Kingdom of the Ten Tribes. Pharaoh Necho understanding he intended to oppose him, sent Ambassadors to him, one of whom personating their King, spake to him after this manner, *What I have to do with thee thou King of Judah, I come not out against thee this day, but against the house of the Assyrian with whom I have war. For God hath commanded me (by some of his Prophets) to make hast and to assault them, therefore I advise thee to forbear hindring me who go out with Gods commission, lest therein thou be found to oppose God himself, and he destroy thee for it.* But it seems Josiah did not believe that he had warrant from God for what he did, and therefore resolv'd to oppose him, and fight with him; and being thus resolv'd he disguised himself that he might not be known in the battle to be the King, and that he might fight the more boldly and successfully; for he was sensible that if the enemy knew him they would bend their chief force against him. The Armies met and came to a battle in the valley of Megiddo in the Tribe of Manasse near Hadadrimmon, the Archers of the Egyptians shot desperately

rately at Josiah, either suspecting him to be the King, or else observing his valour in the fight they were the more provoked to aim at him, and to endeavour to take him off as a principal enemy. But so it was, that he was thereby sorely wounded in his chariot, and thereupon spake to his servants to have him out of the fight, which they did, and put him into another chariot, intending to bring him to Jerusalem, but being mortally wounded he died in the way. Thus God punished the wickedness of the people by taking away their good King from them. And because he died before those troubles and calamities fell upon that Nation which Huldah the Prophetess foretold, and which afterwards ensued, and whilst the Kingdom was in a flourishing condition, and died in the love and favour of God, therefore he may be said to be gathered to his grave in peace, according to Huldah's prediction. He was buried in one of the Sepulchers of his Fathers, and the whole people wonderfully lamented his death, and the Prophet Jeremiah more especially, who knew the evil that would follow after his death; and all the singing-men and singing-women spake of Josiah in their lamentations, and made mention of his death, even in the mornings they made for others, inasmuch as it came to be a constant custom, and as it were a sealed ordinance to speak of Josiah's death in their doleful Elegies. And it grew almost into a common Proverb, The lamentation of Hadadrimmon in the valley of Megiddo, Zach. 12. 11. And possibly upon the loss of so good a King, a law or ordinance was enacted that some doleful Elegies or lamentations should yearly be sung for him, and these were recorded and set down among other mournful Elegies, which upon occasions of publick calamity were us'd to be sung.

2 Chron. 35. from 20, to the end.

1 King. 23. v. 29, 30.

The Prophet ZEPHANY Prophesied in this Kings reign, as Jeremy also did. The Prophecies of ZEPHANY.

His Prophecies may be divided into four parts:

1. He denounces dreadful judgments against Judah and Jerusalem, which should be distressed by the Chaldeans without, within, and in every corner, and there should be a great spoiling of their goods, and slaughtering of their people.
2. He sets before them the heinous sins that were found among them, which would draw these judgments upon them: 1. Idolatry in worshipping Baal, and the host of heaven. 2. Corrupting of Religion, and mingling the worship of Idols with that of the true God. 3. Apostasy after their solemn Covenant made with the Lord. 4. The pride of apparel among those of the Court and others. 5. Oppression. 6. Blasphemy, denying Gods Providence. 7. Security in sinning, being settled upon their leas. 8. Inidelity. 9. In corrigibleness. 10. Stupid in cogitancy, being not moved to repent by the examples of Gods judgments which they saw poured out upon the Nations round about them. 11. Tyranny in their Princes and Judges. 12. Vanity and treachery in their Prophets.

3. He exhorts them to repentance, and to seek the Lord, to seek righteousness, to seek meekness, and that speedily before the decree bring forth. Which if they would do, he tells them it may be they may be hid in the day of the Lords anger. This he further urges upon them from the exemplary judgments that God would inflict on other Nations that were impenitent, viz. the Philistines, Moabites, Ammonites, Ethiopians and Assyrians.

4. And lastly he gives some gracious promises from the Lord to the faithful. He tells them the Lord would leave in the midst of them an afflicted and poor people, and they should trust in his name. He prophesies of the conversion of the Gentiles, and that they shall be joined to the Church. He promises the restoration of the Jews, and their return from captivity, and that God will destroy their afflicting adversaries, and will sanctify them, protect them, and take away their punishments; in contemplation of which he calls upon the daughter of Zion to rejoice, and especially in Gods gracious presence and residence among them, and making them the satisfying object of his love, in so much he would rejoice in among them to do them good, and would rest in his love *.

WE read of four Sons Josiah had, 1 Chron. 3. 15. Jobanan, Jeboiakim, Zedekiah, and Shallum. Probably Jobanan the first-born died before his Father, for of Jobanan we find no where else any mention. But the youngest Son Shallum having his name changed into Jeboabaz, (perhaps because of the ill fate of Shallum the Son of of JOSIAH. Labels)

The 17th. that reigned in the Kingdom of Judah, JEHOIAKIM.

Ishbaf King of Israel who reigned but *one month*, and was murdered by *Menabem*, 2 King. 15. 13.) was anointed King by the people though he was the youngest of *Ishbaf's* Sons, either because he was best affected to the King of Babylon, or most warlike and valiant, and so most likely to defend them against *Necho* King of Egypt. He was twenty three years old when he began to reign, and reigned only three months. He quickly fell to do that which was evil in the sight of the Lord, and presently set up the Idolatry that his Father *Ishbaf* had suppressed. It seems he also grievously oppressed the people, and therefore he is compared to a young lion which devourerth men, Ezek. 19. 2. 3. 4.

The Prophet *Jeremy* is sent by the Lord to the new Kings Palace, earnestly to exhort him and his Courtiers, and all the people to repentance and amendment of their lives, foretelling them that *Shallum* or *Iehoabaz* should be carried away captive into Egypt, and bidding the people not to weep for him that is departed (meaning *Ishbaf*) but for him that is to depart (meaning *Iehoabaz*) because he shall return no more to see his native soil. Jer. 22. from 1, to 13.

Pharaoh Necho returning with victory from *Charehemish* (where he vanquished the Babylonians) was delirious to revenge the opposition he had received from *Ishbaf*, (who fought to stop him in his passage through his Country) and therefore making use of the dissention that was between *Iehoabaz* and *Eliakim* his Elder Brother, and getting *Iehoabaz* or *Shallum* into his power, he presently deposed him, (as if the Kingdom of *Indea* had been at his disposal) and set up his Eldest Brother *Eliakim* changing his name into *Iehoiakim*, and then imposing upon the land a Tribute of an hundred talents of silver, and one talent of gold, he put *Shallum* or *Iehoabaz* into fetters at *Riblah*, and carried him away with him prisoner into Egypt, where he ended his life.

2 King. 23. from 30, to 36.

2 Chron. 36. from 1, to 5.

The 18th that reigned in Judah, JEHOIAKIM.

JEHOIAKIM was twenty-five years old when he began to reign, and reigned eleven years in Jerusalem. He did that which was evil in the sight of the Lord, being an Idolater and a cruel oppressor of the people, and possibly the more out of revenge, because they had preferred his younger brother before him; his oppressions are notably set forth, Jer. 22. from 13, to 20, and Ezek. 19. from 5, to 10. But herein he manifested the greatness of his impiety that when the Prophets denounced the judgments of God against him and his people for their evil ways, he would not endure it, but persecuted them for it, as we shall see afterwards. He pays the King of Egypt the hundred talents of silver, and one talent of gold which he had imposed upon him, but he taxed the land for it, and exacted it of the people.

2 King. 23. 35; 36. 37.

2 Chron. 36. v. 5.

In the beginning of his reign *Jeremy* was commanded by God to stand in the Court of the Temple, and there to exhort the people assembled together out of all the Cities of Judah to repentance, it being then the Feast of Tabernacles, Thus saith the Lord stand in the Court of the Lords house, and speak unto all the Cities of Judah which come to worship in the Lords house, all the words that I command thee to speak unto them, diminish not a word. If so be they will hearken, and turn every man from his evil ways, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings; and thou shalt say unto them, Thus saith the Lord, if ye will not hearken to me to walk in my Law which I have set before you; to hearken to the words of my servants the Prophets whom I sent unto you rising up early and sending them *, then will I make this house like *Shiloh*, and will make this City a curse to all the Nations of the earth. So the Priests and the Prophets and all the people heard *Jeremiah* speaking these words in the house of the Lord. And it came to pass when *Jeremiah* had made an end of speaking all that the Lord had commanded him to speak unto the people, the Priests and the Prophets and the people took him, saying thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like *Shiloh*, and this City shall be desolate without an inhabitant? And all

* That is, continually and carefully sending them; a Metaphor taken from careful householders who with the servants seek to redress mischief, causing their servants for that end to rise betimes.

all the people were gathered against *Jeremiah* in the house of the Lord. When the Prince of Judah heard these things, they came up from the Kings house unto the house of the Lord, and sat down in the entry of the new gate of the Lords house to understand what the matter was. Then spake the Priests and the Prophets unto the Prince and to all the people, saying, This man is worthy to die, for he hath prophesied against this City, and ye have heard it with your ears. Then spake *Jeremiah* unto the Prince, and to all the people, saying, The Lord sent me to prophesie against this house, and against this City all the words that ye have heard. Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil he hath pronounced against you. As for me, behold I am in your hands, do with me as seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this City, and upon the inhabitants thereof, for of a truth the Lord hath sent me unto you to speak all these words in your ears. Then said the Prince and the people unto the Priests and Prophets, This man is not worthy to die, for he hath spoken to us in the name of the Lord our God. Then rose up certain of the Elders of the land and spake to all the assembly of the people saying, Micah the Morashite prophesied in the days of Hezekiah King of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forests. Did Hezekiah King of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Therefore if we should proceed with that rigour you would have us against *Jeremy* we might procure great evil against our own souls.

Uriah also about the same time Prophesied against Judah and Jerusalem, agreeably to what *Jeremy* had done, for which the King sought to put him to death, but he flying thereupon into Egypt, the King by his messengers fetcht him back again, and slew him with the sword, and cast his dead body among the vilest sepulchres of the common people; but *Abikam* who had been of great authority with King *Josiah* (2 King. 22. 12.) stickled so for *Jeremy* that he was not delivered over to the people to be put to death.

Jer. 26. whole Chapter.

In the beginning also of this Kings reign the word of the Lord came to *Jeremy*, and gave him a Prophesie which was afterwards to be executed in the days of *Zedekiah*, whereby he intimated to him that *Zedekiah* should be King of Judah, and *Nebuchadnezzar* King of Babylon, and that he should subdue the neighbouring Nations, and bring them under his power. In the beginning of the reign of *Jehoiakim* the Son of *Josiah* King of Judah (says he) came this word unto me from the Lord, Make thee bonds and yokes, and put them upon thy neck, and send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyre, and to the King of Zidon, by the band of the messengers which came to Jerusalem unto *Zedekiah* King of Judah, and command them to say unto their Masters, thus saith the Lord of hosts the God of Israel, I have made the earth, the man and the beast that are upon the ground by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me; and now I have given all these lands into the hand of *Nebuchadnezzar* King of Babylon my servant (a), and the beasts of the field (b) have I given him also to serve him. And all Nations shall serve him and his son, and his sons son, until the very time of his land come (c), and then many Nations and great Kings shall serve themselves of him (d). And it shall come to pass that the Nation and Kingdom which will not serve *Nebuchadnezzar*, and will not put their neck under his yoke, that Nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them. Therefore hearken not to your Prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, no to your soothsayers which speak unto you, saying, Ye shall not serve the King of Babylon; for they prophesie a lie unto you, to remove you far from your land (e), and that I should drive you out and ye should perish. But the Nations that bring their neck under his yoke, and serve him, those will I let remain still in their own land, saith the Lord, and they shall till it and dwell therein.

(a) That is, whom I am resolved to make use of for the executing my judgments upon many Nations. (b) That is, I have given him power over these Nations, and all that they have. (c) The time appointed by God for his visitation. (d) Such as served that State before shall then subdue it. (e) Not that they properly intended it, but that would undoubtedly be the issue of what they animated them unto.

Jer. 27. from v. 1, to 12.

K k k k

Jehoiakim

Jehoiakim in the second year of his reign according to the accustomed policy of his forefathers (the better to prevent all changes, and settle the Kingdom in his line) made his Son Jehoiakim or Jeconiah King with him, being then but eight years old, 2 Chron. 36. 9.

In the latter end of the third, and beginning of the fourth year of Jehoiakim, Nebuchadnezzar being joined with his father in the administration of the Kingdom of Babylon, the things that he was to act are presently revealed to the Prophet Jeremy; namely that he should overthrow the Egyptians, first at the river Euphrates (which immediately after followed, he cutting off the forces that Pharaoh Necho left at Carchemish that year) and then that he should conquer the Egyptians in their own Country, which came not to pass till after the taking of Tyre in the 27th. year of the captivity of Jeconiah, as we find Ezek. 29. from 17, to 21. Jer. 46. from 1, to 27.

* It seems the first year of Nebuchadnezzar concurred with the end of the third, and beginning of the fourth year of Jehoiakim, see Dan. 1. 1.

In the self-same fourth year of Jehoiakim, (which was the first of Nebuchadnezzar King of Babylon) the Prophet Jeremy reproving the Jews for not hearkning to the word of the Lord, which from time to time he had spoken to them even from the thirteenth year of King Josiah to that present fourth year of Jehoiakim (which was three and twenty years) and for that they had shewed themselves stubborn and refractory to his admonitions, as also to the warnings of all the other Prophets the Lord had sent unto them, he then again told them of the coming of Nebuchadnezzar upon them, and that they should be carried away captive to Babylon, and that captivity should last seventy years, which term Judah first, and then the other Nations there mentioned, every one in their order were to serve the King of Babylon; and at last the Kingdom of Babylon it self should be destroyed. An intimation of which seventy years captivity was long before made by the Prophet, Isa. 23. 15. And it shall come to pass in that day that Tyre shall be forgotten seventy years according to the days of one King (a). And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication (b) with all the Kingdoms of the world upon the face of the earth. Jer. 25. wh. Ch.

(a) That is, so long as one King and his race shall reign, viz. Nebuchadnezzar and his feed.

(b) That is, shall trade and traffick, and merchandize with all the Kingdoms of the world.

In the same year also Baruch wrote in a roll or scroll of parchment from the mouth of the Prophet Jeremy, all the words of the Lord which he had spoken to him concerning Israel and Judah from the time of Josiah to that day, and he read them in the Court of the house of the Lord in the audience of all the people which were there assembled out of all their Cities on the day of their solemn fast, which they yearly kept upon the tenth day of the seventh month. As for Baruch himself (who was extremely afflicted in his soul with the apprehension of those direful judgments he had written) the Prophet Jeremy comforted him, and assured him of his own life amidst all these calamities. Jer. 36. from 1, to 9. Jer. 45. wh. Ch.

Nebuchadnezzar having vanquished the Egyptians about the banks of Euphrates, [Jer. 46. 1, 2.] and approaching now with his forces towards Judea to besiege Jerusalem, the Recabites of the posterity of Jonadab the Son of Recab (2 King. 10. 15.) leaving their Tents (wherein by the rule of their forefather Jonadab they were wont to dwell) came into Jerusalem, and by their obedience in refusing to drink wine, God condemneth the disobedience of the Jews. Jer. 35. wh. Ch.

Nebuchadnezzar having brought his forces before Jerusalem in a short time takes it, and Jehoiakim prisoner, whom he bound in chains, intending at first as it should seem to carry him to Babylon, but was afterwards intreated upon his submission and promises of subjection, to leave him as his vassal, and so Jehoiakim became his servant and tributary three years, to wit the fifth, sixth and seventh years of his reign. From which entering of the King and people of the Jews into subjection to Nebuchadnezzar, some think the seventy years of the Captivity are to be reckoned, which were foretold by the Prophet Jeremy, Chap. 25. 11. And this whole land shall be a desolation and an astonishment, and these Nations shall serve the King of Babylon seventy years. Ver. 12. And it shall come to pass when seventy years are accomplished that I will punish the King of Babylon, and that Nation (saith the Lord) for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And Chap. 29. 10. Thus saith the Lord, and seventy

The beginning of the seventy years Captivity according to the Learned u^{tr}.

seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you in causing you to return to this place. 2 Chron. 36. 6. 2 King. 24. 1.

Nebuchadnezzar carried away at this time part * of the vessels and furniture of the Lords house, and gave command to Ashpenaz the Overseer of the Eunuchs or Pages, that he should carry from thence some of the chiefest boys both for beauty and wit that he could find, and such as were of the Royal blood, and of the noblest families (as had been expressly foretold by the Prophet, Isa. 39. 7. And of thy Sons that shall issue from thee which thou shalt beget, shall they take away, and they shall be Eunuchs in the palace of the King of Babylon); which being by his care educated for three years in the language and sciences of the Chaldeans, might be fit afterwards to wait upon him in his Palace. Among whom of the Tribe of Judah were Daniel, whom the overseer of the Eunuchs call'd Belshazzar, and Hananiah whom he call'd Shadrach, Michael whom he call'd Mithab, and Ananiah whom he call'd Abednego, every one of them having his name changed at his discretion. These with several others Nebuchadnezzar carried away at this time. Dan. 1. from 1, to 8. 1 Chron. 36. 7.

* Some were left and carried away in Jehoiakim's time, 2 King. 24. 13. and some in Zedekiah's, Jer. 52. 17, &c.

In the ninth month of the fifth year of Jehoiakim there was a solemn fast proclaimed to all the people at Jerusalem, in remembrance (as it seems) of the taking of the City a year before in the same month, at which time Baruch standing at the Gate of the house of the Lord, read out of a roll or book all the words of the Lord which he had taken from the mouth of Jeremy the Prophet, in the audience of all the people, who were then assembled out of all the Cities of Judah; whereof the Princes being advertis'd, call'd Baruch unto them, and caused him to read to them the same book; but when they heard the contents thereof, they advised him and Jeremy to hide themselves out of the way for fear of the Kings displeasure: But the King himself having heard some inkling of it, would needs have the roll or book read unto him, and having heard some part of it, he was so irrag'd at it that he cut the roll through with a pen-knife, and then threw it into the fire and burnt it. Jer. 36. from 9, to 26.

The King having thus burnt the Book, he gave order for the apprehending of Baruch the writer, and Jeremy the Prophet, but God bid them, and denounced a heavy judgment against that impious King for it. And God commands Jeremy to take another roll, and Baruch wrote therein from the mouth of the Prophet all the words of the Book which Jehoiakim had burnt, adding many like things thereunto. Jer. 36. from v. 26, to the end.

Nebuchadnezzar pursuing the victory he had gotten over the Egyptians, took from them all that they possessed between Egypt and Euphrates, so that from thence forward Necho was fain to keep himself within his own bounds in Egypt. 2 King. 24. 7.

While these things were doing Nabopolassar the father of Nebuchadnezzar dies, which news coming to Nebuchadnezzar he made no delay but after he had given order for the bringing away of the captives as well Jews as others, he posted with a small company the nearest way through the desert, and came to Babylon before them, and being received there as sole Lord of all his fathers large Dominions, he afterwards disposed of the captives (when they were brought thither) here and there as he thought fit. And the Sacred vessels and other furniture of the Temple which he had taken away from Jerusalem, he disposed into the Temple of his god Belus. Dan. 1. 2. 2 Chron. 36. 7.

† By the Divine Providence they were there re-

served to be carried back again to Jerusalem. See Exra 1. 7, 8, &c. But Nebuchadnezzar intended them for the service of his idol, and Belshazzar his Grandchild most profanely abused them. Dan. 5. 2.

Daniel and his three fellow Nobles being brought to Babylon, refuse the Court-diet provided for them, and content themselves with pulse and water, and yet were found to look better than those that did eat of the Kings fare. And when afterwards at the time appointed they were brought to attend the King, they appeared in all matters of knowledge, wisdom and sciences to excell all the Magicians and Astronomers that were in the Kingdom. And Daniel had understanding in all visions and dreams. Dan. 1. from 8, to the end.

K k k k 2.

Nebu-

* See Richard-
son on Dan. 2. 1.
Anno secundo
cum vixi tan-
quam consili-
arius in regno
Nebuchadnezzar
fatis non autem
cum vixi in
regio Cyl ca-
ius mistio
proxime practe-
sit v. ult. cap.
practa.

Nebuchadnezzar in the second * year after the three years of Daniels education were past, and he brought to stand before the King (which falls in with the fifth year of his reign) dreamt his dream of the great image made of divers metals, and forgetting the particulars of his dream, (though in the general it much affected him) he would needs know of his Magicians and Astronomers both what his dream was, and what it meant. And when they could not satisfy him in so unreasonable a demand, he like a great Tyrant commanded them all to be put to death. But Daniel when he saw the execution preparing, and understood the cause thereof, humbly moved the King to forbear a while, and joining in prayer with his fellows unto God, obtained both to have the dream itself, and the interpretation thereof revealed to him. And accordingly he declared to the King first the particulars of his dream, and then the interpretation thereof, shewing him how the four Monarchies which were in their order to succeed one another was the thing signified by that great image made up of divers metals, which he saw in his dream. Whereupon the King enriched him presently with great gifts, and made him Governor of all the Province of Babylon, and chief over all the wisemen thereof. And moreover at his request made his three Companions Shadrach, Meshach, and Abednego, principal officers in all that Province. Dan. 2. wh. Chap.

Jehoiakim for three years, viz. the fifth, sixth and seventh of his reign, was Tributary to Nebuchadnezzar, but the King of Egypt (who had set him up) could not bear this, and therefore threatened (as it seems) to restore Jehoahaz his Brother whom he still held prisoner in Egypt. And though Jeremy had prophesied it should never come to pass, as we find Jer. 22. 11. Thus saith the Lord touching Shallum the Son of Josiah King of Judah, which reigned instead of Josiah his Father, and who went forth out of this place, he shall not return thither any more, but shall die in the place whither they have led him captive, and shall see this land no more; yet the fear of it did much perplex him, so that he was now in a great strait; he was in danger of the Egyptians if he kept faith with the Babylonians, and of the Babylonians if he should revolt again to the Egyptians; at length, namely in the eighth year of his reign, (hearing perhaps of great preparations made by the Egyptians against the Babylonians) he renounced his subjection to the Babylonians, and sided with the Egyptians again. 2 King. 24. 1.

Nebuchadnezzar in the sixth year of his reign seems to have erected that huge golden image in the plains of Dura (a Province of Babylon) to be worshipped. Daniels three companions (that were newly advanced) are accused for not worshipping of it. 'Tis like out of envy to them, and to entrap them, some of the Babylonians got the King to erect this idolatrous image. These three worthies being brought before Nebuchadnezzar, make a stout profession of their resolution to own and serve only the true God. Hereupon they are cast into a fiery furnace, but are miraculously preserved and delivered by God. The King seeing the miracle was exceedingly astonished at it, and blessed and praised God. Dan. 3. wh. Ch.

Nebuchadnezzar being detained for three years after Jehoiakims revolt by other occasions, at last in the seventh year of his reign, and the eleventh of Jehoiakims, with an army consisting of several Nations he invades Judea and besieges Jerusalem, and takes it, and Jehoiakim in it, and being enraged against him for his perfidiousness, he caused him to be bound in chains, intending to carry him captive to Babylon. But Jehoiakim through grief (as 'tis probable) suddenly after dying, he caused his dead body to be dragged out of the Gate of Jerusalem and cast into the fields to be devoured by birds and beasts; so that having no burial he may be said to be buried like an Ass, as Jeremy had before prophesied of him, [Jer. 22. 18, 19. & Ch. 36. 30.] though he dying of himself and not by violence; he also may be said to have slept with his Fathers, or to have fallen asleep and died as his fathers did. Now the rest of the acts of Jehoiakim, and the abominations that he did, viz. his killing of Uriah the Prophet, and his perfidiousness to Nebuchadnezzar, and other evils that were found in him, behold they are written in the Chronicles of the Kings of Judah. 2 King. 24. from 1, to 7. 2 Chron. 36. 6.

Nebuchadnezzar carried away at this time three thousand twenty and three Jews prisoners in the latter end of the seventh year of his reign. Jer. 52. 28.

Jehoi-

Jehoiakim was called Jeconiah *, 1 Chron. 3. 16. and Coniah by way of contempt, Jer. 22. 24. As I live saith the Lord though Coniah the son of Jehoiakim King of Judah were as the signet upon my right hand, yet would I pluck him thence. This Jehoiakim was eighteen years old when he began to reign, that is when he began to reign alone of Jehoiakim after his fathers death; for in his fathers life-time (as it seems) he was crowned King nine years before this when he was but eight years old as we have shewed before in the life of Jehoiakim. He reigned only three months and ten days, and did that which was evil in the sight of the Lord as his father had done before him. Against him therefore a dreadful decree went out from the Lord dooming him childless, that is, as some interpret it, that none of his race should succeed him in the Regality to sit on the throne of David, though in a kind of Sovereignty Zerubbabel the son or Grandchild rather of Salathiel by Pedaiah did succeed him. 2 King. 24. 8, 9. 2 Chron. 36. 9. Jer. 22. 24. And Josias begat Jeconias and his brethren, &c. for the resolving of which doubt some conceive that Jehoiakim the Father was called Jeconiah as well as Jehoiakim the Son; and so whereas it is said that Josias begat Jeconias and his brethren, it must be understood of Jehoiakim the Son of Josias, who had several brethren, whereas Jehoiakim had none. And then that which follows (ver. 12. And after they were brought to Babylon Jeconias begat Salathiel), must be understood of Jehoiakim the Son, some learned men (viz. Beza and Parus) have been ready to think there is an error in the generality of the Greek copies crept in by some unadvised scribe, leaving out Jehoiakim the father of Jeconias. And Rob. Stephens in his Divinse Litteratures, collected out of old Copies, readeth that eleventh ver. thus, Josias begat Jakim (which is the contrait of Jehoiakim) and Jakim begat Jeconias and his brethren; and some colour there may seem to be for it, because otherwise there is one wanting to make up the third or last fourteenth generation mentioned by the Evangelists, which he intended as appears ver. 18. So all the Generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen Generations; and from the carrying away into Babylon unto Christ are fourteen Generations.

* 'Tis not expressed whether Jehoiakim were made King by Nebuchadnezzar when he last took Jerusalem, and bound his Father in chains, or was set up by the people when the Babylonians were marched away from the City. If he were set in the throne by Nebuchadnezzar it may well be (as Josephus thinks) that the King of Babylon shortly after his departure bethinking himself how dangerous it might be to leave the Son in the Throne, whose Father he had lately taken and cast his dead body out unburied, he changed his purpose and presently sent his Captains back with an Army against Jerusalem, to whom himself in person came a while after, and being come again before the City, Jehoiakim and his mother, and his servants and courtiers went out to him (as the Prophet Jeremy advised) and yielded themselves to him. 2 King. 24. 10, 11, 12.

Nebuchadnezzar therefore in the eighth year of his reign taking Jehoiakim with his mother, and his wives, and his courtiers, carried them away captive to Babylon; also out of Jerusalem he took the Magistrates, and every man of strength, to the number of ten thousand men, and all the Carpenters and Smiths, leaving none behind but the poorer sort of people. And out of other parts of the Land he carried away seven thousand men of able bodies, and of Smiths and Carpenters one thousand, all strong men, and fit for the wars. Among which captives Kish Grandfather to Mordcai of the Tribe of Benjamin was one, [Ezth. 2. 5, 6.] and Ezekiel the Priest another, who therefore in his Prophecy reckons the time all along from this captivity, Ezek. 1. 2, 3. and calls it his deportation, Ezek. 33. 21. and Ch. 40. 1. with these captives Nebuchadnezzar now carried away the treasures of the Lords house, and the treasures of the Kings house, and brake in pieces many of the Golden vessels and furniture which Solomon had made for the Temple of the Lord, as Isaiah had prophesied, Chap. 39. 6. Behold the days come that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left saith the Lord. 2 King. 24. from 13, to 17. 2 Chron. 36. 10. Jer. 29. 1, 2.

The King of Babylon having thus carried away Jehoiakim, he set up his Uncle Zedekiah in his place, and Jehoiakim after thirty seven years of captivity was highly honoured and raised up by Evil-merodach, as we shall see hereafter. 1 King. 24. 17. Jer. 27. 19. 2 Chron. 36. 10.

From

The beginning of the Babylonish Captivity of 70 years, according to Helvidius.

From this carrying away of Jeconiah, Helvidius begins the Babylonian captivity that was to last seventy years, grounding his opinion on these Scriptures, Ezek. 1. 2. In the fifth day of the month (which was the fifth year of King Jeboiakim's captivity) Jer. 29. 1. now these are the words of the Letter that Jeconiah the Prophet sent from Jerusalem unto the residue of the Elders which were carried away captives, and to the Priests and Prophets, and to all the People whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon (after that Jeconiah the King, and the Queen, and the Eunuchs, the Priests of Judah, and the Carpenters and Smiths were departed from Jerusalem) by the hand of Elasah the Son of Shaphan and Gemariah the Son of Hilkiah (whom Zedekiah King of Judah sent unto Babylon to Nebuchadnezzar King of Babylon) saying, For thus saith the Lord, after seventy years be accomplished at Babylon, I will visit you, and perform my good words towards you in causing you to return to this place. And Jer. 24. 5. Thus saith the Lord the God of Israel, like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

But to go on, whilst Nebuchadnezzar thus prevailed against the Jews, God prepared a worm which should eat into this spreading tree, Psal. 137. 8. O daughter of Babylon who art to be destroyed, happy shall be he that rewardeth thee as thou hast served us. For in this year was Cyrus the Perso-median born (whose Father was a Persian, and his mother a Mede) and he was by the Prophet Isaiah called by his proper name of Cyrus, and titled the deliverer of the Jews so many years before, as we may see Isa. 44. 28. Thus saith the Lord thy Redeemer, that saith of Cyrus, he is my shepherd, and shall perform all my pleasure, saying to Jerusalem, thou shalt be built, and to the Temple, thy foundation shall be laid. And Chap. 45. 1. Thus saith the Lord to his anointed (a), to Cyrus, whose right hand I have (b) bolden to subdue Nations before him; and I will loose the loins (c) of King to open before him the two leaved gates, and the gates shall not be shut. And God himself gives the reason of this so unusual a revelation at the fourth verse, For Jacob my servant's sake, and Israel mine Elect, I have even called thee by thy name: I have firmamed thee, though thou hast not known me (d).

(a) That is, whom he intended to make a great King.

(b) That is, whose right hand I will hold (Enallage Temporis) that is, strengthen to subdue Nations.

(c) i.e. For whose sake I will strike fear and terror into Kings, that they may open to him the Gates of their Cities, they shall not be shut against him. (d) Cyrus at first was ignorant of the Lord, but afterwards he came to know so much by the Jews that he acknowledged the Lord for the true God, Creator of Heaven and earth, Ezra 1. 2.

The 20th. and last that reigned in Judah was ZEDEKIAH.

Nebuchadnezzar (as was shewed before) when he carried away Jeboiakim prisoner, made Mattaniah Son of Josiah, and Uncle to Jeboiakim, King in his stead. He is called Brother to Jeboiakim, 2 Chron. 36. 10. because he was his Father's Brother, and so near of kin to him; and he is call'd his Son, [1 Chron. 3. 16.] because he succeeded him in the Kingdom.

Nebuchadnezzar changed his name into Zedekiah, which signifies, the justice of Lord, for having made a Covenant with him, and taken an oath of fidelity from him, by the imposition of this name he purposed to mind him that the just judgment of God would fall upon him in case he did violate his oath. 2 King. 24. 17. Jer. 37. 1. Ezek. 17. 11, 12, 13, 14.

Zedekiah was twenty one years old when he began to reign, and reigned eleven years, and did evil in the sight of the Lord, and humbled not himself before Jeremiah speaking to him from the month of the Lord. 2 Chron. 36. 11, 12. 2 King. 24. 18, 19.

About the beginning of his reign the people (it seems) began to insult over Jeremy, and to reproach him because Jeboiakim with many of his subjects were carried away captive, and had yielded themselves to Nebuchadnezzar upon his persuasion. Whereupon the Prophet under the type of good and bad figs foretelleth it should be better with those that were gone into captivity, than with those that were left behind; that the former were as good figs * that should be valued, the other as refuse, that should be cast away, intimating that those that

* comparative hic loquitur Propheta cum aliis bonos alios malos vocat, nec tam de culpa loquitur quam de pena; hoc Deus ostendit Propheta tum quia captivos desperatio obviare poterat, tum quia residui exulibus insultabant & tolerantia Dei abundanter & magis obdurescebant.

went

went into captivity should be brought back again and established in their own possessions, and that the Lord would give them an heart to know him, and to turn to him. But as for those that remained in the land, viz. Zedekiah, his Princes and people, he threatens them with exile, ignominy and scorn, and destruction by sword, famine, and pestilence. Jer. 24. wh. Ch.

In the beginning also of Zedekiah's reign the Prophetic concerning the Elamites or Persians, viz. both of their fall and rising again, was uttered by the Prophet Jeremy, Jer. 49. from v. 34. to the end. For Nebuchadnezzar had taken from Assyria the whole Province of Elamites, with the City Susa the Metropolis thereof (which was seated upon the river Ulai) and annexed it to the Empire of the Chaldeans, as we may see from Jer. 25. 25. compared with Dan. 8. 1, 2. But afterwards those Elamites combining with the Medes against the Babylonians [see Isa. 21. 2.] when Belshazzar was destroyed, recovered their State again under Cyrus, and their chief City Susa was made by him the seat of the Persian Empire, as Strabo in his fifteenth Book declareth.

Ambassadors now come (in the first year of Zedekiah, but the fourth after the Sabatical course, or seventh years rest (Jer. 28. 1.) from the several Kings of Edom, Moab, Ammon, Tyre and Sidon to Jerusalem to visit the new King Zedekiah, and to persuade him to revolt from the King of Babylon; but God appoints Jeremy to deliver to every one of them bonds and yokes to be presented to their several Masters, commanding them withal to submit themselves to Nebuchadnezzar, and not to give ear any longer to their wizards and stargazers, their diviners and dreamers who advised them to the contrary, and Prophesied a lye to them in the name of the Lord, though he sent them not. He advices also Zedekiah to be faithful, and to hold himself fast and firm to the King of Babylon, and not to believe false Prophets; and lastly both by threats and promises he persuades all sorts of people to submit unto and obey the King of Babylon. Jer. 27. the whole Chapter.

In the fifth month of the same year Hananiah a false Prophet Prophesieth other manner of thing, viz. that the power of the King of Babylon should be broken; and declares that at the end of two years all the vessels and furniture of the Lords house, and Jeconiah, and all the people that were carried away captive to Babylon, should return and be brought home again. And when Jeremy gain said him, he took a yoke of wood which he had put about his own neck, and brake it, saying, Thus shall the Lord break the yoke of Nebuchadnezzar within two years from off the neck of all Nations which he hath brought under his power. Jeremy says Amen to this Prophecy, wishing from his heart it might prove true; but intimates that he vehemently suspected it of falsehood, and refers it to the event. For he shews that Prophets are to be judged whether they are true or false by the event of their Prophecies. But the word of the Lord coming anew to Jeremy he declares that God instead of that wooden yoke would put an iron one upon the neck of all those Nations under which they should bow and serve the King of Babylon; and to assure the people that Hananiah had prophesied falsely, and had made them trust in a lye, he foretelleth that he shall die that very year because he had taught rebellion against the Lord, that is, had encouraged the people to rebell against the admonitions given them by his Prophets; and accordingly so it came to pass in the seventh month of that year. Jer. 28. whole Chapter.

Zedekiah now sends Ambassadors to Nebuchadnezzar in Babylon, and by them Jeremy sent a Letter to the Elders, Priests and Prophets, and the rest of the people, who had been carried away captive, in which he instructs them how to demean themselves in that condition of their captivity, viz. that they should build themselves houses, and plant gardens, and marry wives, and give wives to their sons, that they might increase and multiply there, and advices them that they should seek the peace of the City Babylon, whither they were carried captive, and pray unto the Lord for it, for in the peace thereof they should have peace. Then he comforts them with promises of deliverance at the expiration of seventy years; then the Lord would perform his good word towards them in causing them to return. He foretels them of the grand calamities that would befall Zedekiah, and those

Jews

Jews that were left behind, and of the miserable end that Ahab and Zedekiah (two false Prophets among them) should come unto; he shews that for their Prophesying lyes, and for their adulteries with their neighbours wives, they should fall into the King of Babels hands, and he should roft them with fire, and their names and memories should be ufed afterwards in forms of execration and cursing, viz. people should say when they curs'd a man, The Lord make thee like Ahab and Zedekiah, whom the King of Babylon rofted in the fire. Jer. 29. from 1, to 24.

SHEMAIAH another false Prophet among the captives in Babylon sent a Letter (as it seems) by Zedekiah's Ambassadors (when they returned) unto Zephaniah, (who was the second chief Priest, 2 King. 25. 18.) and the rest of the Priests at Jerusalem, bitterly inveighing against what Jeremy had written to them. He sets before Zephaniah the duty of his place, which was to punish every man that of his own head made himself a Prophet, but was indeed none, intimating that Jeremy was such a kind of person: The Lord (says he) hath made thee Priest instead of Jeboiada, &c. that thou shouldst put in prison, and in the stocks every man that is mad [or a Fanatick] and maketh himself a Prophet, &c. He reprehends him for not using Jeremiahs after that manner, Why hast thou not reproved Jeremiahs (says he) who maketh himself a Prophet to you but is none? He hath written to us to build houses, and plant gardens, and marry wives, intimating that our captivity will be long, and thereby thou maist see what manner of Prophet he is. Zephaniah reading this Letter to Jeremy, he presently denounced a heavy judgment from the Lord upon SHEMAIAH, saying, Thus saith the Lord, Behold I will punish SHEMAIAH and his seed, he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, because he hath taught rebellion against the Lord, Jer. 29. 32. Whereby the Prophet intimates that neither he nor his posterity should live to see the promise's deliverance.

And at this time (as it seems) were given to Jeremy those other notable Prophecies contained in the two next Chapters, which he is commanded to write in a Book that they might remain to support the faith, and keep up the spirits of the Jews in a long captivity: First, He promises the reduction of the Jews into their own Country, but before that they were to endure many calamities from the Babylonians during that day of Jacobs trouble, but they should at last be saved out of it. God promises to break the King of Babels yoke from off Jacobs neck, and that these Chaldeans shall no longer serve themselves of him. But that his posterity shall serve the Lord their God, and such of Davids lineage as he shall from time to time set over them, but more especially the Messias who should come of Davids stock. He promises to correct them in measure, and yet not to leave them altogether unpunished. He promises many great blessings that he would bestow on his Church notwithstanding their great miseries, troubles, breaches, wounds, but that Gods wrath shall remain on the wicked.

In the next Chapter is contain'd the restauration of Israel, and the publication thereof. After Rachels lamentation for her Sons as lost, followeth Gods consolation of her, putting her in hope of their return. Ephraim repenting is to be brought home again; Christ is promised: The Lord will create a new thing in the earth, a woman shall compass a man. And this shall be the Covenant he will make with his people after those days, he will write his law in their hearts, and will be their God; and this Covenant shall be stable, and his Church shall be enlarged.

Jer. 29. from 24, to the end.

Jer. 30. whole Chapter.

Jer. 31. whole Chapter.

God also by his Prophet Jeremy foretels that Babylon, and the land of Caldea shall be over-run and wasted by the Medes and Persians, and comforts his own people with the sweet promises of their deliverance.

Jer. 50. whole Chapter.

Jer. 51. from 1, to 59.

* Jer. 51. 59.
when he went
with Zedekiah,
or on behalf of
Zedekiah.

*Zedekiah in the fourth year of his reign, either went himself, (or which is more probable) sent * Seraiah a person of great quality about him to Babylon, to whom Jeremy delivered the foresaid Prophecies of the destruction of Babylon written in a Book,*

to

to be first read, and then to be thrown into the river Euphrates to signify that Babylon should so sink and not rise again.

Jer. 51. from 59, to the end.

In the beginning of the thirtieth year from that solemn renewing of the Covenant, and restauration of the worship of God, in the eighteenth year of Josiah (which falls in with the fifth of Jeboiakims captivity) on the fifth day of the fourth Month God vouchsafed the first vision to Ezekiel (one of the captives in Babylon) by the river Chebar, and from thence he was sent to execute the office and function of a Prophet among the Jews of the Captivity: He began thirty four years after Jeremy, and continued his Prophetick office about two and twenty years, namely to the twenty seventh year of Jeboiakims captivity. Ezek. 29. 17.

It seems many at this time both among the Jews at Jerusalem, and among the captives in Babylon murmured and complained against Jeremy as a false Prophet that had misled the people, and betrayed them, and caused them to yield themselves to the King of Babylon, seeing now five years were past, and yet Jerusalem stood still. Jeremy being thus cried down both at home and abroad especially by false Prophets, it pleased the Lord to raise up Ezekiel, and pouring out his spirit upon him, to set him on work to prophesie and foretell the same things in Babylon that Jeremy had done in Judea (though in a more vehement manner) so that Jeremy's Prophecies were confirm'd and justified by Ezekiel's. The Prophet Ezekiel therefore going to execute his function among the Jews dwelling at Telabib near the river Chebar, when he was come thither he sat him down as a man disheartened for the space of seven days. After which time God again put him in mind of his charge, both with gracious promises if he undertook it, and severe threatenings if he refused; and then confirmed him with a new sign shewed unto him, and gave him courage and boldness by his word, and ratified his vocation by a new command.

Ezek. 1. whole Chapter.

Ezek. 2. whole Chapter.

Ezek. 3. whole Chapter.

Ezekiel is now commanded to make a draught of the siege of Jerusalem in a table of Tile or Slate, and to lye along upon one side three hundred and ninety days, typifying thereby Gods patience in bearing with the sins and provocations of the Kingdom of Israel 390 years before he destroyed that Kingdom, which was the full time from the revolt of the Ten Tribes to their Captivity. When he had lain 390 days on his left side, he was to turn himself on his right side, and to lye so forty days more, to typifie Gods patience in bearing with the sins and provocations of the Kingdom of Judah, from the time that Josiah and his people renewed solemnly their Covenant with the Lord unto the Captivity of Zedekiah, which was just forty years. Then he sets out the grievous famine that should be in the City during the siege, Chap. 4. In the three following Chapters he pursues the same matter, viz. Jerusalems misery. In the fifth he is commanded to cut off his hair, and to divide it into three parts, by which he was to signify three dreadful judgments that were to be inflicted on Jerusalem by pestilence, sword, and dispersion. In the sixth Chapter first he threatens desolation to the land of Judea, viz. to the Idols, Altars, and people thereof. 2ly, Promises mercy to a few that should repent of their evil ways, and come to a right knowledge of the Lord, from v. 8, to 11. 3ly, He sets forth the grief and vexation the rest should feel from the fore judgments that should come upon them, from 11, to the end. In the seventh Chapter he Prophecies again of the destruction of the Jews and their land, from v. 1, to 16. And of the pitifull lamentation that they shall make that escape, from v. 16, to 20. And of the pollution of the Sanctuary by their enemies, from v. 20, to 23. And of their bondage under the worst of heathens, which is represented by a chain, from v. 23, to the end.

Ezek. 4. whole Chapter.

Ezek. 5. whole Chapter.

Ezek. 6. whole Chapter.

Ezek. 7. whole Chapter.

In the sixth year of Jeconiah's Captivity, the sixth month, the fifth day of the month, Ezekiel was carried in a Vision to Jerusalem, and shewed the horrible Idolatry there practised, and the plagues that were to befall the City for the same. The Vision hath four parts:

1. The Prophet is shewn the abominable Idolatry of the Jews in these notorious instances: 1. Their having the Image of Jeoloth, or the Image of Baal among them, which highly provoked God to jealousy. 2. Their Chambers of Imagery, having Idols privately in their Chambers. 3. Their women weeping for Tammuz *. 4. Their men worshipping the Sun towards the East.

2ly, He hath a Vision of the judgments that God would execute upon them for their sins. In which Vision he hears God commanding six men who had slaughter-weapons in their hands to destroy all except the secret mourners for those abominations, the Prophet intercedes for them, but the Lord vindicates the equity of his proceedings against them by reason of their sins, Chap. 9.

3ly, In the tenth Chapter Ezekiel hath a Vision first of the burning coals to be scattered over the City: 2ly, Of the Lords changing his place and leaving them. 3ly, A Vision of the Wheels and Cherubims, representing how things earthly and inferior, as also heavenly and superior are under the disposal of the Divine Providence, Chap. 10. In the 11th Chapter he hath first a Vision of those who gave ill counsel, and seduced the people, from v. 1. to 4. 2ly, Of the judgments denounced against those evil counsellors and devisers of mischief, from v. 4. to 13. 3ly, He has a Vision of Pelatiah's death, the Prophet deprecates the Lords displeasure, and pleads with him to spare the residue of Israel: The Lord tells him that the people of Jerusalem did not look upon their Brethren that were carried into Babylon as the people of God, but challenged the Temple and the Land, and all in it to be theirs. But though those captives were insulted over by them, yet God promises to be a sanctuary to them in the Countries whither they were driven, and that he would bring them back to their own Land, and that there they should reform, and cast away their detestable things, and he would purify them, and give them an new heart, and put a new spirit within them, and take away their stony heart and give them an heart of flesh, and they should walk in his statutes and do them, and they should be his people, and he would be their God.

4ly, He hath a Vision of the removal and departure of Gods glory from the City to the mountain, and so expelling them to the fury and spoil of the Babylonians. The Vision vanishing, the Prophet is brought back by the Spirit to his people in Chaldea, and there declares to them all that God had shewed him.

Ezekiel $\left\{ \begin{array}{l} 8 \\ 9 \\ 10 \\ 11 \end{array} \right\}$ whole Chapters.

God now both by Typical sign, as also in plain words foretells Zedekiah's flight by night, the putting out his eyes, the captivity of himself and his people, and the many miseries they were to suffer before, all which we have set down in the twelfth Chapter. In the beginning of which we have first the Type, viz. Ezekiel's removing his bonifield stuff, and carrying it through the hole of the wall, and bearing it upon his shoulders, from v. 1. to 10. Then we have the application of this Type both to Prince and people, from v. 10. to 15. Moreover he hath a Vision of the sad condition of the people both before and after the captivity of the King, whereupon the Prophet is commanded to eat his bread with quaking, and to drink his water with trembling. Furthermore he confutes those who made an ill construction of his Prophecy, and put off all with this by-word, If his Prophecies be true yet they belong not to our days, but to the days of those that are to be a long while after us; or else said, his vision faileth and cometh to nothing. God tells them he will make that Proverb to cease among them by a sudden and dreadful accomplishment of the Prophecy utter'd by his Prophet; and to this matter the seven following Chapters also belong. In Chap. 13. he reproves the false Prophets and Prophetesses, who taking upon them that office were led by their own private spirits, and deceived the people with vain visions, and lying divinations. The false Prophets he reproves for daubing with untemper'd mortar, there being no truth, and so no strength in what

what they said, from 1. to 17. And the Prophetesses for sowing pillows under the arms of the people, that is, by their lies and flatteries promising them peace, and making night-coifs or kerchiefs for the head of every stature, that is, suiting their juggling to all sorts both small and great to seduce them. In Chap. 14. upon occasion of certain Elders of Israel coming to inquire of him, he declares how God abhors to be inquired of by them because of their Idolatry, and how he will plague Idolaters and false Prophets except they repent, from 1. to 12. And then shews how irrevocably God had decreed to punish them with famine, noisome beasts, sword and pestilence, and that the Intercessions of the most holy men that ever were, such as were Noah, Daniel and Job, would not be able to help them, they should only deliver their own souls, from 12. to 22. 3ly, He foretelleth that some shall be left, and shall be carried to their Brethren that were in Babylon who were by this time well accommodated and fitted to entertain them, and should be comforted concerning them seeing their repentance. In Chap. 15. under the similitude of an usefess and fruitless vine-tree (fit only for the fire) he sets forth the condition of the inhabitants of Jerusalem that were they are fit only for judgment. In Ch. 16. to make Judah know her abominations by the similitude of a new-born and miserably forsaken young daughter, God sets before them their natural state and miserable condition, [from 1. to 6.] and his special love and kindness which he had shewed to them in that wretched state [from 6. to 15.] and their ungrateful apostasy from God set out under the type of an whore and whoredom, signifying their Idolatry and heathenish covenants, [from 15. to 35.] Then he adds a commination of heavy judgments for those sins, they being worse than their sisters Sodom and Samaria, [from 35. to 60.] Lastly, after he had thunder'd out judgments against the multitude of wicked ones. He gives some Evangelical promises of mercy and comfort to revive the spirits of the faithful that either now were or hereafter should be among them, from 60. to the end. The 17th Chapter contains a denunciation of judgments upon Jerusalem and her King for perfidious revolting from the King of Babylon under the parable of two Eagles and a Vine. The Parable is propounded, from 1. to 11. and expounded and applied in a mimatory way, from 11. to 22. In the last part of the Chapter there is a promise of Christ and his Kingdom, and the happiness of all sorts of people that shall come under his wing and protection, from 22. to the end. In the 18th Chap. he reproves the Jews in Babylon, who instead of being humbled for their sins took up an unjust complaint against God, and charged him to deal unjustly with them, alledging that their fathers had sinned, and they, their children, suffered for their sins, making use of that Proverb, The Fathers have eaten fowre grapes, and the childrens teeth are set on edge. This charge God clears himself of, and shews that he is most just both in punishing and rewarding, and that every one shall bear the punishment of his own sins and not of anothers; and that if an unjust man repent of his evil ways he shall find mercy, for God hath no pleasure at all that the wicked should die, [see Chap. 33. 11.] and if a man that is esteemed a just man turn from his righteousness, he shall have judgment; wherefore he exhorts all to repent, and so iniquity shall not be their ruin. And to cast away their transgressions, and to make them a new heart, and a new spirit *, for God hath no pleasure in the death of him that dies. The 19th Chap. contains a lamentation for the Princes of Judah, under the Parable of Lions whelps taken in a pit, from 1. to 10. 2ly, A lamentation for Jerusalem under the Parable of a wasted vine.

Ezek. Ch. 12. Ch. 13. Ch. 14. Ch. 15.
Ezek. Ch. 16. Ch. 17. Ch. 18. Ch. 19.

About this time (as it seems) Zedekiah through a vain confidence of help and assistance from the King of Egypt, revolted from Nebuchadnezzar, not regarding the Covenant he had made with him, nor the oath of fealty and fidelity which he had sworn to him. 'Tis said, 2 King. 24. 20. that through the anger of the Lord against Judah and Jerusalem for their heinous sins, it came to pass that he permitted Zedekiah to rebel against the King of Babylon, intending thereby to cast them out of that good land where he had in an especial manner manifested his presence. The Prophet Ezekiel, Ch. 17. v. 15. 16. says of him, He rebelled against Nebuchadnezzar in sending his Embassadors into Egypt, that they might give him horses and much people: shall he prosper? shall he escape that doth such things? or shall he break the Covenant and be delivered? As I live, saith the Lord God, surely in the place where the King dwelleth that made him King, whose oath

* Some understand it of the Egyptian Idol; some of Adonis the Ramour of Venus.

* That is, to endeavour to get a new frame of heart and spirit, seeking to the Lord to work it in them by the power of his grace.

he despised, and whose covenant he broke, even with him in the midst of Babylon he shall die.

2 Chron. 36. 13.

2 King. 24. 20.

Ezek. 17. from 11, to 21.

In the seventh year of Jeconiah's captivity, on the tenth day of the fifth month Ezekiel reproved the Elders for their gross hypocrisie, who came again to him, requesting him to ask counsel of the Lord for them, Ezek. Ch. 20. in which Chapter he sets before them a summary of the rebellions of their forefathers in Egypt, in the wilderness, and in Canaan, and shews them how they trod in their fathers steps, for which abominations he severely threatens them. He promises to preserve his Church and his true worship therein notwithstanding, and to gather his people again by the Gospel. He foretells Jerusalem's destruction under the Type of a forest burnt by fire. Chap. 21. He is commanded to prophesie very sharply against Jerusalem, and to declare to them that God had drawn out his sword against them, therefore he was to sigh with the breaking of his loyns, as a sign unto them of their approaching calamity. He foretells that the King of Babel shall consult by divination whether he should first set upon Jerusalem, or the land of the Ammonites, and that he shall first set upon Jerusalem because of their perjury. He prophesies again against the Kingdom of Judah, as also of the coming of the Messiah, and that God will overturn that Kingdom, so that it shall never be restored to its former lustre till he comes whose right it is, that is, the Messiah, to whom it be longed for as Davids successor according to the flesh. He prophesies also against the Moabites. Chap. 22. He sets down a Catalogue of the sins that reigned in Jerusalem, for which God will burn them as dross in the furnace; and there he sets down the general corruption of Prophets, Priests, Princes, and people, none standing in the gap to divert his wrath. Chap. 23. The Idolatrous defecion both of Israel and Judah is set forth under the type of two women notorious for whoredoms, viz. Abolah and Abolibah, the Idolatry of Israel is set forth from v. 1, to the 9, and her overthrow by her lovers the Assyrians, v. 9, 10. The Idolatry of Judah worse than Israel's, is set forth from v. 11, to 22. who is therefore threatned with ruin by her lovers the Chaldeans, from v. 22, to 36. The Idolatry of them both are repeated, and judgments threatned against them both, from 36, to the end.

Ezek. Ch. 20. Ch. 21. Ch. 22. Ch. 23.

In the ninth year of Zedekiah, Nebuchadnezzar invades Judea again to be revenged on him for his breach of faith. This being a Sabbatical year, the men of Jerusalem hearing that Nebuchadnezzar approached with his army, proclaimed liberty to their servants according to the Law, [Exod. 21. 2. If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. And Deut. 15. 12. And if thy brother an Hebrew man, or an Hebrew woman be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.] Nebuchadnezzar having wasted all the Country, and taken their strong holds, came now before the walls of Jerusalem, on the tenth day of the tenth month, and raised forts round about it. In memorial whereof, a fast was afterwards kept during the Captivity, Zach. 8. 19. Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Judah, joy and gladness, and cheerful feasts, therefore love the truth and peace.

2 King. 25. 1, 2.

Jer. 39. 1.

Jer. 52. 4, 5.

Jer. 34. 8, 9, 10.

Ezekiel upon the self-same day the siege was laid to Jerusalem, hath it revealed to him in Babylon, namely in the ninth year of Jeconiah, and the utter destruction of it also represented to him by the type of an hot seething pot, with pieces of flesh and bones in it. And that evening his wife died, for whose death he was charged not to

mourn,

mourn, thereby signifying the grievous calamity of the Jews to be such as might justly drown all private sorrow.

Ezek. 24. whole Chapter.

The siege being now laid to Jerusalem the Prophet Jeremy was commanded by God to foretell to Zedekiah the utter destruction of it by the Babylonians, and that Zedekiah himself should be carried away prisoner to Babylon, and there should end his days, and yet be honourably interred.

Jer. 34. from 1, to 8.

The Prophet for this his faithful dealing was by Zedekiah clapt up in the Court of the prison of the Kings house, where at Gods command he bought a field of Hattaias his Uncles son, taketh witness of it, and delivereth the writing to be kept as a token that the Jews should return into their own Country again. This being done, the Prophet humbly prays unto God, (expressing a great admiration of his Majesty and works) and representeth unto him the great conflict he had in his spirit for this thing. Whereupon God assureth him he will indeed first punish his people for their great sins, but afterwards perform his promise of their return, and moreover will bestow on his Church the grace of the new Covenant. He will give them one heart and one way that they may fear him all their days for the good of themselves and their children after them, Jer. 32.

During his imprisonment the Prophet hath another promise made to him of their return from their captivity, also of the blessed, joyful and quiet state they should be in under Christ the branch of righteousness, whose name is, The Lord our Righteousness, whose Priesthood and Kingdom should be continued, and his seed be blessed.

Jer. Ch. 23. & Ch. 32. & Ch. 33.

Zedekiah being now besieged in Jerusalem, Pharaoh Hophra King of Egypt came with an army to relieve him. The Babylonians thereupon raise their siege, and go out to meet the Egyptians. Jeremy upon the raising of the siege being set at liberty, Zedekiah sent messengers to him to desire him to pray for them, and to intercede with the Lord for their deliverance from their enemies. But the Prophet returned him answer, that those succours out of Egypt should return into Egypt again, and that the Chaldeans should return to Jerusalem and take the City and burn it with fire.

Jer. Ch. 37. from 1, to 11.

The men of Jerusalem seeing the siege raised, presently took back their Hebrew servants again, whom they had formerly set at liberty according to the Law, and made them serve as before contrary to their Covenant; for which as for an impious act, Jeremy reproves them, and to require them according to their doings, he from the Lord proclaims a liberty to the Sword, Pestilence and Famine to destroy them, telling them withal that the Chaldeans should come again to the siege and should take their City, and utterly demolish it.

Jer. 34. from 11, to the end.

Whilst the Chaldeans who had raised their siege were gone to encounter the Egyptian army, Jeremy intended to go out of the City to save himself, knowing the City would be taken. But Irijah a Captain took him and brought him before the Prince, and charged him that he intended to go to the Chaldeans. They being highly enraged

at

at him, smote him, and put him into the dungeon that was in the prison in the house of Jonathan the Scribe, and there he lay many days.

Jer. Ch. 37. from 11, to 17.

Nebuchadnezzar at his going out against the Egyptian army took eight hundred thirty two men which had fled out of Jerusalem to him for safety, and sent them all away to Babylon.

Jer. Ch. 52. v. 29.

In the tenth year of the Captivity of Jeconiah, on the twelfth day of the tenth month Ezekiel uttered his Prophecy against Pharaoh and all Egypt, declaring that he should prove but a staff of reed to the house of Israel, and that Pharaoh should have an overthrow given him in the desert of Libya, and that Egypt should be miserably wasted by the Babylonians, and that that desolation should last forty years.

Ezek. 29. from 1, to 17.

Nebuchadnezzar having routed the Egyptian army, returned and laid siege again to Jerusalem. The Prophet Jeremy having remained in the dungeon many days, the King sent and took him out; and asked him privately, whither he had any word of Prophecy from the Lord? he tells him he had, and it was this, that he must be delivered up into the hands of the King of Babylon. Moreover Jeremy said unto the King, Wherein have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? where are now your Prophets which prophesied unto you, saying, the King of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my Lord the King, let my supplication be accepted before thee, that thou cause me not to return to the house of Jonathan the Scribe lest I die there. Then Zedekiah the King commanded that they should commit Jeremiah unto the Court of the prison, and that they should give him daily a piece of bread out of the Bakers street until all the bread of the City were spent; and so Jeremiah remained in the Court of the Prison.

Jer. 37. from 16, to the end.

The siege continuing, Zedekiah sent again to Jeremy, but he returning the same answer, viz. that both King and people must fall into the hands of Nebuchadnezzar, and that they that would stay in the City should perish, either by famine, sword or pestilence, but they that would go out should have their lives saved. The Princes were so exceedingly enraged against him for this answer that they desired of the King that he might be put to death, looking upon him as a person that weakened the hands and hearts of the people; and (the King leaving it to them) they cast Jeremy into Malchias dungeon (which was in the Court of the prison) into which being let down by cords his feet sank in the mire when he came to the ground; from which loathsome dungeon he was delivered by the intercession and help of Ebedmelech one of the Kings Eunuchs, and put again into the Court of the prison.

Jer. 21. whole Chapter.

Jer. 38. from 1, to 14.

Zedekiah sends for Jeremy once more, and in the principal entry of the Lords house, privately consults him. The Prophet expressing his fear that the King would kill him, or give him into the hands of those men that sought his life, if he dealt faithfully with him. The King thereupon swore to him, saying, as the Lord liveth who made us this soul, no such thing shall happen to thee; whereupon he was counselled the King by yielding himself to save his life. The King having commanded the Prophet to conceal what passed between them from the Princes, he departed, and Jeremy continued in the Court of the prison to the day the City was taken.

Jer. 38. from 14, to the end.

Jeremy

Jeremy remaining thus in the Court of the prison, he assures Ebedmelech (who had been so kind to him) from the Lord that he should be free from all danger and harm in that approaching calamity, because he had put his trust in the Lord.

Jer. 39. from 15, to the end.

In the eleventh year of the Captivity of Jeconiah, the first month, God by Ezekiel foretells the calamity of the City of Tyre (which much rejoiced at the miseries the Jews were fallen into by the Babylonians) that she also should fall by the same hand. And he foretells also that the like misery should befall the Sidonians their neighbours, to the glory of God, and comfort of the Church. At that time it seems the fame of Daniel's wisdom was grown so great even in foreign Nations, that they used to say by way of Proverb, As wise as Daniel. And therefore God upbraiding the King of Tyre with his pride and arrogance, Behold (saith he) thou art wiser than Daniel, no secret can be hid from thee; therefore I will bring strangers upon thee, the terrible of the Nations, and they shall bring thee down, &c.

Ezek. Ch. 26. Ch. 27. Ch. 28.

In the same year also, in the third month, God revealed his will to Ezekiel of sending Nebuchadnezzar against Pharaoh to the ruin of the Egyptians. In the same month also God declared that the Egyptians could no more avoid his decree and determination than the Assyrians had done before.

Ezek. Ch. 30. Ch. 31.

In the eleventh year of Zedekiah, the ninth day of the fourth month, when the famine grew extreme in the City, and the pestilence (as 'tis like) very hot, Jerusalem was broken up, and the Chaldeans entered it.

Ezek. 4. from 9, to the end.

Lament. 4. 10.

2 King. 25. 2, 3, 4.

Jer. 52. 5, 6, 7.

Jer. 39. 2, 3.

The City being taken, Zedekiah and all the men of war fled away by night by the way of the Gate between two walls which was by the Kings garden, being (it seems) a secret way provided on purpose for escape in such a time of danger, but the Chaldeans pursuing after them, took Zedekiah in the plains of Jericho and brought him prisoner to Riblah (where Nebuchadnezzar lay) where having judgment passed upon him for his perjury, and having seen his children first slain before his eyes (to his extreme torment) together with the Nobles of Judah, he had then his own eyes put out, and being clogged with chains and fetters, he was carried away from thence to Babylon; so the Prophecies before utter'd concerning him were fulfilled, viz. that with his eyes he should see the King of Babylon, and speak with him mouth to mouth, [Jer. 32. 4. & 34. 3.] But Babylon he should not see, though he should die there. For so the Prophet Ezekiel foretold Ch. 12. 13. My net also will I spread upon him, and he shall be taken in my snare, and I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there.

2 King. 25. from 4, to 8.

Jer. 39. from 4, to 8.

Jer. 52. from 7, to 12.

Upon the seventh day of the fifth month, Nebuzaradan Captain of the Guard sent by Nebuchadnezzar made his entry into the City, and on the tenth day he set fire on the Temple, and upon the Kings Palace, and upon all the Noblemens houses in Jerusalem, and burnt all down to the ground, and brake down the walls of Jerusalem round about. In remembrance of which dismal calamity the Fast of the fifth month was ordained to be kept

C H A P. VI.

The sixth Age of the World, containing the space of time from the carrying of Judah into Captivity, unto the liberty granted by Cyrus for their return, and consists of seventy years, ending in the 3478 year of the World.

THE City of Jerusalem and the Temple being thus destroyed and burnt down to the ground by Nebuzaradan, he left only a few, and those of the poorer sort of the people there to dress the Vineyards, and to be husbandmen; over whom Gedaliah the Son of Abikam a man of the same Nation was placed Governour, but as a Provincial Governour only without any badge of Regality or Kingly Title. 'Tis like this Gedaliah was one of those that followed the advice which the Prophet Jeremy gave both to Zedekiah and the rest, Jer. 21. 8, 9, 10. *And unto this people thou shalt say, thus saith the Lord, Behold I set before you the way of life, and the way of death. He that abideth in this City shall die by the sword, and by the famine, and by the pestilence; but he that goeth out and falleth to the Caldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this City for evil, and not for good, saith the Lord, it shall be given into the hand of the King of Babylon, and he shall burn it with fire.* 'Tis like therefore that upon this account he was made Governour by Nebuchadnezzar's command.

Jer. 39. 10.
Jer. 40. 5.
2 King. 25. 12. & 22.

Seraiab the chief Priest, and Zephaniah the second Priest, and the three Keepers of the Gate of the Temple, and other principal men (by whose counsels Zedekiah had been much led to resist the King of Babylon contrary to Jeremy's warnings) Nebuzaradan took and carried them to Riblah to Nebuchadnezzar, and there they were put to death. But Jebozadak the Son of Seraiab (who after him came to be High Priest) was carried away prisoner to Babylon.

2 King. 25. from 18, to 22.
Jer. 52. from 24, to 28.
1 Chron. Ch. 6. 15.

The Prophet Jeremy being bound with chains, was carried with the rest as far as Rama towards Babylon, and had there his irons knocked off, and was set at liberty, and had his choice given him, whither he would go on to Babylon and there to be honourably treated, or stay in Judea with those poor people that were there left? And he choosing to stay, was sent back with money in his purse to Gedaliah the Governour, who made his residence at Mizpeh in the Tribe of Benjamin.

Jer. 39. from 11, to 15.
Jer. 40. from 1, to 7.

Some of those Captains and Souldiers which upon the taking of Jerusalem had fled away by night, and were scattered over the Country, and some of the Jews that had fled to the Moabites and Ammonites, and other neighbouring Nations, returned after a while to Gedaliah into their own Country, where they had good provision of wine and oyl, and other summer-fruits to subsist withal. Gedaliah made his residence at Mizpeh in the Tribe of Benjamin, leaving the rest of the Jews that were with him to live in such Towns as they thought fit.

Jer. 40. from 7, to 13.
2 King. 25. 23, 24.

Ismael

Ismael the Son of Nethaniah of the race of the Kings of Judah had (it seems) during the siege of Jerusalem kept himself out of the storm with Baalis King of the Ammonites, Jer. 40. 14. and being of the Royal seed he envied that the Government of the Jews should be committed to Gedaliah, who seems to have been but of private condition, and being stirred up likewise (as 'tis probable) by the King of Ammon, he made a conspiracy with some few more to slay him. Johanan (of whom mention is made, 2 King. 25. 23.) came and discovered this conspiracy to Gedaliah, and offered his help to dispatch Ismael to prevent it; but Gedaliah would not believe it, but thought he spake falsely of Ismael, and would by no means consent he should be taken off. Not long after Ismael came to him with ten resolute fellows to Mizpeh, where Gedaliah friendly entertained him, giving no credit to such as informed him of his treacherous intentions against him; and in the seventh month Ismael with his associates (taking their opportunity) wickedly murdered Gedaliah, and such Jews and Caldeans as he had then about him. And a day or two after fourcore Jews coming from several places of the Kingdom in a most sad and mournful manner with their beards shaven, and clothes rent, and having cut themselves, deplored the desolation that was fallen upon Jerusalem, and bringing certain offerings and incense with them which they purposed to offer to the Lord in the place where the Temple before stood, (now lying in its dust) Ismael having notice of their coming went out to meet them, and with counterfeit tears making shew that he also bore a part with them in their sorrow, he invited them to go with him to Gedaliah, feigning himself to be one of his friends (thereby to try how they stood affected to him) and having gotten them within the City of Mizpeh, he and his companions slew them all there in the open streets (ten only excepted, whom he spared, because they promised to discover to him some treasure hid in the fields during the war) and the bodies of the slain he threw into King Aisa's pit *, which he made in Mizpeh for fear of Baalsha. See 1 King. 15. 22.

Jer. 40. from 13, to the end.
Jer. 41. from 1, to 10.
2 King. 25. 25.

Ismael having now taken the Kings daughters (whom the Caldeans had left behind, being hidden possibly at first, and afterwards coming forth had committed themselves to the care of Gedaliah) and many others of the people captive, he was returning with them as his prisoners to the King of Ammon, but Johanan meeting him with a band of men near Gibbon took from him all his prisoners, and set them at liberty, and Ismael with only eight men more escaping his hands, fled to the Ammonites.

Jer. 41. from 10, to 16.

Johanan and his Captains with the rest of the people remaining for a while about Beislem, fearing at last that the Caldeans would send in some forces upon them to revenge the death of Gedaliah, and the Caldeans that were slain with him, and so utterly destroy all the Jews that were in the land, they thought it best to fly with the people that were left, into Egypt. But first they consult Jeremy about it, and desire him to ask counsel of the Lord for them in that matter. Hereupon (they promising faithfully to conform themselves to the will of God, whatever it should be) he after ten days brought them an answer, advising them all not to stir out of their own Country, assuring them if they staid, of Gods protection there; but telling them that if they went into Egypt they should there every man of them perish, either by sword, famine, or some other kind of death. But notwithstanding their former promise they would needs go down into Egypt, and carried Jeremy and Baruch (against their wills) along with them. And when they were come to Taphnes, Jeremy sharply reprov'd them, and there declar'd to them under a type of great stones hid in clay in a brick-kiln, the destruction of Egypt even by Nebuchadnezzar, of whom they were so much afraid. And there (as 'tis thought) he was stoned to death by his own ungrateful Countrymen.

Jer. 42. from 16, to the end.
Jer. 42. whole Chapter.

M m m m a

Jer.

* In the days of King Baalsha Aisa King of Judah it seems made a pit in Mizpeh for a hiding place in case of danger, of which we find no mention but only here.

Jer. 43. whole Chapter.
2 King. Ch. 25. v. 26.

In the *twelfth year* of *Jeconiab's captivity*, the *fifth day* of the *tenth month*, tidings came to *Ezekiel* of the taking of *Jerusalem*, and then he prophesied of the utter destruction which should befall the *last remainder* of the *Israelites* for their sins, even of those few who remained in their *desolate Country* after the departure of those before mentioned who went into *Egypt*. The evening before these tidings came to him, his mouth was opened again to prophesie to his own people, which he had not done since the day that *Nebuchadnezzar* first laid siege to *Jerusalem* three years ago, whereof one year and an half was taken up in that siege, and the rest of the time had passed since the City was taken.

Ezek. 33. from 21, to 30.

The Prophet now after so long a silence having his mouth opened, and being appointed a *watchman*, and willing to perform his duty, he declareth first to *murmurers* and *hypocrites* among the captive *Jews*, that God dealeth justly both with *penitents* and *back-sliders*, that he *delighteth not in the death of a sinner*, that *his ways are just and equal*, notwithstanding their *calumnies*. He threatens such as mocked the Prophets, and went on in their wickedness and hypocrisy.

Ezek. 33. from 1, to 21.
And from v. 30, to the end.

In the next place he threatens the *shepherds* of *Israel* both *Civil* and *Ecclesiastical* for their *unfaithfulness* to the flock, Ch. 24. from 1, to 11. He shews the tender care that God himself will have of his flock, from v. 11, to 23. He promises to raise up and send the chief shepherd and Prince of his Church *Jesus Christ*, under whose Government his sheep shall be blessed, from v. 23, to the end.

Ezek. 24. whole Chapter.

He also threatens the *Ammonites* and *Moabites*, and mount *Seir* or *Edom*, and the *Philistines* for their *pride*, *hatred*, and *cruelty against Israel*.

Ezek. 25. whole Chapter.

Obadiab also (as 'tis probable) about this time uttered his *Prophecie* against *Edom*, which shamefully insulted over the calamities of the *Jews* when *Jerusalem* was destroyed. He threatens they shall be *totally spoiled even more than an house by night-robbers*, or a vine by *grape-gatherers*. He foretells that their *counsellors wisdom shall fail*, and their *Souldiers*, and that they shall be destroyed by the *Caldeans*, as it afterwards happened. After the *minatory part*, the Lord by his Prophet comforts his *afflicted Church* with a promise of *deliverance and victory over their enemies*, and enlargement of their *possessions*, most truly fulfilled in the calling of the *Gentiles*, and of the *Lords dominion* over all. And the like did *Jeremy*, and also the *Authors* of those *Psalms*, *Psal. 79. & 137.* who wrote (as it seemeth) all about the same time. And hitherto possibly the 63. of *Isaiab* is referable though prophesied long before.

Obadiab, whole Chapter.
Jer. 49. from 7, to 23.
Psal. 79. & Psal. 137.
Isa. 63. from 1, to 7.

Ezekiel now comforts the people of *Israel*, promising them that the Lord would *avenge them of their enemies*, who had so spitefully used them. He promises *restoration and prosperity* unto them in their own land. He shews that God was necessitated to *punish and chastise them for their sins*, for the honour of his name. But he will again out

of his free grace and mercy abundantly bless them both with *spiritual* and *temporal* blessings.

Ezek. 36. whole Chapter.

He *Prophecies* also of their return out of *Babylon*, though their condition therein was as hopeless as of *dead men* in their graves, who are become *dry bones*. And by the type of *two sticks becoming one in the Prophets hand*, he shews the union and incorporation of *Israel* into *Judah*, and possibly the uniting *Jews* and *Gentiles* together, under one King, viz. *Christ the true Messias*.

Ezek. 37. whole Chapter.

Further he prophesies of a *glorious victory* they shall have over *Gog* and *Magog*, who shall distress them after their return from captivity; whereby some understand the *Scythians* and *Tartars* that shall distress the *Jews* converted unto *Christ* toward the latter end of the world.

Ezek. 38. whole Chapter.
Ezek. 39. whole Chapter.

In the *twelfth year* of *Jeconiab's captivity*, on the *first day* of the *twelfth month*, *Ezekiel* uttered his *Prophecie* concerning the grievous calamity *Nebuchadnezzar* should bring upon *Egypt*. And upon the *15th day* he *Prophecies* against *Egypt* again; and foretells that *Pharaoh* and his people should be brought down as low as hell, with the rest of the *uncircumcised Nations*.

Ezek. 32. whole Chapter.

Jeremy had (it seems) some time before prophesied of the destruction which should follow the *Israelites* that were in *Egypt* for their desperate obstinacy and idolatry there practised, saying it went well with them when they sacrificed to the Queen of heaven, and for a sure sign of their misery gave them *Pharaoh* himself, whom they should see brought to all extremities before their eyes.

Jer. 44. whole Chapter.

The *Lamentations* of *Jeremy* (it's probable) were written about this time. These The *Lamentations* are not those of *Jeremy* for *Josiah* mentioned, 2 *Chron. 35. 25.* [And *Jeremiah's* *Lamentations* of *Josiah* REMIAH. and all the singing men and the singing women *spoke of Josiah* in their *Lamentations* to this day, and made them an Ordinance in *Israel*, and behold they are written in the *Lamentations*.] But these seem written by *Jeremy* in the time of the *Babylonish captivity*, after the Temple and City of *Jerusalem* were destroyed, the *woful calamities* of that City, and the people of God being the chief subject thereof. That passage Chap. 4. 20. [The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, under his shadow we shall live among the heathen,] is more properly applicable to King *Zedekiah* than *Josiah*.

The great City of *Tyre* was now (as it seems) besieged by *Nebuchadnezzar*, and the siege lasted thirteen years as *Josephus* reports, *Antiq. Lib. 10. Cap. 11.* and in the compals of those thirteen years the neighbouring Nations, as the *Moabites*, *Ammonites*, and *Edomites* were also subdued by him according to the prediction of *Jeremy* and *Ezekiel*.

Jer. 27. 5, 6, 7.
Jer. 48. whole Chapter.
Jer. 49. whole Chapter.

Whilst *Nebuchadnezzar* lay before *Tyre*, in the three and twentieth year of his reign, *Nebuzardan* Captain of his Guard carried away all the remainder of the *Jews* (to the number of seven hundred forty five persons) unto *Babylon*. These possibly were such as having fled from the *Babylonians* and hid themselves, did return into the land and dwelt therein for some time, but were now carried away captive, and brought to their Brethren

Brethren in Babylon. And this was the last and extremest depopulation which caused the very earth to lye until'd, as God had before threatned.

Jer. Ch. 52. v. 30.

In the five and twentieth year of the Captivity of Jeconiah, the tenth day of the first month (fourteen years after the destruction of Jerusalem) Ezekiel had that glorious vision of a new Temple (surpassing the glory of Zerubbabel's) of a new worship, new Land, and new City, which as here described is incapable of a literal meaning, but signifies the restoration of the Church by Christ, with the greatest, honour, and excellency thereof. Possibly the Evangelist alludes to it in his *Celestial Jerusalem*, Rev. 21. 10, &c. And as our Saviour said, *his Kingdom was not of this world*; so we may say the sense of Ezekiel's Land, City and Temple, is mystical and spiritual. 'Tis generally conceived that this vision imports the great enlargement of the Church under the Gospel when the Gentiles shall be called to the knowledge of Christ, and the Jews also (as mainly concern'd though not solely intended in this vision) brought home to the true Messiah, not excluding those of the Ten Tribes, from having each one a child's portion in the performance of this Prophecy.

Ezekiel } Chapters.
40
41
42
43
44
45
46
47
48

'Tye at last was given up to Nebuchadnezzar, being rendred upon conditions, and not taken by force as Josephus reports, Lib. 1. contra Apion.

Nebuchadnezzar laying hold of the troubles and commotions that were in Egypt, between the King and his Son Amasis (and peradventure solicited by Amasis to assist him against his father) he invaded that Country with his Army, and having gotten it into his hand, even from Siene to the end thereof, he made havock not only of the Egyptians but of the Jews that dwelt among them, killing some, and leading away the rest into captivity, according to the several Prophecies of Jeremy and Ezekiel.

Jer. 43. from 8, to the end.

Jer. 44. whole Chapter.

Jer. 46. whole Chapter.

Ezek. 29. whole Chapter.

Ezek. 30. whole Chapter.

Ezek. 31. whole Chapter.

Nebuchadnezzar having finished his Conquest, returned to Babylon, and there in his thirty fifth year (as he lay at ease in all kind of pleasure in his own house) had that remarkable dream of the great Tree whose destiny it was to be cut down; the meaning whereof he could not learn from his Magicians and Wizards of Caldea, but the Prophet Daniel unfolded it to him, and shewed him (though with great astonishment) that the dream was to be fulfilled in himself, and therefore exhorts him to repentance.

Dan. 4. from 1, to 28.

Nebuchadnezzar (it seems) about this time new-built Babylon in a magnificent manner, and raised also there many vast and stately structures, among which that famous and so much renowned Garden born upon pillars, called the hanging Garden, was one which he built in favour to his wife Amyitis, who desired the pleasure of the Hills in that low Country, as having been brought up in Media, as Berosus reports, *Pid. Vltor.* pag. 94.

Twelve whole months. were no sooner past but Nebuchadnezzar growing proud and insistent, and boasting of the magnificence of his buildings, fell distracted, and being put from his house and home, spent seven years in the woods and fields among beasts; * Some think but at the end of seven years was restored both to his right wits and Kingdom again; he was possessed by an evil spirit, and that and his power over all Nations, and so departed this life when he had reigned about twenty months copartner in the Kingdom with his Father, and forty three years by himself alone.

Dan. 4. from 28, to the end.

After him came Evilmerodach his Son, in the thirty seventh year of the Captivity of Jeconiah. He being settled in the Throne gave order for the enlarging of Jeconiah, on the five and twentieth day of the twelfth month; and two days after he was taken out of his prison-closter, and set above all the Princes of the Court, and reckoned among the number of the Kings friends; so that all his life time after he did eat at the Kings Table, and was used with all Princely respect.

Jer. 52. from 31, to the end.

2 King. 25. from 27, to the end.

34. 5. Thou shalt die in peace, and with the burnings of thy Fathers the former Kings which were before thee, so shall they burn odours for thee, and they will lament thee, saying, Ah Lord! for I have pronounced the word saith the Lord.

Evilmerodach being a man much hated for his vicious life, had many attempts made upon him, and at last was murdered by Neriglossarus his sisters husband, when he had reigned little more than two years as Josephus testifies, Lib. 1. contra Apion.

'Tis probable that Jeconiah died much about this time also. In the Kingdom of Media upon the decease of Astyages (said Tobit 14. 17. Asuerus) succeeded his son Cyaxares, Cyrus's mothers brother, called in Daniel, Darius.

The King of Babylon now not only raised his own subjects, but also solicited Cressus King of Lydia, with the Cappadocians, both sorts of Phrygians, Carians, Paphlagonians, and Cilicians on the West, and the very Indians on the East-side of him to join with him in arms against the Medes and Persians, remonstrating to them that they were two great Nations, and now linked together by affinity, and would (if not look'd unto and oppos'd in time) over-run and bring into subjection all Countries far and near. Whereupon Cyrus was by his Father Cambyser, and the Council of the Kingdom made General of the Persian forces, and sent away into Media with thirty thousand Souldiers, and one thousand Commanders; and when he came thither he was by his Uncle Cyaxares (who had sent for him) made General of the Median forces also, and the management of the war against the Babylonians wholly committed to him.

Cyaxares and Cyrus march against the Babylonian King, and against Cressus and the rest of the Confederates, and gain'd a great victory over them. The King of Babylon fell in the battel, Cressus with those of his people that were left brake up his Camp by night and fled. Cyrus having made a league with the Hircanians (who had fallen over to him from the Babylonians) using their help and guidance in the way, pursued the enemy that was fled, overtook them, and fought them, and again overthrew them. The Hircanians fell upon the Companies of the Cappadocians and Arabians, and slew both their Kings. Cyrus sparing the lives of such as were either taken by force, or had yielded to mercy, divided the spoil of the field among his Souldiers. Herod. Lib. 3. & 4.

Belshazzar Grandchild to Nebuchadnezzar by his son Evilmerodach succeeds in the Kingdom. In the first year of this Kings reign Daniel had the vision shew'd him of the four Beasts, signifying the four Monarchies of the World, and of Gods delivering over all power and Sovereignty to the Son of Man.

Dan. 7. whole Chapter.

In the third year of Belshazzar Daniel had the vision of the Ram and He-goat, fore-shewing the destruction of the Persian Monarchy by Alexander, and that he being dead, and

* Zedekiah died in prison at Babylon, Jer. 52. 11 and had only the honour of being buried as a Prince, and lamented at his Funeral by his people, Jer.

and his horn broken, four horns should arise instead thereof, denoting four Kingdoms, and that out of one of them a little horn should come forth, viz. Antiochus Epiphanes, which should prevail to take away the daily Sacrifice, and bring much misery upon the people of God. This was shew'd to Daniel then living at Susa in the Province of Elam, upon the bank of the river Ulai, which was then in the hands of the King of Babylon, under whom Daniel lived. And the Angel Gabriel comforted Daniel, and interpreted the vision to him by the command of Christ.

Dan. 8. whole Chapter.

In the year of the world three thousand four hundred sixty five Cyrus and Belshazzar (those two great Lords of the world) fought a pitched battle near Babylon, and the Chaldeans being worsted, retired to the City, where Cyrus besieged them with a vast army. When he had viewed the wall he concluded there was no storming of it, and therefore resolved that the best way was to pine and starve them out; at which the besieged scoffed, as thinking themselves utterly out of danger. But Cyrus taking notice how the river ran through the City, caused deep ditches to be made, which by draining rendered it fordable, and taking advantage of a solemn Feast which they kept, entered by night and surprized them, whilst they were banqueting and reveling, and in their cups. And so vastly big was the City, that when the skirts of it were surprized and taken, they who dwelt in the heart of the City heard not of it; to which that of Jeremiab seemeth to have reference, Jer. 51. 31. that post upon post, and messenger upon messenger should run to tell the King of Babylon that all the skirts of the City were possessed by the enemies.

Belshazzar was at this time (as it seemeth) feasting with his Nobles, and had caused to be brought forth the vessels of silver and gold which his Grandfather * Nebuchadnezzar had taken out of the Temple at Jerusalem, that he, his nobles, his wives and concubines might drink in them. But God suddenly sent a band to write upon the wall, where the King and his Nobles sat drinking, Mene, Mene, Tekel, Upharsin. Hereby evidently declaring that sudden destruction should fall upon him. But his Wizards of Chaldea could not read the writing; hereupon his Queen advised him to send for Daniel, who came and both read the writing, as also gave the interpretation thereof, and for his pains was presently proclaimed the third man in the Kingdom. Presently after this in this very night was Belshazzar slain by the Souldiers of Gobrias and Gadates, who having been formerly injured by him had revolted to Cyrus. And so the Babylonish Kingdom came to an end, as had been sundry times foretold by Isaiah, Chap. 13. Chap. 14. Chap. 21. Chap. 34. Chap. 46. & Chap. 47. By Habakkuk, [Chap. 2.] and by Jeremy, [Chap. 25. & Ch. 50. & 51.]

Dan. 5. from 1, to 31.

The Babylonish Empire being now translated to the Medes and Persians, Darius the Mede, (Son of Abasturnes, otherwise called Cyaxares the Son of Astyages) took upon him the Kingdom, which was delivered to him by Cyrus the Conquerour. And the Angel in this first year of his reign, is said to have confirmed and strengthened him in his Kingdom. After which he reigned two years.

Dan. 5. 31.

Dan. 9. 1.

Dan. 11. 1.

Cyrus having set all things in order at Babylon, went into Media and married the only daughter and heir of Darius, and for dowry had the whole Kingdom of Media given him with her, and the marriage finished he returned with her to Babylon.

Darius now set over the Kingdom a hundred and twenty Princes or Governors, and over all the Governors he made three Overseers, the principal of which was Daniel, whereupon the rest of the Governors being stirred up by a spirit of envy against him, moved the King to make a decree that for thirty days space no petition should be made to any God or man but to himself alone; which decree when Daniel had broken by making

making his prayer to God three times a day, he was cast into the Lions den, and thence delivered without any hurt at all doing to him; and then Darius having caused those malicious plotters to be cast into the same Lions den, published that memorable decree through all his dominions, that every man therein should reverence and stand in awe of Daniels God.

Dan. 6. whole Chapter.

Towards the end of the first year of the reign of Darius over the Babylonish Empire, the seventy years of the captivity of the Jews drew towards a period, and this was the last of those years of their calamity specified by Jeremy, Chap. 25. 12. And it shall come to pass when seventy years are accomplished, that I will punish the King of Babylon, and that Nation, saith the Lord, for their iniquity, &c. And Chap. 29. 10. &c. For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place. For I know the thoughts that I think towards you, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when you shall search for me with all your heart; and I will be found of you, and I will turn your captivity, and I will gather you from all the Nations, and from all the places whither I have driven you, saith the Lord, and I will bring you again into the place whence I caused you to be carried away captive. Upon consideration of which time now so near approaching, Daniel with fasting, sackcloth and ashes poured out a most fervent prayer to the Lord for the remission of his own sins, and the sins of the people, and for the promised deliverance out of their captivity. Whereupon the Angel Gabriel brought him an answer not only concerning this, but also concerning the spiritual deliverance of the Church to be wrought at last by the death of the Messiah, uttering that most famous and memorable Prophecy of the seventy weeks, recorded Ch. 9. v. 24. Daniels Seven-25, 26, 27. which are generally understood not of weeks of days, but of years, each 7 weeks. day being put for a year; and seventy being multiplied by seven (every week consisting of seven days) do make 490, that is, 490 years. And 'tis usual in Scripture to signify years by days, as may appear from Numb. 14. 34. and Ezek. 4. 5, 6. Now for the finding out the meaning of these words we shall enquire, 1. When those seventy weeks did begin. 2. When they did end. 3. What is the meaning of that section or division of the seventy weeks into seven weeks, sixty two weeks, and one week. First, the seventy weeks did begin when the Commandment went forth to restore and build Jerusalem, vers. 25. which was at the end of the seventy years captivity, and in the first year of the Monarchy of Cyrus, Ezra 1. 1. where although express mention was not made for the building of Jerusalem but of the Temple, yet it was implied because they had liberty to build themselves houses in Jerusalem, and accordingly they did upon that grant go about the building of the City as well as of the Temple, Ezra 4. 1, 12. Neither were they charged by their malicious adversaries for going beyond their commission in building the City more than in building the Temple. And 2ly, it was prophesied and foretold long before of Cyrus, that he should build not the Temple only, but the City also, Jsa. 44. 28. & Chap. 45. 13. So much for the beginning of these weeks.

2ly, The seventy weeks did end at the death and passion of Christ, which I shall labour to prove by these reasons: 1. Because the things the Angel mentions [v. 24.] are properly the effects of Christs death. Particularly (1) the Text says seventy weeks are determined to finish transgression, and to make an end of sins, and to make reconciliation for iniquity. All which expressions seem to hold out one and the same thing. For our Saviour by his death made satisfaction, and wrought redemption for his people, as may appear from these places, Eph. 1. 7. Col. 1. 14, 20, 21, 22. Heb. 9. 26. 1 Job. 1. 7. Rev. 1. 5. (2) To bring in everlasting righteousness; now Christs satisfaction is the ground of our being righteous or justified before God, Rom. 3. 25. Phil. 3. 9. 2 Cor. 5. 21. 2 Pet. 1. 1. (3) To seal * the vision and prophesie; that is, thereby all the visions and propheties concerning the Messiah were sealed, confirmed, and accomplished. (4) To anoint † the most ‡ holy; Our Saviour by his blood may truly be said to have anointed the most holy, that is the Holy Spirit (being a type of him) did anoint the most holy place in the de-perfectionibus & Gloria Missæ. 1 Pet. 1. 11. Varab. † Ut ungat sanctum, i.e. ut per asperionem suam in calum consecret illud ad cultum Dei illic ab electis in illud assumptis peragendum: Sicut Moyses olim unxit sacratissimum Tabernaculum partem ad cultum ceremonialium, &c. Pile.

Nnnn

Sanctuary

Sanctuary by presenting and sprinkling of blood, as the Apostle, Heb. 9. from 1, to 13. doth make the parallel between them. The reason of the Angels mentioning the destruction of the City and Sanctuary, ver. 26. is conceived by divers learned men to be chiefly to set out the dreadful vengeance of God that should fall on the Jews for putting the Messiah to death, and therefore 'tis not necessary that the destruction of the City and Sanctuary should come within the compass of the seventy weeks, but did follow after as the fruit of their cruelty towards him. Lastly, 'tis said v. 27. that in the last week the Messiah should confirm the Covenant, and cause the sacrifice and oblation to cease. Now when was the Covenant confirmed but at all by the death of Christ? as the Apostle speaks expressly, Heb. 9. 16, 17. And when were the Sacrifices or Oblations made to cease but when Christ did offer up himself a sacrifice to God upon the Cross, Heb. 10: 5, 10. For the body or truth being come, the shadows and types were to be abolished, Col. 2. 17. But if the seventy weeks did not end before the destruction of the City, then the confirmation of the Covenant, and the causing of the Sacrifices and Oblations to cease (which we say was done) by the death of Christ, could not be in the last week as the Angel said; for the destruction of Jerusalem was not (as is generally acknowledged) till about forty years after the death of Christ.

For the meaning of that section and division of the seventy weeks into 7, 62, and 1, (for so the Angel doth parcel and divide them) we must know that the first section being seven weeks (which make 49 years) may possibly signify the time from the return out of Babylon (when liberty was granted to the Jews for the building of the Temple) unto the finishing of it, in the sixth year of Darius, (see Ezra 6. 15. For after they had begun the work there in a short time they were forced to give it over through the complaint and opposition of their adversaries, until the second year of Darius, (which might be about 46 years from the first year of Cyrus) and then Darius making a new decree for the furtherance of the building, it was set upon afresh, and finished in the space of three years, or little more, viz. in the sixth year of Darius. So that in all from the first year of Cyrus (wherein they might begin the work) unto the sixth year of Darius, wherein it was finished, there might be 49 years, or seven weeks.

The second Section is of 62 weeks after the former seven, viz. from the sixth year of Darius when the Temple was finished to the week wherein the Messiah was to be cut off.

The third Section is of one week which is the last of the seventy, wherein the Messiah was to be cut off.

This week the Angel seems to divide into two halves, intimating some special thing that was to happen about the middle of it, and that might possibly be the Baptism of Christ, and his entering on his Prophetick office to preach, and work miracles; and then that in the end of that week, (which was the other half) he should be slain, and cut off, and so by his death cause the sacrifice and oblation to cease. And that space of three years and an half from the Baptism of Christ to his death may be gathered from the four Passovers which he celebrated after his Baptism. Now in the compass of these seventy weeks, or 490 years there flourished (1) the Persian Monarchy; (2) the Grecian or Macedonian; and (3) the Roman was begun.

Dan. 9. whole Chapter.

About this time Cyrus (his own Father Cambyzes being dead in Persia, and Darius his Father-in-Law and Uncle in Media) had all the Empire and Monarchy of the East in his hands, and this the Scripture reckons as the first year of his reign, namely as absolute Monarch. It seems by Daniel or some other of the Jews it was discovered to him, that many years before God had revealed to his Prophet Isaiah, [see Ch. 44. 28. and Ch. 45. 1, 2, 3, 4, 5. Ch. v. 14.] that he was ordained and appointed by God to vanquish Baby.

Babylon, and to deliver the Jews out of their captivity, and to cause their City and Temple to be rebuilt. This Prophecy they shewed him as Josephus reports, Lib. 11. Antiq. Ch. 1. And when he had read it, he was much affected with it, and God stirred up his spirit to deliver the Jews, and set them free. Accordingly in this year came forth that renowned Edict of his, mentioned 2 Chron. 36. 23. of which we shall speak more afterwards. And in this year the seventy years of the Babylonish captivity being expired, Cyrus gave leave to all the Jews dwelling any where in his Dominions to return into their own Country, and commanded such as did return to fall in hand with reedifying of the Temple. And he allowed the charge thereof out of his own Treasure, and restored to them all the Vessels of the Lords house which Nebuchadnezzar had brought from thence.

Dan. 9. whole Chapter.

2 Chron. 36. 22, 23.

Ezra 1. from 1, to 5.

The end of the Seventy years captivity.

Nnnn 2

CHAP.

C H A P. VII.

The seventh Age of the World from the return out of Babylon, and the end of the Seventy years Captivity to the death of Christ, containing a space of Four hundred and ninety years, signified by Daniel's Seventy Weeks mentioned, Chap. 9. v. 24, 25, 26, 27.

* The first year after the conquest of Babylon was reckoned at the first year of Cyrus, for he was esteemed as Monarch of those Kingdoms, though he was not absolute Monarch till the death of his Uncle Darius.

† They had Horses 736, Mules 245, Camels 435, Asses 6720. See Ezr. 2. 66, 67.

(a) There is some difference between the catalogue in Nehemiah, and singing women, who were employed in singing at their weddings and funerals, and such this set down solemnities, [see 2 Chron. 35. 25.] that is, reckoning both those of Judah and Benjamin, as at Ezra

2. 5. 775 of the children of Arah, and Neh. 7. 10. 652 only are mentioned. 'Tis like so many gave up their names in Babylon that they would return but only 652 mentioned in Nehemiah came up into Judea, the rest either changing their mind or dying by the way. So 2. 6. compared with Nehem. 7. 11. there are found six more when they came into Judea than had given up their names in Babylon. The like must be understood concerning ver. 10, 11, 13, 14, 15, 17, 19, 35, 41, 65. At v. 55. there is mention made of the children of Solomon's servants, that is the strangers and proselytes, that were employed by Solomon in the building of the Temple, and having lived long among the children of Judah were now reckoned among them. At v. 61. there is mention made of the children of Barzilai. Some conceive that these Priests marrying into the noble family of Barzilai and disregarding the honour of the Priesthood, because in the Captivity they were not employed as Priests, neither had profit or honour by being Priests, did therefore choose to be called after the family of their wives, but now being returned to Judea, and the Priesthood growing into request again, these degenerate Priests would fain have

have taken place among the Priests of the Lord, but not being able to prove their Gentility, they were among others as polluted persons put from the Priesthood, and the Trisbatha or Governor said, that those Priests that could not prove their Gentility should not eat of the holy things or partake of the privilege of Priests till there stood up a Priest with *urim* and *Thummim* to inquire of the Lord for them in that difficult case, whereby 'tis manifest that the Ephod wherein was the *urim* and *Thummim* was now lost, yet Zerubbabel seems to hope that it might by the providence of God be again restored to them, yet we never read it was, the Lord thereby teaching them that the ceremonies were going, and the *utissus* coming.

(b) If we compare the number that were carried away captive with those that returned back again, we shall find a wonderful great increase of them during their captivity; for there were carried into captivity at three times four thousand and six hundred, Jer. 52. 30. but we see how many returned out of it.

(min) of whom the particular numbers are in those Chapters punctually set down) and those also of the other Ten Tribes (that are not there mentioned) that were captive with the Jews; for Salmanasser swept not all away out of all the Tribes, but left a remnant of them in their own Country, which afterwards together with the Jews and Benjamites, and Levites, were carried away by Nebuchadnezzar into Babylon, and were now dismissed and sent back again by Cyrus. After which as in the first year of Cyrus all the Israelites are said to have dwelt in their own Cities [Ezra 2. 70.] So in the sixth year of Darius they are said to have been present at the dedication of the Temple, and to have offered there twelve he-goats for the sin of all Israel.

Ezra 6. 16, 17. (c)

Ezra 2. from 1, to 68.

Nehem. 7. from 6, to 70.

(c) And long after when Christ preached the Gospel

in Galilee, that Prophecy of Isaiah is said to have been fulfilled of the people of Zebulon and Naphtali, who saw a great light, Mat. 4. 14, 15, 16. and Anna, Luk. 2. 26. is said to be of the Tribe of Aser. To which we may add Act. 26. 7. unto which promise our twelve Tribes instantly striving God day and night hope to come.

The chief men of their fathers families, coming to Jerusalem to the place where the house of the Lord formerly stood, offered every man according to his ability towards the reedification of the Temple (making a treasury for the work) to the sum of sixty one thousand drams of Gold (d), and five thousand pound of silver, and one hundred (e) weight garments (f). And both Priests and Levites and the rest of the people dwelt every man in his own City, that is, in the Cities appointed for them by their present Governor.

Ezra 2. 68, 69, 70.

Nehem. 7. from 70, to the end.

(d) The quantity of a dram of gold, is 61. 34. of that by this account 61 thousand drams amounts to 19 thousand 62 pounds, 10 lb. A pound of silver is counted 12 ounces which is

3 l. sterling, so that 5000 pound of silver amounts to 15000 pound sterling. (e) Their care to provide these gifts evidences of their desire to have the worship of God duly performed. That which is here in general noted concerning the gifts given for the house of the Lord is more particularly set down, Neh. 7. 70, 71, 72. but in Nehemiah there is less set down than in Ezra by 2400 for Ezra setteth down all that was given by any of any sort. But Nehemiah no more than what was given by the Governor, some of the chief Fathers, and the rest of the people of Judah and Benjamin.

(f) In Ezra are set down only one hundred Priests garments. In Nehem. 7. 70, 71. 230 Priests garments, and 67 more, in all 327. 'tis probable when they came to Jerusalem they observed more Priests than they thought would have come, and thereupon the piety of many moved them to increase the number of Priests garments. In Nehem. 7. 70. mention is made of fifty Basons, whereof no mention is made in Ezra.

On the first day of the seventh month of that year on the Feast of Trumpets, the Israelites came all as one man out of their several Cities to Jerusalem, and there Joshua and Zerubbabel and his brethren, that is, the Princes and chief men that were with him, built the Altar upon the foundation where Solomons Altar was built; and the reason they laid not a new foundation was because they feared if that business was not soon dispatched, they should be hindered by the Samaritans their neighbours, who already began to threaten them and bandy against them. And this being done, they every morning and evening offered the daily sacrifice unto God, thereby testifying their piety and desire of reconciliation between God and them, that so they might obtain his protection against their enemies. And upon the fifteenth day of the same month they kept the feast of Tabernacles (g), and offered the particular offerings that were every day of that feast to be offered up, see Numb. 29. 12, &c. And when the feast of Tabernacles was ended (besides the continual burnt-offering which was every day morning and evening to be offered) they celebrated the first day of every month; and all the set feasts that were appointed

(g) With what extraordinary solemnity this feast of Tabernacles was kept we may see, Neh. 8. from 13, to the end: appointed

appointed by the Lord to be kept, and offered on the Altar such freewill offerings as in testimony of any blessing received, or deliverance vouchsafed from any danger were in thankfulness by any of the people offered to God. And though the foundation of the Temple was not yet laid, yet they would not forbear to perform such services to the Lord as might be done without a Temple. Moreover they took care about providing Materials and Workmen for the building of the Temple, giving money to Masons and Carpenters, and meat and drink, and oil to the men of Tyre and Sidon (who had Cedars in great plenty, and great skill in squaring them) agreeing with them to Bring Cedar-trees from Lebanon to the Port of Joppa for this service, see 1 King 5-9.

Esra 3. from 1, to 8.

In the second year after their return from Babylon in the second month they appointed Levites to oversee the building of the house of God; and all things being prepared they appointed the Priests in their proper robes with Trumpets in their hands, and the Levites (the Sons of Asaph) with Cymbals, [see 1 Chron. 15. 24.] to praise the Lord according to the Ordinance of David, [1 Chron. 6. 31.] and they sang by course (observing their due rests and returns) the 118 and 136 Psalms, Giving thanks unto the Lord because he is good, and his mercy endureth for ever towards Israel. And all the people shouting with a great shout they laid the foundation of the Temple, but the old men (who had seen the former Temple standing) wept with a loud voice, thinking this fabrick would not answer the former, but the younger sort greatly rejoiced in hope that a new Temple would be erected. And the mourning of the one sort, and the rejoicing of the other was so loud that the noise of both might be heard a great way off.

Esra 3. from 8, to the end.

The Cutheans the old enemies of the Jews (who had heretofore been planted in Samaria by E[ar]baddon) now cunningly offered to join with them in the building of the Temple, pretending that they served and sacrificed to the same God that they did, though 'tis plain that they served also their Idols, as we may see 2 King. 17. 33. But Zerubbabel and the rest of the fathers answered them, that they had nothing to do to build an house for God with them for they were not of the stock of Israel, neither did they purely and only worship the true God, but worshipped Idols also. And therefore they tell them that they would build it themselves as Cyrus had commanded them. The Cutheans being refused, set themselves to oppose the Jews all they could in the work, and first by threats and false rumours, endeavoured to discourage the people from proceeding therein; and afterwards by means of some great men in the Emperours Court (whom it seems they bribed) they did hinder the Jews from going on, and undoubtedly obstructed their having those moneys out of the Kings revenue which Cyrus had commanded should be given them for the building of the Temple, Ch. 6. 4. Cyrus himself (it seems) was at this time much engaged in foreign wars, and had left his Son Cambyfes to govern the Kingdom in his absence, and by this means it happened that the forementioned Courtiers so far prevailed with Cambyfes as to hinder that work which Cyrus himself had commanded to be done. And thus the work was hindered till the reign of Darius Hystaspis, and this gave occasion (as it should seem) to that three weeks mourning of the Prophet Daniel in the third year of Cyrus, mentioned Dan. 10. 2. After which upon the 24th. day of the first month, the vision of the Kings of Persia, of Alexander the Great, and their Successors, and their Kingdoms was shewed and revealed unto him as he stood upon the bank of Hiddekel, or the river Tigris; all which things are contained in the three last Chapters of Daniel, which (as may be collected out of the close thereof) was the last vision that ever he had, and that but a little before his death.

Esra Ch. 4. from 1, to 6.
Dan. Ch. 10. whole Chapter.
Ch. 11. whole Chapter.
Ch. 12. whole Chapter.

The people of Egypt carried away formerly by Nebuchadnezzar, after forty years continuing there, were now sent back again by Cyrus into their own Country, and so were restored to their own Kingdom in the latter end of Amasis's days.

Jer. 46. from 24, to 27.

Ezek. 29. from 8, to 17.

Cyrus being now seventy years of age, died, having lived since he was first made General of the Median and Persian Armies full thirty years, and after the taking of Babylon nine years, and after his full Monarchy seven years.

He left his Kingdom to his Eldelt son Cambyfes, who is known in the Scripture by the name of Ahasuerus, and probably also was called Artaxerxes [Esra 4. 7.] for his valour in war. In the beginning of his reign the Samaritans (who had hitherto fought secretly to undermine the Jews, and hinder them in their work of building the Temple) now openly framed a direct information in writing (a) against them, and presented it to the King, they wrote their Letter in the Syrian or Caldee-tongue, and the messenger whom they sent delivered his message in that language also. The Letter was composed by Rehum the Chancellor, and written by Shmishai the Scribe in the name of themselves and others, mentioned v. 7, 8, 9, 10. The contents of this Letter were these, They represent to the King that the Jews who were returned from their captivity were now about building the evil and rebellious (b) City Jerusalem, (so they maliciously call it) and had begun to set up the walls thereof (which was utterly false, see Nebem. 1. 3.) and had joyned the foundations together. They insinuate that if this City be built, and the walls finished, it will be a receptacle of rebels, who will neither pay toll, tribute, nor custom to the King, and so the revenue of the Crown will be diminished; and they themselves being the Kings officers having maintenance from his Royal Palace, they thought it was not fit for them to see the King dishonoured and injur'd without informing him thereof as became such honest and conscientious men as they were. Further, they desire that search may be made into the records of his Predecessors, and there he would find that this City had been a rebellious City, and hurtful unto Kings and Provinces, as it was in the days of Jebiakiim and Zedekiah [2 King. 24. 1, 20.] who rebell'd against Nebuchadnezzar, and so brought deserved destruction upon themselves. Lastly, they intimate to him (and strive to put such a jealousy into his head) that if he permitted that City to be built again, and the walls finished, the Jews would not only for themselves withdraw their subjection from him, but would bring the Nations round about them to be in subjection unto them, and so the King would lose all his Dominions on that side the river Euphrates.

The King having receiv'd their Letter, return'd them this answer, That their Letter had been plainly read before him, and he had caused the records to be searched, and found indeed that that City of old time (as in the instance of Jebiakiim and Zedekiah before mentioned) had made insurrection against Kings, and had been guilty of rebellion and of revolting. He found also mighty Kings had reigned over Jerusalem (such as David and Solomon) who had ruled over all Countries on that side the river, and that toll and tribute and custom had been paid to them. Upon which considerations, and left any further danger should accrue to the Crown, he required them to command the Jews in his name to give over the building of their City till he gave further order about it. These Samaritans having received this Letter, not only the Kings command, but their own malicious disposition against the Jews made them hasten with it to Jerusalem that they might acquaint the Jews therewith; and not contented to shew them the Kings Letter and Authority (it seems) they came with armed men to constrain them by violence to leave off the work. So by the malice of these wicked men the building of the Lords house was hindered till the second year of Darius.

Esra 4. from 6, to the end.

Cambyfes having reigned seven years died, and Smerdis the Magus succeeded him, (who pretended himself to be Smerdis the younger Son of Cyrus, who was privily murdered by Cambyfes) and reigned only seven months; for being killed with the other Magi who had helped him into the Throne by some of the seven Princes of Persia, Darius

First year of Darius.

Darius the Son of Hystaspis was chosen Emperour by those Princes. In the beginning of his reign, he married Atossa the daughter of Cyrus (who had been first married to her own brother Cambyses, and after to the Magus) purposing to establish the Kingdom to himself the better by matching into the Royal stock. This is he that is called Abasnerus in the story of Hester, and is said to have reigned from India to Ethiopia, over one hundred twenty and seven Provinces. And this his chief wife Atossa seems to be the same that in the Book of Hester is called Vasthi.

The second year of Darius

The Prophecies of HAGGAI.

In the second year of Darius, Haggai the Prophet reproved the Jews for that they took care to build for themselves goodly and fair houses, and to garnish them with ceiled work, but neglected the building of the Lords house, under pretence that the time was not yet come wherein it should be built. He declares to them that that long barrenness of the ground, and other plagues which one after another fell upon them, and Gods blowing upon all they had, were all the effects and fruits of their great neglect of that work; he earnestly therefore persuades them to mend that fault. Whereupon Zerubbabel and Joshua took the work in hand afresh, and provided materials necessary for the building on the 24th. day of the same month.

Hag. Ch. 1. whole Chapter.

In the same year, upon the one and twentieth day of the seventh month, Haggai animated the Jews to go on with the work, with a promise of Gods gracious presence with them, and his blessing upon them in it. And although the beginning of this present structure seemed mean and despicable in the eyes of such as had seen the glory of the former, yet he tells them that if they considered that blessed and so much desired Messiah, (the desire of all Nations) should after a time honour that house with his presence, they might well conclude that the glory of this latter house should be greater than of the former.

Hag. Ch. 2. from 1, to 10.

The Prophecies of ZACHARY.

In the eighth month of the same second year of Darius, Zacharius the Son of Barachias began to Prophesie, and exhorted the people to repentance, and not to tread in the steps of their impatient forefathers. He is now added to Haggai as his Coadjutor and Colleague in the Prophetic office. Haggai began to Prophesie in the sixth Month, and Zachary in the eighth; they both carry on the same design, viz. to encourage the Jews to build the Temple.

Zach. 1. from 1, to 7.

Upon the 24th. day of the ninth month of the same second year of Darius, between seed-time and harvest, the Temple began to be reared by Zerubbabel and Joshua the High-Priest, with the assistance of Haggai and Zachary the Prophets, upon the foundation which had been formerly laid. For though they had been forbidden by Cambyses [Ch. 4. 12, 21.] from building the City, yet there was no word in that Letter forbidding the building of the Temple; and besides there being now a new King in Persia, and of another family, they knew not why they might not return afresh to their work, having had Cyruss grant at first for it.

Ezra. Ch. 5. v. 1, 2.

Hag. Ch. 2. v. 18.

* Hag. 2. 19. From this day (saith the Lord) I will bless you.

Upon the same day the two last Prophecies of Haggai were revealed to him, the one of the cessation of those plagues which hitherto had followed them *, the other of the subversion of sundry Kingdoms, and the exaltation of Zerubbabel.

Hag. 2. from 18, to the end.

The Samaritans did not hinder the Jews whilst they were only building their own houses, but no sooner did they set upon building of the Temple, but again they banded together

together against them. Accordingly Tannai Governour of the Countries on this side the river, and Setheboznai, and the Apharsakites their Associates coming to Jerusalem, endeavoured to hinder the Jews in the work of the Temple, asking the chief of them by whose command they did it, and enquired very diligently who were the principal agents therein? But the Jews though they were at present a poor unfriended and friendless people, yet were not scared hereat, but encouraging themselves in the Lord they courageously answered them, that they did it by virtue of Cyruss command. These enemies of the Jews hereupon wrote a Letter to Darius which spake after this manner: Unto Darius the King, all peace and prosperity, Be it known unto the King that we went into the Province of Judea and found the Jews very busy in building a Temple for God, which they are building with great stones, and the work goeth on apace, and prospereth in their hands, when we inquired by what authority they did it, and who were the chief agents therein, that we might certify their names unto thee, they returned us this answer, We are the servants of the great God of heaven and earth, and build again the house that was built many years ago by a great King of Israel, viz. Solomon. But after that our Fathers had provoked the God of heaven to wrath, he gave them into the hands of Nebuchadnezzar, who destroyed this house, and carried the people away into Babylon. But Cyrus in the first year of his Empire made a decree, wherein he gave us liberty to rebuild the house of God in the place where it formerly stood, and the vessels of gold and silver which Nebuchadnezzar had taken from the former house of God in Jerusalem, he delivered to Zerubbabel (whom he made Governour over us) to be carried back, and that they should be kept safe till the new Temple was built, and then they should be placed there for the use thereof. And accordingly our Governour with the assistance of the Elders and Priests laid the foundation of this house, in the second year of our return, but it is not finished to this day. The Samaritans tell the King that this was the answer the Jews gave them, and therefore desire him that search may be made in the Kings Treasure-house at Babylon whither ever any such Grant was made by Cyrus; and they request the King would please to send his further pleasure to them concerning that matter.

Upon the 24th. day of the 11th. month in the second year of Darius, the Prophet Zachary had a vision of Horsemen (that is Angels) galloping up and down over the face of the whole earth, and returning answer to the Angel that sat upon the red horse (to wit, the Son of God appearing in humane shape) that all other Nations and people about Judea were at rest and ease, in peace and prosperity, only Gods own people the Jews could not recover themselves from their late calamities, but were still under great molestations, Christ upon this intercedes for the Church; whereupon (in the hearing of the Prophet) God the Father gave a gracious answer, speaking many comfortable words to the Angel, who intreated him to cease his anger and fury, which had been so hot against the Jews and Jerusalem, and the Cities of Judah now these seventy years, Ch. 1. from v. 7, to v. 18. 2ly, He had a vision of the four Horns, and four Carpenters, signifying how God would break the power of his Churches enemies, Ch. 1. from v. 18, to the end. 3ly, The vision of the man with the measuring line in his hand to measure Jerusalem, intimating the reedifying the City and Temple, and safety of both, and that God would be their protection, and a wall of fire about them, and their glory. To which is annexed an exhortation to the Jews yet remaining in Babylon to repair to Jerusalem. Ho, be, come forth and flee from the land of the North, saith the Lord, &c. Ch. 2. 4ly, A vision of the continuance of the Priesthood among them, in which he sees Joshua resisted by Satan, whom the Lord rebuker, and honours Joshua by taking away his filthy garments, and setting a fair miter on his head, and establishing him in the Priesthood. The thing typified hereby was the Eternal Priesthood of Christ, who is desclerbed by his names, viz. The branch rising out of the stock of David, and the stone full of eyes, (that is, of wisdom and providential care for his Church) and graven, that is, beautified with the Graces of the Spirit who giveth remission of sin, and peace of Conscience, Ch. 3. 5ly, The vision of a Golden candlestick, and two Olive-trees, intimating that as the Candlestick was supplied with oil naturally dropping from the two Olive-trees standing by it, so God without the help of man, nay notwithstanding mans opposition, would raise and maintain both his material Temple and his Church, Chap. 4.

Zach. Ch. 1. Ch. 2. Ch. 3: Ch. 4.

The Prophet hath now a sixth and seventh vision, viz. that of the large flying Roll, and that of the Ephab, intimating that sin continued in would first bring on private calamities, and having filled up its measure would also draw down public judgments upon the whole Nation. By the first vision, viz. that of a large flying Roll was typified Gods judgment swiftly coming, and ready to be executed upon such as were guilty of theft or perjury, and that it should consume their houses and families. In the second vision under the type of an Ephab or measure, and of a woman fitting in the midst of it, and a talent of lead laid upon her to press her down is represented the sinful Nation of the Jews, whose wickedness grew to a full measure, for which Gods heavy judgments were ready to fall upon them; and by the two women carrying away the Ephab with the woman in it into the land of Shinar, was signified the Jews dispersion into the Eastern parts of the world, viz. into Chaldaea, Babylon, and Mesopotamia, where chiefly they reside at this day, though generally dispersed all over the world.

A Talent weighed 3000 Shekels, Exod. 38. 25, 26. or an 125 pound.

Zach. 5. whole Chapter.

Zachary hath now an eighth vision of four Chariots coming out from between two mountains of brass, drawn by four sorts of horses, intimating Gods provident decrees and counsels (immovable as mountains of brass) and his directing the Angels of Heaven (those ministering spirits) in the executing his will upon the enemies of his Church, and to as may tend to his Church's good. The Prophet is shewn also the effect of their employment, viz. the quieting of Gods Spirit in the North Country, that is, by their executing his wrath upon them, they pacified his anger, Ch. 6. from v. 1, to 8. 2ly, Under the type of two Crowns made of silver and gold offered by strangers, and set upon the head of Joshua, is typified that the office of King and Priest should be united and continued in Christ, who is described first by his name, (importing his humane nature) viz. the Branch. 2ly, By his work, building the Temple of the Lord, raising the glory of the Kingly and Priestly office, (which till his time should be but mean) uniting the Kingly and Priestly offices in himself, and uniting the Gentiles to the Church, from. v. 8, to 15. In the close of the Chapter the Prophet tells them that they should know by experience that the Lord had sent him unto them, and that obedience was the only way wherein they might expect the comfortable fruits of these promises, v. 15.

Zach. 6. whole Chapter.

But to return to our History, the means that the Adversaries of the Jews used for the hindring the building of the Temple, proved effectual (through the gracious providence of God) for the finishing thereof; for search being made for Cyrus's decree, it was found at Acometha in the Province of the Medes; which decree was to this purpose, that Cyrus in the first year of his reign had decreed that the house of God should be built at Jerusalem in the same place where the former Temple had stood, and the foundations thereof strongly laid, that the height thereof should be sixty cubits, and the breadth sixty cubits, with three rows of great stones, and a row of new timber, (which seems to be meant of the buildings about the Priests Court) and that they should be made as formerly, with three galleries of stone, and one of timber; and that the expences thereof should be allowed out of the treasure which appertained to the King in those parts. And that the Golden and silver vessels of the Temple which Nebuchadnezzar had carried away should be restored. This was the decree of Cyrus. Darius understanding this, gave command to Tattai and Shetharboznai that they should no way hinder the building of the Temple. And further the King not only ratified Cyrus's decree, but made a new decree of his own, whereby he enlargeth that of Cyrus with more grants and privileges, and charged Tattai and his Companions that they should furnish the Jews with moneys out of his tribute to carry on the work, as also to buy bullocks, rams and lambs for burnt-offerings to be offered to the God of heaven, and to buy wheat, salt, wine and oyl for the sacrifices, that they might offer sacrifices of a sweet savour unto the Lord of heaven and earth, and pray for the life of the King, and of his Sons. Also he confirmeth his decree with a great penalty, that it might be the more carefully observed, saying, Whosoever shall go about to alter that word or decree, let the timber be pulled down from his house, and set up as a Gibbet, and let him be hanged thereon, and let his house be made a dunghill, and the God that hath former-

The Cubits here meant 'tis like were the common cubits, where as in the 1 King. 6. 2. & 2 Chron. 3. 4. the Sacred or Geometrical cubits were meant.

formerly caused his glory to dwell in that house, and hath manifested his gracious presence there, destroy all Kings and people that shall put to their hands either to alter (and so turn to another use) or to destroy this house of God which is building at Jerusalem. Thus (says the King) I have decreed, and I require and command that my decree be speedily and effectually executed. Tattai and Shetharboznai receiving this command, durst not disobey it, but forthwith furnished the Jews with moneys as the King commanded, and so the Jews being thus encouraged by the Prophecies of Haggai and Zachary, and thus countenanced by the decrees of Cyrus and Darius, and Artaxerxes*, went on courageously to the finishing of the work.

Ezra 6. from 1, to 15.

Likelihood was one of those seven Princes that had put down Smerdis Magnus (of whom before) and in a fort at the beginning was partaker in the Empire with Darius. But Darius afterwards delivered himself from the power of those Princes, and made himself absolute.

Darius (or Abasuerus as he is called in Scripture) in the third year of his reign as King sat in his Palace at Susa, being in peace and quietness, to shew the glory of his Kingdom, and the greatness of his state, made a feast for all the Governors and great men of his dominions, which lasted an hundred and eighty days, or near half a year. After which, this Royal feast and entertainment given to his Nobles, he made another of seven days long for all the people both great and small in the Court of the Kings house, where were white and green, and blew hangings, fastned with cords of fine linen and purple dscat, (see ch. 9. 20, 21. or to silver-rings, and pillars of marble, and the beds or couches were of gold and silver standing upon a pavement of red and blew, white and black marble. At this feast they had plenty of the best wine enough, and served to them in golden cups according to the Royal state of the King, but the King commanded that none should be compelled to drink more than they had a mind to, which may sufficiently condemn our intemperate Health-drinkers who so tyrannically impose their Healths on others, thereby usurping upon their liberty, and many times shamefully occasioning their debauchery. The Queen also made a feast for the women within the Palace, and there entertained them. Upon the last day of this feast the King being something high-flown with wine, would needs shew the beauty of his Queen (which was very great) to the men, and accordingly sent for her to come to him. But she (it seems) not being in humour refused to come. Thereupon the King being exceedingly enraged consulted his wise men, (who were skill'd in the Histories of ancient times) it being his manner to consult such in all difficult cases as he was the Law, and were able to give just and righteous judgment. He consulted also the seven Princes of Persia and Media, who were nearest about him, and had always free access to him, and askt them what he might do by law unto the Queen, who had exprest such a contempt and disobedience towards him? Memucan (one of them) answered, that the Queen had not only done that which was injurious to the King, but had injur'd all persons of authority and dignity throughout the Kingdom (as; for this her disobedience being so publick was enough to infect all the women in the Empire, and to encourage them to despise their husbands, and from this day forward if their husbands shall require any thing at their hands, they will say they will not do it, encouraging themselves from the Queens Example. And by this means wives may be brought to despise their husbands, and so much wrath may be kindled in husbands against their wives. If it therefore please the King let a Royal commandment go forth from him, and let it be written among the Laws of the Medes and Persians, and so not to be altered, that Vasthi shall be divorced from the King, and that her Royal Estate shall be given to another, who is more humble, and will be more obedient to the King; and the publishing this decree will make all the wives throughout the Empire to give honour to their husbands by constantly obeying them. This counsel pleased the King, and accordingly he divorced and put her away; making moreover a Law that every man hereafter should be Master in his own house, and that whatever he commanded, (provided it were honest and just) should be yielded unto by his wife, children and servants.

Ezra 1. whole Chapter.

O o o o 2

* Whereas 'tis said, v. 14. And Artaxerxes King of Persia, &c. This Artaxerxes is King of Persia, &c.

Third year of Darius.

The Book of Esther, which was written (as some conceive) by Mordecai, (see ch. 9. 20, 21. or to silver-rings, and pillars of marble, and the beds or couches were of gold and silver standing upon a pavement of red and blew, white and black marble. At this feast they had plenty of the best wine enough, and served to them in golden cups according to the Royal state of the King, but the King commanded that none should be compelled to drink more than they had a mind to, which may sufficiently condemn our intemperate Health-drinkers who so tyrannically impose their Healths on others, thereby usurping upon their liberty, and many times shamefully occasioning their debauchery. The Queen also made a feast for the women within the Palace, and there entertained them. Upon the last day of this feast the King being something high-flown with wine, would needs shew the beauty of his Queen (which was very great) to the men, and accordingly sent for her to come to him. But she (it seems) not being in humour refused to come. Thereupon the King being exceedingly enraged consulted his wise men, (who were skill'd in the Histories of ancient times) it being his manner to consult such in all difficult cases as he was the Law, and were able to give just and righteous judgment. He consulted also the seven Princes of Persia and Media, who were nearest about him, and had always free access to him, and askt them what he might do by law unto the Queen, who had exprest such a contempt and disobedience towards him? Memucan (one of them) answered, that the Queen had not only done that which was injurious to the King, but had injur'd all persons of authority and dignity throughout the Kingdom (as; for this her disobedience being so publick was enough to infect all the women in the Empire, and to encourage them to despise their husbands, and from this day forward if their husbands shall require any thing at their hands, they will say they will not do it, encouraging themselves from the Queens Example. And by this means wives may be brought to despise their husbands, and so much wrath may be kindled in husbands against their wives. If it therefore please the King let a Royal commandment go forth from him, and let it be written among the Laws of the Medes and Persians, and so not to be altered, that Vasthi shall be divorced from the King, and that her Royal Estate shall be given to another, who is more humble, and will be more obedient to the King; and the publishing this decree will make all the wives throughout the Empire to give honour to their husbands by constantly obeying them. This counsel pleased the King, and accordingly he divorced and put her away; making moreover a Law that every man hereafter should be Master in his own house, and that whatever he commanded, (provided it were honest and just) should be yielded unto by his wife, children and servants.

(a) Observe quam facile, regis voluntas alicui ad se iudicia trahit. Novit hic non be Master in his own house, and that whatever he commanded, (provided it were honest and just) should be yielded unto by his wife, children and servants.

Atossa or *Valsti* being thus divorced, there was enquiry made, among all the *fair damsels* that were any where to be found in *Abasuerus's* dominions for a fit consort for the King, in *Vasthi's* room, and among others *Esther* a fair damsel of the *Jewish* Nation was taken into consideration, who was Cousin-german to *Mordecai*, whose great Grand-father *Kish* was carried away captive with *Jechoniah* King of *Judah*. This *Esther* being a very beautiful young Virgin (through the over-ruling Providence of God) she first finds favour with *Hegai* the keeper of the women, and he speedily gave her all things requisite for her purification, (viz. sweet odours and perfumes, see v. 12. and whatever might make her acceptable to the King) and seven maids to attend her, and preferred her and her maids to the best place of the house of the women, but by *Mordecai's* direction she did not discover her self to be of *Jewish* race, that people being then despised, and *Mordecai* feared the might fare something the worse upon that account if her Parentage were known.

Esther 2. from 1, to 12.

Fourth year
of Darius.

In the fourth year of *Darius*, the fourth day of the ninth month, when the *Jews* by *Shazezer* and *Regem-meleck*, consulted with the Priests and Prophets concerning the Fast appointed to be kept upon the day of the destruction of the City and Temple of *Jerusalem*, God answered them, that those Fasts of the fifth and seventh Months (which they had observed for 70 years space) were no way pleasing to him, he had not commanded them. He puts them in mind of their obstinacy and impenitence, and going on in their sins (which he had forbidden them) which had brought that terrible desolation, and all their calamities upon them.

Zach. 7. whole Chapter.

In the eight Chapter, God tells them that he would restore *Jerusalem*, and put an end to all their former miseries, and that he would change their Fasts (as well that of the fourth Month, on the ninth day whereof the City was taken, as that of the fifth Month upon the tenth whereof the Temple was burned, and that of the seventh Month whereon the remnant of the people upon the murder of *Gedaliah* were scattered among the Nations, and that of the tenth month upon the tenth day whereof the City in the reign of *Zedekiah* began to be besieged by *Nebuchadnezzar*) into mirth, and would give joy and gladness, and liberty unto his people. Instead of those Fasts he enjoins the more necessary and substantial duties of Religion; urging them from the approach of such times wherein ceremonies should cease, and wherein the Gentiles should be converted to make up a glorious Church with the *Jews*.

Zach 8. whole Chapter.

* So call'd
from the name
of some of
their Idols.

The Prophet now encourages them to go on in the work; first, by Prophecying of the calamities that would come on the enemies bordering about them. Particularly (1) on the Land of *Hadrack* * or *Syria*, whereof *Damascus* was the chief City. (2) On *Hamath*, a Country lying to the North betwixt *Judea* and *Syria*. (3) On *Tyre* and *Zidon*, whose prudence, strength and riches should not preserve them. (4) On *Ashkelon* and the *Philistines*, who should be affrighted, destroyed and made desolate, and strangers should possess their Cities, whereby their pride should be stained, and their cruelty repaid; and that in the midst of all these calamities the Church should increase and be protected. Secondly, He prophesieth for their encouragement of the coming of the Messiah, who is described from his Kingly office, and his properties of justice, power to save, and lowliness which he manifests by riding on an ass, and the foal of an ass. He further prophesies of the Kingdom of the Messiah. He shews that their deliverance out of *Babylon* had been by virtue of his blood typified by that which was sprinkled on the people, *Exod.* 24. 8. That he will be the deliverer of his Church and people, and they may hope for a rich recompence of their sufferings from him. He promises also that he will strengthen them against their enemies, and will be their General, and will appear for them in fight, and will give them victory, and satiate them with spoils, which victory shall tend to Gods glory, and their honour; they shall be preserved by God as his own flock, and as his Crown; and he will give them cause to glorify him for this, as also for the fruitfulness of their land. Chap. 9.

In

In the next place he shews them that they are to seek to God in all their necessities, and not to Idols. He then prosecutes his former Prophecy concerning *Israels* restoration and victories, and that he will recollect them and join them with *Judah*. He shews them that he can easily do it, v. 8. and make them increase as formerly; that he will prefer them in their scattering as seed in the ground till the time of their conversion and restitution doth come. That he will remove difficulties and impediments out of the way, and that by these promises the truly godly among them shall be encouraged and strengthened to persevere in faith and obedience.

Zach. 10. whole Chapter.

He utters now a Prophecy of the desolation of the land, and destruction of the City and people of the *Jews* by the *Romans* for their horrid ingratitude in rejecting Christ who was appointed of the Father to be the shepherd of that people, and executed that charge so as might reclaim them, but they would not be reclaimed; wherefore he threatens to break his two slaves, viz. beauty and bands, and so to deprive them of the benefit of his Government and care, especially because of their crucifying the Lord of life, and selling him for thirty pieces of silver. He also threatens to give them up to wicked Rulers in Church and State for their destruction.

Zach. 11. whole Chapter.

In the next place he Prophecies that God will destroy the enemies of the Christian Church to whom he shall be a cup of trembling, a burdensome stone, and as a torch of fire in a sheaf; that he will defend his people, and increase their strength in straits; lastly, that he will pour upon the house of *David*, and the inhabitants of *Jerusalem* the spirit of grace and supplication, so that they shall mourn exceedingly for their piercing and crucifying Christ, yea they shall mourn for him as one mourneth for his only Son, and this mourning shall be very vehement and sincere, as when the people lamented the death of their good King *Josiah*, and general throughout all ranks and families, and that not only in a publick way, but also by private humiliations in their private houses and habitations.

Zach. 12. whole Chapter.

In the first part of the next Chapter he declares that there is a fountain opened for sinners in the blood of Christ, and that remission of sins is obtainable for the penitent by faith in his blood. He prophesies also that they shall be delivered from Idolatry and false Prophets, some of whom shall be convinc'd of the evil of their way, and shall quit it, betaking themselves to their callings again, and shall acknowledge the equity of the severity used against them, from v. 1. to 7. In the second part there is a Prophecy of the suffering and death of Christ [the shepherd shall be smitten] and of the scattering of the visible Church, and of his care of his own, v. 7. that the greater part of them shall be cut off, and but a few preserved, who being purg'd by afflictions shall increase in holiness and in the sense of Gods favour towards them.

Zach. 13. whole Chapter.

Lastly, he prophesies again of the destruction of *Jerusalem*, with a promise nevertheless that the Lord would save and preserve a remnant; that the instruments of this destruction should not go unpunished, nor the Church perish by this stroke, but thereby the way of Salvation should be made clear to the Gentiles, and a free and large passage opened for them to come into the Church of Christ, with whom the converted *Jews* should join. He Prophecies also that the state and condition of the Church under the Gospel should be unsettled and mixed of variety of dispensations, [the light shall not be clear nor dark] yet so as in the end things shall go better with them. [At the evening time it shall be light] he prophesies also that the Doctrine of Salvation shall spread to all parts of the world, and that Christ shall be King over all the earth, and shall be acknowledged as the only Saviour both by *Jews* and *Gentiles*, and that his name only shall be preached, invocated, and worshipped, and that Idols shall be rejected. Further, a particular

cular promise is made of the exaltation, restitution, and safety of converted Israel, v. 10, 11. and fore judgments are threatened against the enemies of the Church, viz. that they shall be cut off as by a consumption, v. 12. by intestine discord, v. 13. by the hand of the Church, v. 14. and that the stroke should reach all those enemies they had employed against the Church, viz. their very beasts for carriage and service should share in the plague, v. 15. Next there is a promise of the conversion of many of those enemies of the Church, when they shall see Gods judgments on the rest, and that they shall acknowledge Christ and join with the Church in this publick spiritual worship, which is expressed in terms taken from the outward ceremonial worship of the old Testament, v. 16. And if they did not, God would impart none of his blessings to them, but inflict a curse upon them, v. 17, 18, 19. Lastly, there is a promise of the holiness and purity of the Church [in that day there shall be upon the bells of the horses holiness to the Lord] that is, all the superfluities of these new converts shall be turn'd into charity, and so consecrated to God, and they shall offer frequent sacrifices of thanksgiving, described in a way of allusion to the ancient ceremonial service, and that in the time of the Messiah no people or Nation shall be excluded from the worship of God, for the Nations that were before unclean shall then be holy to the Lord.

Chap. 14. whole Chapter.

Sixth year of Darius.

In the sixth year of Darius towards the latter end thereof, on the third day of the twelfth Month called *Adar*, was the structure of the Temple finished, about twenty years after the foundation was laid. The Dedication whereof the Israelites which returned out of the Captivity celebrated with great joy, and abundance of Sacrifices (though it was not to be compared to the magnificent dedication of Solomons Temple, of which we read 1 King. 8. 5. & v. 63. & 2 Chron. 7. 5.) And they let the Priests in their divisions, and the Levites in their course for the service of the Temple, according as Moses had enjoined. Upon the 14th. day of the first Month, they and the proselytes (that had joyned themselves to them) celebrated the first Passover in the second Temple, keeping also the feast of unleavened bread seven days with great joy, for that God had turned the heart of the Emperor of Persia (who was now also King of Assyria) towards them, whereas Cambyses's had been turned against them.

Exa. 6. from 19, to the end.

The seventh year of Darius In the seventh year of Abasuerus's reign when Esther was brought unto the King, she obtained favour in his eyes above all other damsels, inasmuch that he put the Crown of the Kingdom upon her head, and made her Queen in the room of Vasthi.

Esth. 2. from 12, to 18.

Abasuerus in honour of his new Espousals made a most sumptuous feast for all his Princes and servants, and called it Esther's feast, at which he eased the Provinces of many Taxes, and gave gifts answerable to the state and magnificence of so great a King.

Esth. Ch. 2. v. 18.

When there was a second gathering of Virgins (possibly to chuse some out of them to attend upon Queen Esther) Mordecai was one of the Kings Porters, and attended at the Gate of the Palace. It so happened that two of the Kings Chamberlains being exceedingly offended (as 'tis probable) at the Kings putting away of Vasthi, (on whom (as 'tis like) they had attended) and at his taking of this new Queen, who was crowned with so great solemnity, they conspired to take away his life. This (as Josephus thinks) was discovered to Mordecai by a Jew who was servant to one of them. Mordecai immediately discovered it to the Queen, and she to the King, acquainting him that Mordecai had done him this faithful service, that so she might bring him into his favour. Inquisition being made about this matter, and it being found to be true, the Conspirators were both hanged, and the thing was registred in the Book that continually lay before the King, for him to read in at his pleasure.

Esth. 2. from 19, to the end.

Some-

Sometime after (as it seems) Abasuerus promoted Haman the Son of Amadatha of the Royal stock of Agag King of the Amalekites, (who were ever bitter enemies to the Jews, as may appear Deut. 25. 17, 19. and advanced him above all his Princes, and commanded his servants to bow unto him, and do him more than ordinary reverence. Mordecai was not satisfied in conscience to pay him that respect, because he was a professed enemy of Gods people, and withal one of that accursed Nation, against whom the Jews were by the Law bound to oppose themselves in perpetual enmity, Exod. 17. 16. The Apocryphal Additions of Esther do assign this as the true reason of Mordecai's refusal, whom they bring in saying thus, [Chap. 13. 12, 13, 14.] O Lord thou knowest all things, thou knowest that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Haman: I could have been content with good will for the salvation of Israel to have kissed the soles of his feet, but I did this that I might not prefer the glory of man above the glory of God. So far that Author. But however it was, Haman was desperately enraged at it, yet thought it a mean revenge for him to destroy Mordecai alone, and therefore resolved for his sake to be reveng'd on all his Nation, and (if possible) to root it quite it out. And for the better execution of this his bloody purpose, that he might find out the most lucky and successful time (as he superstitiously thought) for the accomplishing of it, on the first month (Nisan) in the twelfth year of Abasuerus (about four years after Esther was married to him) he caused Pur, that is, a lot to be cast before him (which was a kind of divination used in those times) to find out what month and day would be most lucky for the accomplishing his intended revenge. And the lot fell upon the twelfth and last month of the year, and the thirteenth day of it. And thus by the Providence of God over-ruling the superstition of this wretch a way was made for the preservation of the Jews, as we shall see afterwards. Haman having found out the lucky time (as he thought) for the accomplishing his wicked intent, he comes now to the King to get leave and authority from him to put it in execution; he tells him there were a certain people scattered * up and down his dominions, whose laws were diverse from the laws of his Kingdom, and who observ'd not his laws. 'Tis true in matters of divine worship they did not observe them, nor could they do it with a good conscience, but otherwise they did observe the laws of the land, as which concerned the peace and tranquility thereof. See Jer. 29. 7. Haman further suggests that it was not for the Kings profits to suffer those Jews to live among his own subjects, lest they should draw them from their obedience to him. Therefore he intreats the King that his subjects (among whom the Jews lived) might fall upon them and destroy them. And whereas it might be objected that the Jews paid a great tribute, which the King would lose if they were destroyed, therefore in recompence of that loss, he proffers to pay ten thousand talents of silver himself into the hands of the Kings receivers. Haman had at this time such an ascendancy over the King (being his chief favourite) that he took off his ring from his hand, and gave it unto him, therewith empowering him to seal what decree he thought fit to make touching this matter; and as for the money he proffered, the King bad him keep it to himself, telling him that that sum was freely given to him, and the people of the Jews also, to do with them what seemed good unto him. 'Tis like the King did not yet understand that his Queen was of the Jewish Nation, for that Mordecai advised her to conceal. So on the 13th. day of the first month the Kings Secretaries were called, and the decree concerning the destruction of the Jews was written and sealed, and Haman took care to have it presently published, and sent to all the Lord Lieutenants, and Governors of Provinces, authorizing them that they should destroy and kill all the Jews both young and old, little children and women in one day, viz. the 13th. of the last, or twelfth month, and to take the spoil of them to themselves for a prey. And 'tis like Haman did expedite the sending out of this decree, lest the King by the counsel of others, or from some relenting in himself, or by some means or other should alter his mind. The bloody decree being sent forth, the King and Haman sit down to drink, so far were they from any remorse or touch of conscience for what they had done; but the inhabitants of the City of Shushan were greatly perplexed at it.

* For though some were returned out of captivity into the land of Judah, yet many of them, (especially of the ten tribes, did remain dispersed here and there, not embracing the liberty proffered them.

Chap. 3. whole Chapter.

Mordecai

Mordecai understanding what was done, rent his clothes and put on sackcloth and ashes on his head, and went into the midst of the City, and cried with a loud and bitter cry, and in this mournful posture came before the Kings Gate, for into it clothed with sackcloth he might not enter, the Persian Kings not allowing their Court-pleasures to be interrupted with any thing that had an appearance of sorrow or sadness. And in every Province where the decree came, there was great mourning among the Jews, and fasting, weeping and wailing, and many lay in sackcloth and ashes. Queen Esther understanding the great mourning of Mordecai, and his being in sackcloth, was much surprized at it, and sent to know the reason of it, and withal sent him new raiment to cloth him, but that raiment being unsuitable to his present condition he would not receive it. Mordecai coming to her informed her what Haman had done, and what a sum of money he had proffered to the King for liberty to destroy the Jews, and what a decree he had obtained of him for their destruction. And soon after he sent her a copy of that bloody decree, and charged her to go to the King to make supplication to him for her people. He now thought it necessary she should make known to him of what flock and Nation she was, though before he thought it not convenient that she should do it. The Queen sends him word that he could not be ignorant that *whosoever* (whether man or woman) came unto the King into the inner Court where was his apartment, without being called for was to be put to death, except the King shall of his Royal favour hold out his golden scepter to them. And she had not been called to come unto the King these thirty days last past, and therefore she did not know whether the Kings affection towards her might not be somewhat abated, and if so, her going to him uncalled might be very hazardous to her. But Mordecai (the people of God being in so great danger) would accept of no excuse, but sent her word that she herself must not think to escape more than the rest of the Jews; the Kings house could be no protection to her against this bloody decree, and Hamans malice. For the decree being general against all the Jews without any exception, it might reach her as well as others. He further tells her that if she altogether held her peace at such a time as this, and would not venture her self when all her people were in such extrem danger, he doubted not but deliverance would arise to them from another place, and some other way; but as for her and such of her kindred as were about her, he believed they would be destroyed for their faint heartedness and cowardize, and not affording what help they could to the people of God in their great extremity. And lastly he tells her that she should consider that possibly she came to the Kingdom for such a time as this, and that the preservation of Gods people was the end God aimed at in advancing her to be Queen.

Mordecai's words wrought so powerfully on Esther that she resolved to do what he required; yet like a pious and prudent Lady she resolved first to use due means for the obtaining the blessing of God upon her endeavours; and to that purpose she sends to all the Jews in Shushan desiring them to keep a solemn fast three days together, and neither to eat (a) nor drink night nor day, and earnestly to seek to the Lord for her. And (says she) I and my maids (b) will fast also, and so I will go unto the King, though it be not according to law, and if I perish I perish (c). Mordecai and the Jews at Shushan did as Esther desired.

Esther. Ch. 4. whole Chapter.

(a) That is, not to take their ordinary repasts but to eat sparingly, and to afflict their souls by true repentance and humiliation.

(b) 'Tis like her maids were Jews, or such as the had instructed in the true Religion.

(c) That is, I will embrace my death quietly and contentedly, seeing I could not avoid it without failing in my duty.

(d) This (it seems) was a proverbial speech, whereby Princes promised liberally and largely. Herod used the same to the daughter of Herodias, Mat. 6. 23.

This being done, Queen Esther on the third day having put on her Royal apparel, presented herself in the inner Court before the King as he sat on his royal throne, as soon as he saw her his heart was towards her, and she obtained favour in his sight, which he manifested by stretching forth his golden scepter to her, and she went up and touched the end of it in token of her reverence and obedience. And if we consider what absolute obedience the Persian Kings required of all their subjects, and that Vastis his former Queen was cast off for as small an offence as this of Esthers, and that he had not called for her of thirty days before, we may well think there was a special hand of God in moving the Kings heart to shew her such favour, and that it was a gracious answer to his peoples prayers. The King graciously asks her, What was the request he had to make to him, it should be granted her even to the half of the Kingdom (d). She told him that the only desired that his Majesty would please to honour her that day with his presence at a Banquet he had provided, and that Haman might come also. The King readily accepts her invitation, and he and Haman came to her Banquet accordingly. At the Banquet the King askt

askt her again what her request was? the not finding as yet a fit opportunity to make known her desires to him, she told him that her petition and request at present was only this, that the King and Haman would favour her once more with their presence at a banquet (he should prepare for them the next day, and then she would make known her suit unto the King. God undoubtedly by the secret influence of his Spirit inclined her heart thus to put off her petition to another time, he intending in the interim to advance Mordecai before her next banquet was prepared. Haman went away from this first banquet very joyful and with a glad heart, being not a little proud of the honour the Queen had done him in inviting him with the King to her banquet; but when he came to the Palace-gate he saw Mordecai refuse to rise up to him, which kindled his indignation highly against him. When he came home he sent for his wife and his friends, and there in a boasting fashion set before them the greatness of his riches, the multitude of his children &c. (which he esteemed a great honour to him) the great offices * Ten of his the King had conferred on him, and how the Queen had invited none to her banquet which she made for the King but himself alone, and that on the morrow he was invited again unlooked up by her with the King. All these (he shews them) were great things and such as few subjects attained unto, yet he could not but tell them that all these honours, dignities, and preferments did not so much comfort him as the neglect and contempt of that vile Jew Mordecai did vex and trouble him; for he would not so much as rise up to him, nor pay him the respect that all others did. His wife and friends advise him not to trouble himself about him but to get a Gallows of fifty cubits high presently set up, and on the morrow to get leave of the King to hang him thereon. Haman liked their counsel very well, and gave order accordingly to have the Gallows prepared.

Esther, Ch. 5.

The wheel of Providence begins now to turn for the deliverance of the Jews, as we shall see in the sequel of the story; for on that very night Abasuerus could not sleep, being restless he calls for the records to be brought and read unto him to divert him, wherein among other things it was recorded how two of his servants, viz. Bigthan and Teresh had conspired to take away his life, and that Mordecai had revealed this conspiracy, and so preserv'd him. The King hereupon asks what honour and dignity had been done to Mordecai for this? His servants about him tell him none at all. It being now (as it seems) morning, the King asks who of his Counsellors were in the outward Court? They told him Haman was there (for he was come early to beg of the King that Mordecai might be hanged on the Gallows he had provided for him); the King sends for him, he being come, the King asks him what shall be done to the man whom the King delights to honour? Haman presently imagining the King intended this honour to him and to no body else, he thought he would not give scant measure to himself, and therefore says he let the royal robe that the King uses to wear be put upon the man the King delights to honour, and let him ride on the Kings own horse, and let the Crown royal be set on his head, and let one of the Kings most noble and illustrious Princes attend him riding in this state through the streets, and proclaim before him. Thus shall it be done to the man whom the King delighteth to honour. Haman having said this, the King commands him immediately to take Mordecai (whom of all persons in the world he most hated) and to do all this for him, and that he should not fail in any one particular. This was as a dagger to Hamans heart, but he durst not refuse doing it, and did it accordingly. Mordecai having received this strange and unexpected honour, returned to his ordinary office and place at the Kings gate again, not being at all puffed up with it. But Haman halted to his own house, being almost heart-broken through grief and vexation, and covering his head through shame and discontent. Being come home, he acquainted his wife and friends with what had hapned to him; they told him that if Mordecai (before whom he had begun to fall) were of the seed of the Jews he would not be able to prevail against him, but would certainly be worsted by him. For these being (as it seems) prudent persons and wise in their way, had observed formerly Gods wonderful appearing for his people against all their enemies, as particularly against those Princes that had plotted against Daniel, Dan. 6. 4. and thence they infer that 'twas probable the Lord would do the like for Mordecai. While they were speak-

king of these things the Kings Chamberlains came to Hamans house to call him away to the Queens banquet.

Esther, Ch. 6.

The King and Haman being again royally entertained by the Queen, and the King being highly pleased therewith he asked her again what her suit and request was, which he assured her should be granted her whatever it was. She then humbly prostrating herself at his feet with tears besought him to spare her own life, and the lives of her people; for (says she) I and my people are sold to be slain and to be destroyed; and had we been sold for bondmen and bondwomen (though our condition then would have been exceeding sad) yet I had held my tongue, for there would have been a possibility, that by our good service we might have obtained some favour from those that had bought us. But now we are all adjudged to death without any exception. Had we been sold for bond-slaves some profit might have redounded to the King by our sale, but yet the Kings loss in his tribute, and in so many useful subjects could never have been repaired by all that our enemies can do, or ever will do for the King. The Queens petition (both the matter of it and the manner of delivering it) so much afflicted the King, that being in a great rage and passion, he said to the Queen, *Who is he? and where is the man? and what is his name?* that durst presume in his heart to do such an abominable thing as this? Queen Esther replies, *Our adversary and implacable enemy is the wicked Haman.* At this we may suppose Haman's heart did not a little ache and tremble. The King being now sensible (as 'tis like) and ashamed of his own folly in yielding so rashly to such a bloody Edit, which involv'd not only thousands of his peaceable subjects, but his beloved Queen herself; and being highly incensed against the author and contriver of so great a mischief, he rose up suddenly as a man disquieted in his mind, and went into his Garden to take a turn or two to give vent to his passion. The King being gone, Haman stood up to make request to the Queen for his life, and that the would mediate with the King for him, for he saw that evil was determined against him. The King after a little time returning into the Banqueting chamber again, he found Haman fallen upon the bed whereon the Queen sat, that is, he had prostrated himself before her, and (as is supposed) clasped her feet in his hands to testify the earnestness of his desires, and that he would not let her go till he found some favour from her. The King seeing him in this posture, what (says he) will this villain force my Queen before my face and in my own house? Thus it was just with God that he that falsely accused the Jews to the King, should now by the King be charged with that which he never intended. The servants and attendants perceiving the Kings mind presently apprehended Haman, and as the custom it seems among the Persians, was they covered his face as a condemned person, and one unworthy to behold the Kings face, or the light of the Sun, but sentenced to perpetual darkness. Harbonah one of the Kings Chamberlains (who it seems was sent to Hamans house to bring him unto the Queens banquet) when he was there saw that extraordinary Gallows of fifty cubits high, which he had erected for Mordecai (who now was acknowledged to have done great service for the King) and he now acquainted the King with it. The King hearing this commanded that they should immediately take Haman and hang him thereon. And accordingly they hanged Haman on that very Gallows he had prepared for Mordecai, which being done the Kings wrath was pacified. Thus God who turned the heart of this King to Esther and to Mordecai, now alienated it quite from Haman, and pacified and quieted his spirit after execution done upon him.

Esther, Chap. 7.

On the same day the King gave Hamans house and goods, and estate to Queen Esther, and Mordecai was taken into his especial favour, the Queen declaring how nearly related he was unto her. And the King took off his ring that had been before given to Haman, and which he kept till the Kings wrath was manifested against him, and then being sent to execution they pulled it off his finger, and returned it to the King who now gave it to Mordecai as a pledge of his favour (a). And Esther let Mordecai over the house and estate of Haman which the King had given her, to take care about it and to manage it for her use. Esther also fell down at the Kings feet, and humbly besought him with tears that he would please to prevent the execution of that mischief and

and destruction which Haman had devised against them. And she said; *If I have found favour in thy sight, O King, and if I be pleasing in thine eyes, let letters be sent out to reverse the letters devised by Haman, by which he designed to destroy all the Jews that are in any part of the Kings dominions: for how can I endure to see the destruction that will come upon my kindred, and the evil that will come upon my people thereby if it be not prevented.* The King would not reverse the former decree, (it being against the laws and customs of the Medes and Persians so to do) but he told Esther and Mordecai that they might write what they thought fit or could devise in favour of the Jews, and for their preservation, provided the former decree were not in express terms reversed, and they might write it in his name, and seal it with his ring, and what was so written and sealed none durst gainsay. Hereupon the Kings Scribes being called, on the 23d of the third month (two months and ten days after the first decree for their destruction was sent forth*) it was written according to all that Mordecai commanded, and he wrote in the Kings name, and sealed it with his ring, and the letters were sent by Posts into all the 127 Provinces under the Kings dominion, that the King granted to the Jews in every City and Country, liberty to gather themselves together on the day appointed for their sad condition massacre, and to stand upon their guard, and to kill and slay all that should assault them. (a) Yea to kill their wives and children also, and to take the spoil of them to themselves for a prey. By the former Edit the Natives of each Province were authorized to destroy the Jews, and by this second Edit the Jews were authorized to destroy those that should set upon them, but yet this would hardly have prevented their ruin (they being but few in comparison of those among whom they lived) had not this new discovery of the change of the Kings mind much abated the malice of their enemies. Mordecai being now in great favour with the King went out from his presence in royal apparel of blue and white, and with a great Crown of gold on his head, not the Crown royal, but such as Princes in great place used to wear, and a garment of fine linnen and purple; and the inhabitants of Shushan not only Jews, but many others also greatly rejoiced at this change of affairs. The Jews had now light and gladness, joy and honour, most men having them in high esteem and account. And in all the Provinces and Cities where this new decree came, they greatly rejoiced and feasted together, and kept a good day. And many of the people of the land became Proselytes, and embraced the Jewish Religion, seeing the wonders God had done for his people; and God struck the hearts of the Heathen with such a fear of the Jews that they durst not execute Hamans Edit against them.

Esther, Chap. 8.

In the next place we come to describe the full deliverance of the Jews, and the destruction of their enemies, and how they express their thankfulness for so great a mercy. The 13th. day of the month Adar being come the enemies of the Jews hoped to have had power over them, but it turned quite contrary through the gracious Providence of God, and the assistance which the Rulers of Provinces afforded the Jews through the dread they had of Mordecai (the new and great favourite) and through the fear that seized on the hearts of such as bore them ill will. For the Jews in all the Provinces gathered themselves together to resist those that sought their hurt, and none of them could stand before them. In Shushan some of Hamans faction combined together to revenge his death, (being possibly put on by his ten Sons) but they being suddenly daunted the Jews slew of them five hundred, and among them Hamans ten Sons; but on the spoil (though the King permitted it) they laid not their hands, to shew that what they did was not out of covetousness, but for their own defence. The number of those that were slain in Shushan by the Jews was that day brought to the King, and he acquaints the Queen with it himself, knowing it would be acceptable news to her. And (says he) if they have slain so many in Shushan, what have they done in the rest of my dominions? Thou seest what I have done for thee, and yet I am ready to do more; therefore tell me what thou dost further desire of me? Esther replied, If it please the King let it be granted to the Jews which are in Shushan to do to morrow also according to what thy decree allows them to do this day. For though 500 were slain in the City, yet she understood (as it seems) that many had escaped who bare a deadly hatred to the Jews, and might seek an opportunity another time to be revenged on them for the death of Haman and his Sons; therefore to prevent that mischief, she de-

P p p p 2

—sires

* See Ch. 3. 12.
(a) Possibly hereby Mordecai was made keeper of the Kings private signet as Haman had been.

* During which time we may imagine in what a gloom the Jews were, but yet there being eight months and 20 days still behind before their fatal day did come, (which was the 13th. of the 12th. month) all this time they had to provide for their own defence.
(a) So the Kings Grant to Mordecai was as large as that to Haman.

fires leave for the Jews to destroy such of their enemies as had escaped. She further desires that the bodies of Haman's ten Sons (that had been newly slain by the Jews) might be hanged on the same Gallows that Haman himself was hanged for their greater reproach, and for terror to others. The King consented to both her desires, and so Haman's ten Sons were accordingly hanged on the same Gallows, and the Jews in Shushan gathered themselves together on the 14th. day of Adar, and slew 300 more of their enemies in that City, but on the prey they laid not their hands. The Jews also in the other Provinces gathered themselves together on the 13th. day of Adar, and slew their enemies that assaulted them, and then rested and kept a day of feasting and rejoicing on the 14th. day, whereas those at Shushan slew their enemies both on the 13th. and 14th. days, and so kept not their day of feasting till the 15th. day. And Mordecai wrote * unto the Jews scattered abroad in all the Provinces, and gave them an account concerning the two days which the Jews at Shushan had spent in destroying their enemies, and shewed them that that was the reason of their keeping the 15th. day as a day of feasting. So that though for this time the Jews in the Country kept the 14th. day, and those at Shushan the 15th. day, yet in succeeding time, year after year, Mordecai orders them all to keep both days shewing them that they ought to rejoice in one another's welfare, and to keep both days as days wherein the Lord gave them rest from their enemies, and to remember that month above all months, wherein their sorrow was turned into joy, and their mourning into gladness, and that they should constantly observe them year after year as days of feasting and rejoicing, and of sending portions one to another, and gifts to the poor; and that they should keep those feasts in remembrance of Purim, or the lots that were cast for their destruction, and fell in that month, and how God turned those lots or divinations to contrary issue, and made them vain. The Jews accordingly as well for the words of Mordecai's letter, as also for what they had seen of those things with their own eyes, and what had been related to them by others (as of Haman casting lots, &c.) they ordained it for a law and engaged for themselves and their children, and such proselytes as should join themselves to them that they would keep those two days yearly according to the writing they had received from Mordecai, which was registered. And lest they should not hold on in their yearly observing this feast, Queen Esther and Mordecai wrote a second letter to enjoin the continuance of this anniversary feast, and authoritatively to press upon them the observance of it. And in these letters he enjoined them to live peaceably among themselves, and with others also, and to hold fast to the truth. Those days therefore were first enjoyed, and afterwards the observance of them confirmed by Esther and Mordecai, as the Jews had formerly decreed for themselves, and for their seed the matter of the fastings and their cry, that is, to keep certain days of publick humiliation with fasting and prayer in remembrance of the destruction of Jerusalem, and burning of the Temple, of which fasts the Prophet Zachary speaks, Ch. 7. 5.

Esther, Chap. 9.

Ahasuerus now laid a tribute upon all parts both Continents and Islands that were under his dominion, which is here set down as an evidence of the good offices that Mordecai did for the Jews, for whom he got an exemption (as it seems) from this tribute; so that he sought the weal of his people, neither did his greatness (though advanced to be the next man to Ahasuerus) make him forget them, but he was always ready to speak to the King for them, and to do whatever might be for their peace and welfare.

Esther, Ch. 10.

Ahasuerus having reigned thirty six years dies, and leaves the Empire to his Son Zerxes, the fourth King of Persia (after Cyrus) who trusting in his riches (as they were indeed exceeding great) stirred up his own subjects, together with all his allies and friends to make war upon the Grecians according to the Prophecy of Daniel, Ch. 11. 2. And now will I shew thee the truth, behold there shall stand up yet three Kings in Persia, and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. Zerxes having reigned twelve years was slain by Artabanus Captain of his Guard, and immediately after Darius his eldest Son was dispatched also, and for the Kingdom came to Artaxerxes his second Son called Longimanus.

* V. 20. And Mordecai wrote these things, &c. It may possibly be extended to the whole Book of Esther, of which Mordecai is in probability was the Penman.

Zerxes.

Artaxerxes.

In the seventh year of Artaxerxes Ezra the Priest, the Grandchild of Seraiah being a Scribe (a), that is, an acute learned and ready expounder of the Law, and one that had prepared his heart to understand it, and to yield obedience to it, and to instruct the people in the knowledge thereof, obtained a large Patent * from the King and his seven Counsellors, empowering him to go to Jerusalem, and to reform things that were amiss there; which Patent ran thus, Artaxerxes King of Kings, unto Ezra the Priest, a Scribe of the Law of the God of Heaven, perfect peace; I make a decree that all those

of the people of Israel, whether Priests, Levites or others, scattered up and down in my dominions, if they are willing to it, may go up with thee to Jerusalem. For thou art sent of the King and his seven Counsellors to make inquiry whither all things be done in Judah and Jerusalem, according to the rule and direction of Gods Law, wherein thou art very skilful, and which thou hast always before thee; and to carry the silver and the gold which the King and his Counsellors have freely offered unto the God of Israel, (whose habitation is in Jerusalem) as also all the silver and gold that thou findest hath been collected, or thou thy self canst collect in all the Province of Babylon, with all the free-will offerings that either Priests or people of the Jewish Nation shall offer for the service of the house of the Lord. And thou hast liberty with this money to buy bullocks, rams, or lambs, and to offer them with their meat-offerings, and drink-offerings upon the altar at Jerusalem. And as for the rest of the money thou and thy brethren the Priests may dispose of it as you think most agreeable to the will of your God. And the vessels that are given thee, and intrusted to thee for the service of the house of thy God, those deliver thou faithfully at the Temple, where God most eminently manifests his presence. And whatever more money shall be needful to be laid out for the service of the house of thy God, shall be allowed thee out of my Exchequer (b) And I command all the Receivers of my Tribute, customs and taxes beyond the river, that whatever Ezra the Priest shall have need of in order herunto, they speedily furnish him with it, even to an hundred Talents of silver (c), and to an hundred measures (d) of wheat, and to an hundred baths (e) of wine, and for salt (f) to give them whatever they need. And whatever is agreeable to the command of the God of Heaven, let it be carefully done for his house. For if we should do otherwise we may bring the wrath (g) of God upon the realms, and upon me and my children. Further we declare it to be our will and pleasure that no tribute, toll or custom shall be impos'd on any of the Priests, Levites, Singers, Porters, Netibinim, or other Ministers of the house of God. And thou Ezra (according to the wisdom which God hath given thee, and agreeably to his word which is in thy hand) (it such Magistrates and Judges over the people as know and understand the Laws of God; and take care to have the ignorant instructed in those Laws. And whoever will not obey the Law of God, and the Law of the King, let judgment be executed speedily upon him, either by death or banishment, or confiscation of his goods, or imprisonment according to the merit of his offence.

This was the purport of the Kings Patent which was in the Chaldee Dialect, the History following is in the Hebrew. Ezra having received this large Patent or Commission, he falls into admiration of Gods gracious providence to him therein, and cries out, Blessed be the Lord God of our Fathers, who hath put such a thing as this into the Kings heart, and the hearts of his Counsellors, and great Princes to shew us favour and kindness. Hereupon he took courage (perceiving how the Lord was with him) and gathered together many of the chief men among the Jews to go up with him to Jerusalem.

Ezra 7. whole Chapter.

In the seventh year of the reign of Artaxerxes the first day of the first month * Ezra * See Ezra Ch. 1. with a great number of Jews set out from Babylon to go to Jerusalem. The numbers 7. v. 7. 9. mentioned in the eighth Chapter, besides such as are expressed by name make one thousand four hundred ninety and six males besides women. The place appointed for their general rendezvous from all parts was by the river Ahava, and here they abode in tents

(a) As among the Grecians their wife and learned men were called Philosophers, and among the Chaldeans, Magi, so among the Jews their great Doctors were called Scribes.

* Ch. 7. v. 6. 'tis said, The King granted him all his request according to the hand of the Lord his God upon him; that is, according as the Lord favoured and prospered him.

(b) What King of Israel could have manifested more respect to the house of God?

(c) That is, 37 thousand five hundred pound sterling. See 1 Chron. 12. 14.

(d) That is an 100 Cors, a Cor was about ten bushels, that is, a thousand bushels of wheat.

(e) A Bath contained eight Gallons, that is, eight hundred Gallons.

(f) Because they us'd much salt in their sacrifices.

(g) This King stood more in fear of Gods wrath than many Kings do.

tents three days waiting to see whither any more of their Brethren would come thither to them. And when Ezra had viewed the whole number he found no Levites among them, which much troubled him, for he found he had special need of them for the instructing of the people in the Law of God, and the reforming of those things that were amiss at Jerusalem, according to the rule and direction of the word of God. Hereupon he sent eleven chosen men to a place called Caspbia where he knew there lived many Levites with Iddo their chief Doctor and President. He sent therefore these men to desire Iddo that he would send him some Levites to go up with him to Jerusalem that might assist him in that great work he had now undertaken. Iddo accordingly sent them 38 Levites, and 220 Nethinims for the service of the Levites. Joshua did first appoint them to this service, but David and the Princes in his time did confirm them therein, and possibly gave some special orders for the manner of their attendance. Then Ezra proclaimed a fast that they might humble themselves before the Lord for their sins, and might seek of him a right way for themselves and their little ones; that is, that he would please to conduct them in a right way, and preserve them and their children, and their substance from being a prey to their enemies. For he was ashamed to desire of the King to send a band of soldiers and horsemen with them to guard them in the way, (which favour yet he might easily have obtained) because he had declared unto the King the glorious power and goodness of that God whom they worshipped; telling him that his hand was upon all them that seek him for their God, but his power and his wrath was against all them that forsake him. So they fasted and earnestly fought unto the Lord for this thing, and he was pleas'd graciously to answer them. Then Ezra chose and separated twelve choice men of the Priests, and as many of the Levites [whereof Sherebiah and Hashabiah were two, see v. 18, 19.] to take care of the silver and gold, and the vessels which were offered for the service of the house of God by the King and his Nobles, and the Israelites in those parts, and to carry them safe to Jerusalem, and there rightly to dispose of them. So he weighed unto them, and committed to their care six hundred and fifty talents of silver, and of silver vessels an hundred talents, and of gold an hundred talents; also twenty basins of gold, with a thousand drams a piece; and two vessels of some excellent and curious shining brass or copper almost as precious as gold. And he said unto them ye are persons consecrated to God, as these dedicated things are, therefore keep them safe till ye weigh them before the chief of the Priests and Levites, and the chief of the Fathers of Israel at Jerusalem. And the forementioned Priests and Levites took care of this Sacred Treasure accordingly. So upon the twelfth day of the first Month they removed from the river Abaya and through the good hand of God upon them, they were delivered from their enemies, and such as lay in wait by the way to surprize them, and arrived safe at Jerusalem, and there rested themselves three days. Upon the fourth day of the fifth Month the gold and silver they had brought was weighed out, and with the other furniture was laid up in the house of the Lord, and the account was taken by number and weight of every one, and written down and registred. And they which returned out of captivity offered their burnt-offerings to the God of Israel, viz. twelve bullocks according to the number of the twelve Tribes, and 96 rams, and 77 lambs, and twelve he-goats for a sin-offering. Then they delivered the Kings Commissions unto the Kings Lieutenants and Deputies on that side the river, who thereupon shewed all favour to the Jews, and were assiduous to them in all things according to the Kings command, and afforded them such things as were requisite for the service of the house of the Lord.

Ezra, Ch. 8. whole Chapter.

It being known that the principal cause of Ezra's coming was to reform such abuses as were crept in among them contrary to Law, some of the Princes and chief men who were best affected, came presently to him, and informed him of this as one of the most heinous evils tolerated among them, to wit that not only the people but the Princes also, yea the Priests and Levites (that could not pretend ignorance of the Law) had married wives of those Idolatrous Nations their neighbours about them, and so the holy seed had mingled themselves with the people of those lands, and were tainted by that means in many things with their abominations; and the Priests themselves (who should have restrained the people from this wickedness) had a chief hand in it, and been boldest in this transgression. Ezra understanding this, rent his Mantle, and pluck'd off

off the hair of his head and beard, and sat down on the ground as one amazed at these high provocations. It seems the report was quickly carried about how mightily he was afflicted and displeased when he heard how his brethren had taken wives of Idolatrous Nations, and thereupon many of the godly inhabitants that heard of it, (being themselves afraid of the judgments of God threaten'd in his word against those transgressions) came presently to him to advise with him what was fit to be done in that case, but till the evening sacrifice he sat like one overwhelmed with grief and astonishment at that which had been told him. At the time of the evening sacrifice he roused up himself from his great dejection, and then falling on his knees*, and spreading out his hands unto the Lord, he prayed, saying, O my God I am ashamed, and blush to lift up my face to thee. For our (a) iniquities are increased over our heads, that is, they are risen so high that like a great flood of waters, they are even ready to overwhelm us; [see Psal. 38. 4.] our trespasses are grown up unto the heavens (b), that is, they are so great, they can scarce be exceeded, and cry to heaven for vengeance against us. Since the days of our Fathers and Predecessors before the captivity (whose sins caused the captivity) we have been great transgressors, one generation after another continuing in their sins; and for our iniquities have we, our Kings, and our Priests been delivered into the hands of Heathenish Kings, and exposed to the sword, to captivity, and to spoil, and to confusion of face, as it is at this day with some of our brethren who are yet in captivity. And now it is but a little while since grace and favour hath been shewed unto us from the Lord our God, who hath left us a remnant to scape, and to be brought back again into our own Country, and hath given us a nail (c) in his holy place, that is, by his providence hath fixed and settled us in Jerusalem his holy City again, and hath given us some prop and support of our faith, and hath enlivened our eyes, and refreshed and cheered our drooping hearts, and given us a little reviving in our bondage. For we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy to us, and given us favour in the sight of the Kings of Persia (viz. Cyrus, Darius, and Artaxerxes) and leave and encouragement from them to set up the house of our God, and to repair the desolations thereof, that is, to renew the joyful assemblies of Gods people and his worship and service in the Temple which before was desolate, and to give us a wall in Judah and Jerusalem, that is, his own defence and protection against our enemies. And now, O our God, what shall we say, that after all this thy goodness and mercy shewn us, we should again forsake thy commandments as we have done, which thou hast not only enjoyed us in thy law to observe, but hast often pressed them upon us by thy servants the Prophets, and particularly that we should not make marriages with Heathens and Idolaters, nor by league or affinity join our selves to them, and thereby endeavour to promote their prosperity and welfare, seeing any such near union with them was like to be dangerous to us. Thou didst shew us that if we shunned their society we should be strong, and able to defend our selves against our enemies, provided we firmly depended on thee our God. And that we should eat the good of the land, and leave it for an inheritance to our children from generation to generation: yet after all the dreadful punishments that have been inflicted on us for our sins, and after all the mercy that hath been shewn us by thee in returning us from our captivity, and giving us such a deliverance as this, and punishing us far less than our sins deserved, that we should again break thy commandments, and join in affinity with people that are guilty of so great abominations, we may wonder and admire that thy wrath is not so kindled against us as to consume us utterly, that none should remain or escape. But O Lord God of Israel thou art gracious and merciful, and we that are escaped are as so many monuments of thy great goodness and mercy, though we are laden with a great guilt, in respect of which, if thou shouldst enter into judgment with us we were not able to abide the trial.

* At the time when Sacrifices or incense were offered up, pious people used to pour forth their prayers to God.

(a) This good man putte himself in. to the number of those transgressors, because he was of the body of that state whereof many of the members had committed that sin, so as he might be involved in the judgment that might fall on them, see Dan. 9. 5.

(b) Beyond Heaven nothing can ascend.

(c) Significant firmum statum, sedes certa fixa, &c. stabiles, firmam habitationem que constant erat. Plin.

Ezra, Ch. 9. whole Chapter.

Ezra having thus before the Temple (that is in the outward Court of it) manifested such wonderful affliction of mind, and sorrow of heart, and that no doubt to discover to the people the heinousness of their sin, and the danger they were in because of it, the noise hereof was soon carried throughout the City, and there came in unto him only some few at first, viz. those that were afraid of those judgments, [see Ch. 9. 4.] but now at last a great number, being much affected with Ezra's grievous lamentation, did also weep with him. And possibly the men that had sinned in taking strange wives brought those women and their children with them to expect what directions should be given them in this matter. Thereupon Sheebaniah a Priest, a pious and prudent man (looking upon himself as one of that body and people that had committed that sin) he cried out, *We have transgressed highly against God in taking strange wives. However there is hope in Israel concerning this thing, that is, there is hope that God may be reconciled to us if we truly repent and forsake our sins, and put away the strange wives that are among us, and there is hope the people will be persuaded to do this, when they shall consider the danger they are in if they do it not; therefore this is the counsel that I think requisite for us to take for the pacifying of Gods wrath. Let us make a Covenant with our God to put away all the strange wives and the children that are born of them, viz. all such of them as retain their heathenish principles. For of those among them that are converted to our Religion neither mother nor children are to be put away. Witness the case of Rahab, and her son Boaz, also Ruth and her son Obed. And let this be commended to the people by thy advice (my Lord Ezra) and by the advice of those other godly Israelites that are now assembled unto thee, and let this great business be managed according to the warrant and directions of Gods Law. Arise therefore for the matter belongeth unto thee in an official manner, we will also be with thee to assist thee. Be of good courage, and let about it.* Ezra hereupon caused the chief of the Priests and the Levites, and of all Israel to swear that they would do according to this word, and they did swear to it accordingly.

Ezra 10. from 1, to 6.

Ezra now rose up and went into the Chamber of Johanan the Son of Eliaship, who was doubtless of chief account among the Priests at this time, and 'tis like he went into his Chamber that he might there with the Princes consult how to effect that Reformation to which the forementioned assembly had sworn to yield. But when he came thither, though they offered him bread and water to refresh him, yet he refused to eat till some order were taken for redressing that great evil which they had been lamenting, and which they that had been carried away captive had been guilty of; Proclamation therefore was now made that all that were returned out of the captivity should appear at Jerusalem within three days, and whoever did not come within that time according to the order of the Princes and Elders, all his substance should be forfeited, and he separated from the Congregation, that is, excommunicated from the number of Gods people. Hereupon all that inhabited in the land of Judah and Benjamin, and with them such also of the Ten Tribes as were come from Babylon on the 20th. day of the ninth month came to Jerusalem, which was about the beginning of our December (a time usually of much cold and rain) and all the people sat in the streets of the house of God, that is, in the place of the outer Court (which possibly was not yet walled in) trembling because of this matter, and for the great rain that poured down upon them. So Ezra stood up and said unto them, *Ye have indeed sinned heinously in taking strange wives, and thereby have increased the trespass of Israel: Now therefore with a penitent heart make confession of your sins to the Lord, and do that which is agreeable to his will declared in his word, and have no familiar converse with the people of the land, and separate your selves from your strange wives. And they cried out with a loud voice, As thou hast said, so must we do; even justice and common equity require it of us.* But (say they) the people are many, and it is a time of much rain, and we are not able to continue abroad till do under the sky in this rainy time, neither is this a work to be done in one day or two days; let therefore some of the Rulers of the people, some pious and prudent men be appointed to sit daily here in Jerusalem for the hearing of this business, and to take cognizance who they are that have married strange wives (viz. such as have not embraced the faith of Israel, or that since their marriage have relapsed to Idolatry) and let those that are found guilty herein in every City be brought hither in their turns to appear before these Elders, and*

* And yet within a few years they returned to it again.

let the chief men in every City testify against them if they have found them guilty, and so let the business be dispatched, first with one City, and then with another, until at length all the strange wives be put away, that so the fierce wrath of our God may be turned from us. Hereupon four men being chosen, viz. two Priests, and two Levites, to set forward this business; the children of the captivity agreed that the forementioned course should be taken. And Ezra with certain chief of the Fathers were chosen and set apart to that great work, and began it on the first day of the tenth month, and made an end of it on the first day of the first month, and so were three whole months about it. And upon examination even among the Sons of the Priest (who should have known and practised better things) there were found some who had taken strange wives; yea some of the Sons of Joshua the good high Priest who afflicted Zerubbabel were guilty in this matter, and divers of their brethren in that function also. They being found guilty offered a ram of the flock for their transgression, and gave their hands that they would put away their Idolatrous wives. And 'tis like many others whose names are there recorded did the same, though it be not here expressed. And some of the Levites (who ministered to the Priests) and some of the Singers and Porters were also guilty herein, and put away their Idolatrous wives, yea though they had children by them.

Ezra, Ch. 10. from 6, to the end.

We are now come to the Book of Nehemiah: As in the Book of Ezra we had a relation of the building of the Temple by Zerubbabel, and of reforming Religion by Ezra, so in this we have a relation of the building of the City, and the walls thereof, and settling the Commonwealth, and redressing many disorders by Nehemiah who came to Jerusalem thirteen years after Ezra's first coming thither. In the 20th. year of Artaxerxes in the ninth month answering to part of our November, and part of our December, Hanani and some other Jews came to Nehemiah (who was one of the Kings Cup-bearers) being then at Shulhan the Winter-mansion of the Persian Monarchs, and acquainted him that those that were left of the Captivity in the Province of Judah were under great affliction and reproach, and that their neighbours round about them did exceedingly despise and wrong them; and that which encouraged them the more in this insufferance was because the walls of Jerusalem were broken down, and the gates thereof burnt with fire by Nebuchadnezzar, and so they continued still. So that the Jews were disabled to defend themselves against their enemies. Nehemiah was so affected hereunto, that he sat down and wept, and mourned certain days, and fasted and prayed, prostrating himself before the God of heaven with his face towards the Temple the place of Gods presence, [see 1 King. 8. 44.] and he said, O Lord God of Heaven, the great and terrible God, that keepeth Covenant and mercy for them that love thee and keep thy Commandments; let thine ears be attentive to the prayer of thy servant which I make before thee day and night for the children of Israel, and wherein I confess and humbly bewail our sins which we have committed against thee. Both I and my Fathers have sinned against thee, and dealt very corruptly, and have not kept either the moral, ceremonial, or judicial laws which thou gavest us. Yet remember I pray thee the word thou spakest by thy servant Moses, (Deut. 4. 25.) saying, if you transgress, I will scatter you abroad among the Nations, but if ye turn unto me, and keep my Commandments and do them, though you were scattered to the remotest parts of the earth, yet thence will I gather you, and bring you to the place that I have chosen to put my name there. Now, O Lord, we are thy people whom thou hast redeemed by thy great power, and by thy strong hand. Therefore I beseech thee let thine ear be attentive to the prayer of me thy servant, and to the prayer of thy servants that desire to fear thy name and prosper me, and grant me favour and mercy in the sight of the King to whom I intend to address my self, that he may grant the request that I shall make to him.

Nehem. Chap. 1.

About four months after when the time came that Nehemiah in his course was to attend upon the King, and to minister to him as his Cup-bearer, both King and Queen long, an usual took notice of his sorrowful and dejected looks. The King asked him the reason of it? Nehemiah replied, Let the King live for ever*. There is reason my countenance should be sad when the City, the place of my fathers sepulchres (where my ancestors lived and died) lyeth waste, and the gates thereof being formerly con-
 * That is, very long, an usual
 * salutation given to Kings.
 See 1 King. 1. 1. 31. & Dan. 1. 21.
 turned

fumed with fire are not repaired. The King asked him what he desired of him? Nehemiah (lifting up his heart to God in a fervent Ejaculation (b), that he would please to direct him rightly to order his petition to the King, and incline the Kings heart to grant it) said, If it please the King, and thy servant hath found favour in thy sight, I pray thee that thou wouldest send me to Jerusalem (the City of my Fathers sepulchers) that I may build it. The King said, how long wilt thou be absent, and when wilt thou return? Nehemiah set him a time, which it's like was not long, and at that time did accordingly return; but from this time forward it seems he continued Governour of Judea under the King for the space of twelve years or more, during which time 'tis

probable he often went into Persia to wait upon the King. The King graciously granting his request, he then humbly besought him that he might have letters to the Governors beyond the river to conduct him (c) safe till he came to Judea. As also letters to Asaph the keeper of the Kings Forest, (viz. Lebanon) requiring him to furnish him with timber to make beams for the Gates of the Temple which looked towards the Palace, and for the Gates of the walls of the City, and for the house that he should enter into and there make his abode. And by the good Providence of God the King granted him all his desires, and over and above sent a guard with him to conduct him safe to the river Euphrates (which was more than he desired of him) from whence he was by the Governors beyond the river (to whom he delivered the Kings letters) conveyed safe to Jerusalem. Sanballat the Horonite (d), (who it seems was the Kings Lieutenant or Deputy-Governour over the Moabites, and had insinuated himself so into the Jews that there was an alliance between him and the high Priest, see Neh. 13. 4.) being both of them

(b) The Ejaculation of the heart may be as fervent and as prevalent as a solemn prayer uttered with the mouth, witness that of Moses, Exod. 14. 15, to which God made this answer, why criest thou unto me? yet no words of prayer were then uttered by Moses. This frequently and heartily used argueth an heavenly mind, and 'tis one way whereby we may pray always or continually, that is, at all times and in all places, and on all occasions.

(c) Of Horonaim a City of Moab. See Isa. 15. 5.

(d) This Tobiah (this wife being a Jew) had often intelligence of their affairs, and so wrought them great mischief. 28.) and Tobiah (e) (who was the Kings servant or Deputy-Governour over the Ammonites, to whom the high Priest was also allied, see Neh. 13. 4.) being both of them secret and inveterate enemies to the Jews, when they knew that Nehemiah was come to Jerusalem, they were greatly vexed at it, especially that there was a man come from the King to seek and endeavour the welfare of the children of Israel. Nehemiah being come to Jerusalem, rested himself there three days after his long journey. Then he arose in the night with some few only with him, and taking the advantage of a Moon-shine night, and to avoid noise, no horse but that himself rode on, he went to view the ruins of the walls round about, and the circuit of the City, that so he might consider whether they were able in likelihood to go through with such a work as the repairing of them, and what provision was requisite in order thereunto, and what places were most necessary to be first and with most speed repaired. All which he desired to be privately informed of before any body knew of his purpose, and that he might be the better able to answer any objection that should be made against it, and that there might be no talk of it till they were ready to set about it, lest their enemies should thereupon seek to hinder them; and on these accounts 'tis like it was that he carried the business so privately and did not acquaint the Rulers nor the Priests, nor so much as the workmen that were afterwards employed in the work, with his intentions and purposes. Having thus seen the ruins, and acquainted himself with all things he thought requisite, he calls the Nobles and Rulers and Priests together and spake to them after this manner; You see (my Brethren) the distress that we are in, how Jerusalem lieth waste, the walls ruined, and the Gates thereof are burnt with fire. Come let us build up the walls again that we be no more a reproach and scorn to our adversaries. Then he told them all the providences of God about his coming thither, how he heard of their affliction, and how he petitioned the King, and how graciously the King answered him, and what encouragement he had given him. When the Jews heard these things they were mightily animated, and said one to another, come let us rise up and build the walls of our City. So they took courage and resolution, and prepared themselves for the work. But when Sanballat and Tobiah, and Geshem the Kings Deputy among the Arabians heard of their intention, they scoffed at them for undertaking such a business which they were never like to effect, and despising them, said,

said, What do these people intend to do? Do they intend to rebel against the King? If they do, we shall quickly take a course with them. Nehemiah understanding this courageously sent them this answer, The God of heaven we trust will prosper us, therefore we his servants will arise and build. But as for you, you have no portion nor right, nor memorial in Jerusalem, that is, you are appointed Governours in other Countries; look to your own charges; you have no interest or concern in Jerusalem, neither is their any memorial of you or your Progenitors to be found among us; why therefore do you meddle with that which belongs not unto you?

Nehem. Ch. 2. whole Chapter.

Nehemiah and the Jews notwithstanding the opposition of their enemies resolve now to set upon the building the walls of Jerusalem. Eliashib the Grandchild of Johoiab the high Priest with his brethren the Priests undertook the building of the sheep-gate, which was near the sheep-market, and having at their own charges built it, and set up the doors of it, they by prayer dedicated it to the Lord. The inhabitants of Tekoa a City in Benjamin were well afflicted to the work, and some of them built the wall in one place, and some of them repaired another part of the wall, v. 27. but to the disgrace of the Nobles among them, 'tis said, that they put not their necks to the work of the Lord; that is, they refused to help therein, and out of their greatness pretended they would not be taxed to the work, nor have any such burden imposed upon them, v. 8. The men of Gibbon and Mishph repaired to the Throne of the Governour on this side the river, that is to the place where the Governour appointed by the Persian King on that side of the river did use to sit, v. 7. Shallum was another eminent repairer (who was Ruler of half Jerusalem*) and his pious daughters out of their zeal were willing to let some part of their portions go to the work, v. 12. 'Tis recorded also to Baruck's great commendation that he earnestly repaired his part, that is, with more than ordinary zeal and heartiness. Some of the Priests built the wall over against their own houses, and might have Mehuliam (who it seems was but a lodger) over against his own Chamber. And thus two Rulers by several persons the walls and gates of Jerusalem were built.

Nehem. Ch. 3. whole Chapter.

Sanballat hearing what progress the Jews had made in building their walls, was very angry, and scornfully scoffed at it; and before his own Countrymen and the army that quartered in the City of Smaria, and when ever he had occasion, he would say, What do these feeble Jews intend to do? Do they intend to fortify themselves? Do they think to finish this work they have begun, and by sacrifices to dedicate it to God as they use to do other great buildings? surely we shall hinder them from that except they can hope to finish their work in one day, or a very short time. And besides they will want materials for such a work except they can raise up again the burnt stones that made the former wall out of the heaps of the rubbish. Tobiah being by when Sanballat thus scoffed, he said, Let them alone; alas! the walls they build are so weak that if a Fox should go upon them he would break them down. Nehemiah hearing of these scorn and contempt of their enemies, betook himself to God by prayer, and humbly pleaded that relation that was between God and them. Hear, O our God (says he) for we are despised, and turn their reproach upon their own head, and let scorn and contempt fall on them, and let them be carried away captive, and there made a prey to their enemies. And cover not their iniquity, nor let it go unpunished, and let not their sin be blotted out from before thee, except they repent and cease to proceed on in this their impiety. For in reproaching the builders of thy City, employed by thy appointment, they have reproached thee, so that we desire they may be punished not out of any private grudge or desire of revenge, but that thy glory may be vindicated. And thus prayed Nehemiah. And the builders went on with the work, and all the wall was join'd together unto the half height thereof, for the people had a mind to the work, and where there is a willing mind, much will be done in a little time. But when Sanballat and Tobiah, and the Arabians and Ammonites, and Ashdodites heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, they were very angry, and conspired together to come and to fight against Jerusalem, and to hinder the work. But Nehemiah and the Jews made their prayer unto God, and set

a watch day and night because of them. About this time also another trouble arose to Nehemiah, for the men of Judah who had the oversight of the work and such also laboured in the work, complained that there was still so much rubbish unremoved, and the strength of the bearers of burdens being much decayed, they thought they should never be able to go through with the work, or to build the walls so as to make them a defence to the City. They further added that if the Trench without the wall were not cleared of rubbish, all that they had done would be to little purpose. This added much to Nehemiah's grief that the workmen themselves should thus complain and murmur. He understood also that their adversaries said this of them among themselves, *They shall not know nor see till we come in the midst of them and slay them, and cause the work to cease.* And the Jews that dwelt among the Samaritans when they came to Jerusalem often * told their brethren there of the contrivances of these their enemies, and said to them, *From all places by which a man may come from thence thither, and go from hence thither, they will assault you, therefore look to your selves.* Nehemiah hereupon caused the people for the present to give over their work and to arm themselves that the enemy might not surprize them, and to that end he set some of them beneath behind the wall, and others above in the towers, and other fortifications with their swords, arrows and bows in their hands. And he spake unto the Nobles and Rulers, and the rest of the people, saying, *Be not afraid of them, remember the Lord who is great in power, and terrible to his enemies, and fight for your brethren, your sons, and your daughters, your wives and your houses.* But when the enemy heard that their design was made known to the Jews, and that thereupon they were ready and prepared to defend themselves, they laid it aside. And God having thus brought their counsel to naught, the Jews returned every one to his work at the wall again. Yet they were careful still to be in a readiness to resist the enemy in case he should assault them. And particularly Nehemiah employed only half of his servants in building the wall, the other half stood always ready armed to keep off the enemy if occasion should be, and those that were employ'd in building were also arm'd with swords, (the Rulers being at their backs to encourage them) so that they may be said (as it were) to have wrought in the work with one band, and to have held a weapon in the others, because whilst they were builit in building they had their weapons ready to defend themselves. And he that sounded with the Trumpet kept near to Nehemiah, that upon any danger he might give warning to all the people to be ready. Nehemiah further said to the Nobles, Rulers, and rest of the people, the work is large and great, and we are separated upon the walls one from another, in what place therefore ye shall hear the sound of the Trumpet resort thither unto us, and our God will fight for us. And thus they went on with the work, some being in arms from morning to evening, and some working at the wall. Nehemiah also, gave charge to all Masters that had servants, and to all workmen that had labourers under them, that they should all *to day in the City*, that so they might be in readiness and at hand both to keep their turns of watching by night, and of working by day. And Nehemiah though the Governor, spared not himself, but what he required of others he himself was ready to do. And both himself, his kindred, servants and guard that attended him were so watchful and diligent in this time of danger, that they slept in their clothes, and did not put them off except when need required that they should be washed.

Nehem. Ch. 4. whole Chapter.

The Adversaries of the Jews hearing that the walls of Jerusalem were now almost finished, Sanballat and Geshem sent unto Nehemiah that they might have a conference with him near to Ono a City in Benjamin, pretending a willingness to be reconciled, but intending to do him a mischief; he suspecting their design, sent them word he was about a great work which he could not leave, therefore they must not expect him. They sent again and again to him even no less than four times, importuning him to come, but he still returned the same answer. Then Sanballat sent his servants to him a fifth time with an open letter, possibly that they might shew it to other Jews before they came to him, and so might with the contents thereof discourage them. The letter spake after this manner, *It is reported among the Heathen, and Geshem the Arabian affirmeth it, that thou and the Jews think to rebell, and that thou hast built the wall of Jerusalem, that thou maist set thy self up as their King, according to the report that goes*

of thee. And thou hast appointed Prophets to preach thee up at Jerusalem, and to tell the people that there is now a King in Judah of their own Nation, so that they shall not be in bondage any longer to foreign Princes. And this will accordingly be reported to the King of Persia, and so is like to bring great mischief on all us on this side the river; therefore let us meet and take counsel together how we may prevent this great evil. Nehemiah returned Sanballat this answer, *That there was nothing true of what he reported, 'twas all a fiction of his own head.* Thus the enemy sought to make them afraid by such reports as these; but Nehemiah prayed to the Lord to disappoint their plots, and to strengthen his own and his Countrymens hands in the work. The enemies of the Jews seeing their former plots did not take, now betake themselves to a new stratagem, viz. to hire false Prophets to terrifie Nehemiah with apprehensions of eminent danger to his own person. Accordingly they hired Shemaiah and other false Prophets to assist them in their design. Shemaiah was a Priest of the course of Dolaiah, 1 Chron. 24. 18. and pretended to be a Prophet, (though he was a false one.) It seems he shut up himself, thereby to signify to Nehemiah that there was such danger approaching as there would be no safety in being abroad. Accordingly he sends to Nehemiah to come to him, who being come, he persuades him to hide himself with him within the Temple, and to shut up the doors, for (he tells him) his enemies will seek to slay him, yea that very night they would come to slay him. Nehemiah replies, *Should such a man as I flee, who am called of God to do what I do, and being at present the chief Magistrate and Governor of this City am to take care for the defence of the people, and to give them all possible encouragement both by word and deed? What good man is there that being in the place that I am, would flee into the Temple to save his life? Alas! thy self I will not do it.* But for all his pretended Prophecies, Nehemiah perceived the Lord had not sent him, both by the nature of the advice he gave him, (which tended to terrifie him from the work God had called him unto) as also from the event, for the enemy did not come that night to seize him as Shemaiah prophesied; he saw therefore that the enemy hired this false Prophet to make him afraid and to desert from his work, and so sin against God in omitting his duty, and that they might have matter for an evil report against him, and so might reproach him. Whereupon he humbly desires the Lord to think upon Tobiah and Sanballat, and to deal with them answerably to these their evil works, and so likewise with the Prophetess Noadiah (who also was hired as it seems to prophesie to Nehemiah after the same manner) and with the rest of the false Prophets who had conspired with Shemaiah to put him in fear. But all that the enemies could do could not hinder the work, for the whole work was finished on the 25th. day of the month Elul agreeing with part of our August, which shews that they began the work in the height of Summer, when the day were at the longest, and the season every way most fit for building, and so all was dispatched in 52 days, which was not full two months, and this great dispatch need not seem incredible if we consider that the walls and towers of Jerusalem were not wholly demolished, but only in many places broken down. 2ly, That there was a vast multitude of people that round about the City in several places at one time were employed in the work, and did with all earnestness follow it. 3ly, And above all Gods more than ordinary blessing accompanying them, and helping of them in the work; I say if we consider all these things we need not wonder that it was finished to the astonishment of the enemy, before they dreamed it could have been done, [see v. 16.] so that they were forced to confess that there was more than an ordinary hand of God in it. When Nehemiah had overcome all these difficulties, he met with one more, and that was this, At that time some of the Nobles of Judah (who possibly had married strange wives, and so were something infected with the customs of the Heathen) held correspondence with Tobiah, and had bound themselves by oath to prosecute his designs, he having married the daughter of Shecaniah (some great man among the Jews) and Johanan his Son having married the daughter of Meshullam * who had helped to build the wall, Chap. 3. 4. These men told Nehemiah fair stories of Tobiah, and sent back what he said to Tobiah; whereupon Tobiah sent threatening letters to him, but he was not terrified by any thing that he wrote, nor discouraged in his work.

Nehem. Ch. 6. whole Chapter.

* V. 12. Ten times, that is, many times.

* See the mischief of forbidden marriages, and the hypocrite of some who made a fair show before men.

See *Deut.* 10. 4.
& *Psal.* 30. the
Title.

The wall being now finished, Nehemiah and the Jews resolved to make a solemn dedication of it to the Lord, praying unto him that he would please to make it a means of safety to his holy Temple, and to the City, and the inhabitants thereof. Now because the Priests and Levites were to have a chief hand therein, he first sets down their Genealogies that it might the better appear that they were true Priests and Levites. And here are two pedigrees set down, one of such as came up with Zerubbabel to Jerusalem, and the other of such as were in the days of Josiah * the Sen of Joshua. The Priests and Levites being by their distinct orders set down in the former part of the Chapter, the dedication it self is now related, which was after this manner: First, they assembled all the Levites together from their several habitations to celebrate this dedication with gladness and thanksgivings, and singing with Cymbals, Psalteries, and Harps; and the Priests and Levites being called to this holy

* The prime Priests that were then heads of Families are now set down in number only twenty, from v. 12. to 21. yet the number of the courses of the Priests appointed by David was to be 24. See *1 Chron.* 24. from 7. to 18. that the number of Priests was now but few, that place *Exa.* 5. 15. doth import.

service, first purified themselves by washing their clothes, [*Exod.* 19. 10.] and their filth, [*Numb.* 19. 7.] and by sprinkling themselves with that purifying water mentioned, [*Numb.* 19. 9. and by all other means both of moral and legal purifying. Then they purified the people by such rites as they purified themselves by, and purified the gates and the wall, recommending them to God's custody and protection with solemn prayer. Then the wall being thick and broad, so that many could go abreast on it, Nehemiah divided the people into two great companies consisting of Priests, Levites, Princes and people, they entered upon the wall about the middle of the west-wall near the dung-gate, and there the two Companies parted, and each went as in procession in this order: The one company had Ezra the Priest before them, and other Priests followed after him sounding with their Trumpets; after them came the Levites playing on sacred Musical instruments, and the Singers all founding forth Gods praise, and their own joy and thankfulness. After them came the Princes and Rulers, and after them the people, and this company went on the right hand Southward by the fountain-gate, and about the City of David, and all along the South-wall even unto the water-gate on the East. The other company went in like manner, and Nehemiah himself the last of them. And they made their procession on the left hand Northward from beyond the Tower of the Furnaces even unto the broad wall. These two Companies somewhat beyond the Prison-gate met together, and in order descended from the East-wall to go into the house of God, and that day they offered great sacrifices, and greatly rejoiced with feasting and singing; for God by his gracious Providence over them gave unto them, their wives and children, great occasion of rejoicing, so that the joy of Jerusalem was heard a great way off, and the report of it went into other Nations. After they had thus manifested their zeal in dedicating the wall, they manifest their piety in providing for the Priests and Levites, who had had to great an hand in it, and accordingly some faithful Levites were appointed to take care of all such things as by the people should be brought for the Ministers of the house of God, and places were appointed to lay up all offerings, first fruits and tithes which were brought out of the fields, viz. the portions appointed by the Law for the Priests and Levites. And the people cheerfully brought in the forementioned portions, rejoicing that there was care taken to settle the Priests and Levites in their accustomed course, and so to provide for them, that they should not be forced to go into the Country to seek maintenance, but might now stay their full time and course at the house of God to perform their particular services there. And both Singers and Porters kept the watch of their God, that is, which by Gods command they were appointed unto, taking care that the worship of God should be duly performed; and they kept the watch of purification, taking care that themselves and the people should be kept from legal uncleanness, according to the commandment of David and Solomon his Son, who walked in the statutes of David his Father, *1 King.* 3. 3. For in the days of David and Asaph, Jedathun and Heman, (with whom David consulted) there were some chief Singers appointed: who had a charge over the rest) to see all things belonging unto the Singers duly and orderly performed, and there were Songs of praise and thanksgiving composed, and set unto tunes by those Singers. And all Israel in the days of Zerubbabel and Nehemiah gave to the Singers and Porters such portions as were appointed for their daily maintenance. And the people set apart holy things for the Levites, and the Levites set apart a tenth part of them for the Priests. *Neh.* 12. wh. Ch.

After

After these things Nehemiah appointed Hanani who first brought him word of the sad estate of Jerusalem, and Hananiab the Ruler of the Palace * (who was a faithful man, and one that feared God above many) to be Governors over the City, and to order the guards and watches thereof, and to take care that the Gates were carefully shut and opened in due time. Then perceiving that the City was large and great, yet but thinly inhabited, and that though some fair houses were built before the Temple was finished, *Hag.* 1. 4. yet abundance of other houses were not built, thereupon (God putting it into his heart †) he calls together the Nobles and Rulers, and people, and numbered them that had returned out of the Captivity according to their Genealogies, that so it might be known what families formerly appertained to the City, that out of them a number might be selected and appointed to settle themselves there again. And secondly, that as need required others also might be called to dwell there, though their Progenitors had not been formerly inhabitants thereof. And 3ly, that as men were found able they might lend aid towards the rebuilding of those houses in Jerusalem that now lay in rubbish. And for their better proceeding in this matter a precedent was sought of their former numbering in the days of Zerubbabel, and a Register was found of it (which is here set down) which in many things differs from that, *Exa.* 2. therefore 'tis thought that that in Ezra was taken and written when they were preparing to come out of Babylon, and this when they were come into Judea. And there is added to that Register what was given at their first return out of Babylon towards the building of the Temple, &c. viz. all that was given by the encouragement of Cyrus, viz. both by Jews and Persians; but here is only set down what was collected after the people were numbered by Nehemiah. And as then there was a collection of money and other things made when they were numbered according to their Genealogies in Zerubbabels time, *Ezra* 2. 68. so was it now also, only that collection was merely for the building of the Temple, and this was partly for the service of the Temple (for why else were so many Priests garments given?) and in part also for the rebuilding of the City. See v. 4.

Nehem. 7. from 1. to 8. & v. 70, 71, 72.

On the first day of the seventh month which was the Feast of Trumpets [*Levit.* 23. 24.] the Jews were gathered together as one man to Jerusalem, and they met both men and women before the water-gate (the Court of the Temple not being able to contain so great a multitude) and desired Ezra to bring the Book of the Law, and to read it, and expound it to them. See *Deut.* 31. 11. Ezra accordingly brought it, and standing upon a pulpit of wood, he read therein distinctly before the people, and expounded it, and gave them the sense of it. Ezra also blessed the Lord the great God, and all the people answered, Amen and Amen, with lifting up their hands, and they bowed their heads, and worshipped the Lord with their faces to the ground. And several other persons, viz. Priests and Levites stood on his right hand and on his left to be witnesses of the truth of what he delivered, and to move the people the better to entertain it. And not only Ezra but others of the Priests and Levites also expounded the Law, and caused the people to understand it. And because they could not all conveniently hear Ezra, they divided themselves into several companies, and in each of them there were Pulpits or Seafolds erected (as may be gathered from *Ch.* 9. 4.) from whence they expounded the Law unto them; there being several teachers in each place that successively discharged that work. And in these holy exercises and duties they continued from morning till noon, viz. about five or six hours. The people were exceedingly affected at the hearing of the Law expounded to them, being thereby convinced of their sins, and their liability to the dreadful judgments of God for them, and fell a weeping, and wept very sore; but Nehemiah the Trustee or Governour, and Ezra the Priest, and those Levites (that instructed the people) comforted and encouraged them, telling them that God was merciful to the penitent, and that that was a day holy to the Lord their God, and therefore on that day they should rejoice and not mourn and weep. So Nehemiah dismissed them, and bade them go their way, and eat the fat and drink the sweet, (that is, feast together with their peace-offerings) and send portions to them for whom nothing is provided, [*See Deut.* 16. 14.] for this day (says he) is holy unto the Lord our God, neither be ye sorry, for the joy of the Lord is your strength, that is, the Lord would have you rejoice in his goodness and manifold mercies which he has conferred on you, and does still continue

to

† Good motives, useful and profitable for the Church & the Church's title from Gods Spirit.

to you, and thereby to comfort your hearts. So the people were quieted, understanding Gods readines to forgive them upon their repentance, and went and did as Nehemiah directed them.

Nehem. 8. from 1, to 13.

Upon the second day of the same month Ezra was consulted by the Elders of the Families, and by the Priests and Levites concerning certain doubts arising upon the reading of the Law the day before, and particularly concerning the Feast of Tabernacles, whereof (as it seems) Ezra had purposely spoken to instruct the people about it, because that Feast was now at hand. Whereupon Ezra shewed them that they were bound to keep that Feast on the 15th. day of the seventh month abroad, and in booths made of boughs of trees according to the Law, Levit. 23. 34. & v. 40. The people yielded a ready obedience hereunto, and accordingly went forth and fetched in Olive-branches, and Pine-branches, and Mistle-branches, and Palm-branches, and branches of thick trees, and made themselves booths upon the roof of their houses, and in their Courts, and in the Courts of the house of God, and in the streets all over the City from one end of it to another, and sat under their booths to eat their meat and take their rest, and there was great joy and gladness among them, so that from the days of Joshua until this time the children of Israel had not kept this Feast * with so much devotion and solemnity as now they did; for the Law required that only the first and last day of the Feast should be more solemn convocations [Levit. 23. 35, 36.] and great holy days, (whereon they might do no work) and their manner it seems had been to assemble the people, and on those days only to read the word, and though on other days they were to offer sacrifices, yet they might therein do the works of their particular callings, but such was Ezra's zeal that he did now on every day of the Feast read the Book of the Law, and expound it to them, and as he was willing to preach, so they were willing to hear every day. And they kept the eighth day also as a solemn assembly according to the manner which God had enjoyed, and his people from time to time had practised. On that day they used to beg the pardon of all their sins and failings, and to crave a blessing also from the Lord upon themselves and their families for the future.

Nehem. 8. from 13, to the end.

The Jews having been so careful according to the Law to keep the Feast of Trumpets on the first day of the month, and the Feast of Tabernacles on the 15th, 'tis likely they omitted not to keep the tenth day, which was the day of atonement whereon they were to afflict their souls very solemnly. But yet having heard the Law day by day, all the Feast of Tabernacles, expounded to them [Ch. 8. 18.] and finding thereby how grievously they had sinned, and how far short they still were of what God required of them, they resolved now to keep a solemn Fast before this great Assembly now gathered together departed to their own houses. And accordingly on the 24th. of this month they again assembled to keep a solemn fast, and to renew their Covenant with God. It seems they had not performed what they so solemnly covenanted, Ezra so. 3. But by hearing the Law so plainly expounded to them, they came to understand how great a sin their taking and living with strange wives was, and what great judgments they were liable unto by reason thereof. And being deeply pricked in their hearts for the same, they humbled themselves before the Lord, and testified their humiliation by fasting, and putting on sackcloth and earth upon their heads, thereby acknowledging that they were more worthy to be under the earth than above it. And they separated themselves from their strange wives, and the children they had by them, as also from such strangers as had mixed themselves with them, and they stood and confessed their sins, and the iniquities of their fathers who had given them such an ill example. The people stood up in their several places of meeting, and being divided (as it seems) into eight several congregations, accordingly eight Levites stood up each of them upon a Scaffold or Pulpit erected for them, and the day among the Jews consisting of twelve hours, or four Triboria, the first three hours were allotted for the morning sacrifice, and the three last for the evening-sacrifice, and the other two fourth parts were thus employ'd, one fourth-part the Priests and Levites read in the Law of God, and another fourth-part prayed and praised God. Thus they continued in these holy exercises

* They kept this Feast, Ex. 34. 1 King. 8. 65. and at sundry other times.

exercises from morning to evening. The Priests standing upon their several Scaffolds cried unto the Lord with fervency of spirit, and extension of voice. And they stirred up the people to bless the Lord who liveth for ever and ever, going before them, in such words as these: Blessed be thy glorious name, O Lord, which is exalted above all blessing and praise, and is so high and glorious that we cannot sufficiently praise the same. The eight Levites before mentioned had their several companies before whom they prayed, and read, and expounded the Law. But 'tis like Ezra did all this before the heads and Governours, and other chief men of Judah, and that he made the prayer following before them; for all that congregation could not hear one man together at one time. In this excellent prayer are these six things to be observed. 1. A description of God, v. 6. 2. An enumeration of his mercies, from v. 7. to 16. 3ly, A confession of sins, from 16, to 27. 4ly, A declaration of Gods just judgments for them, from v. 27, to 32. 5ly, A supplication for mercy, from 32, to 38. 6ly, A solemn binding themselves to God by Covenant, that they would carefully observe all his commandments, v. 38. He begins his prayer thus: Thou even thou art Lord alone, thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the sea and all that is therein, and thou predestinest them all, and the host of heaven worshippeth thee. Thou art the Lord God, who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham. And foundest his heart faithful before thee, and madest a Covenant with him to give the land of the Canaanites to his seed, and hast performed thy words, for thou art righteous. And didst see the affliction of our Fathers in Egypt, and heardest their cry by the Red-sea, and therewith signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land. For thou knowest that they dealt proudly against thee; so didst thou get thee a great name and glory which we celebrate to this day. And thou didst divide the sea before them, so that they went through the midst thereof on the dry land, and their persecutors thou threwest into the deeps as a stone into the mighty waters. Moreover thou leadest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camst down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments. And madest known unto them thy holy Sabbath (a), and commandest them excellent precepts, statutes and laws, by the hand of Moses thy servant: And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they (b) and our fathers dealt proudly and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them, but hardened their necks, and in their rebellion appointed a Captain to return and directed to their bondage; but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Tea when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations, yet thou in thy manifold mercies forsookest them not in the wilderness, the pillar of the cloud departed not from them by day to lead them in the way, neither the pillar of fire by night to shew them light, and the way wherein they should go. Thou gavest also thy good Spirit (c) to instruct them, and with-heldest not thy manna from their mouth, and gavest them water for their thirst. Tea forty years didst thou sustain them in the wilderness, so that they lacked nothing, their clothes waxed not old, and their feet swelled not. Moreover thou gavest them Kingdoms and Nations, and didst divide them into corners (d), so they without possessed the land of Sihon, and the land of the King of Heshbon (e), and the land of Og King of Bashan. Their children also multiplied thou as the stars of heaven and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. So their children were in and possessed it, and thou subdest before them the inhabitants of the land, viz. the Canaanites, and gavest them into their hands, with their Kings, and the people of the land, that they might do with them as they would. And they took strong Cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and oliveyards, and fruit trees in abundance: so they did eat and were filled, and became fat, and delighted themselves in thy great goodness, and the plenty thou hadst given them. Nevertheless they were disobedient, and rebelled against thee, and cast thy Law behind their backs, and slew thy Prophets [see 1 King. 49. 10.] which testified (f) against them,

R r r

(a) The Sabbath was instituted at the beginning of the world, but being much neglected God renewed the command for the observance of it. (b) That is, the Israelites that came out of Egypt, and our Ancestors since. (c) viz. To their Governours, to Moses and the 70 Elders, Num. 11. 17, by whom they were accordingly instructed and directed in the right way. (d) That is, didst plant them in several parts and corners of the land of Canaan, some within Jordan, and some without. (e) Which was then in the possession of Sihon, who God would not suffer them to go unpunished.

them, to turn them to thee, and they wrought great provocations; therefore thou deliverest them into the hand of their enemies, who vexed them, and in the time of their trouble when they cried unto thee thou heardest them from heaven, and according to thy manifold mercies thou gavest them Saviours (g), who saved them out of the hand of their adversaries. But after they had rest they did evil again before thee, therefore I left them in the hand of their enemies, so that they had the dominion over them; yet when they returned and cried unto thee thou heardest them from heaven, and many times didst thou deliver them according to thy mercies: And thou testifiedst against them by thy Prophets that thou mightest bring them again unto thy Law, yet they dealt proudly and hearkened not unto thy commandments, but sinned against thy judgments (h), (which if a man do he shall live in them (i)), and withstood the shoulder (k), and hardened their neck, and would not hear: Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy Prophets, yet would they not give ear; therefore gavest thou them into the hand of the people of the lands where the Heathen reigned. Nevertheless for thy great mercies sake thou didst not utterly consume them, nor forsake them, for thou art a gracious and

(g) Temporal deliverers, such as the Judges were, 2 King. 13. 5.

(h) That is, thy righteous ordinances and commandments.

(i) See pag. 158. on Levit. 18. 5.

(k) That is, were stubborn and refused to submit to Gods Government, a Metaphor taken from Cartel that struggle and will not take the yoke upon them. See Zach. 7. 11.

merciful God. Now therefore, O our God, the great, the mighty, and the terrible God, who keepst covenant and mercy, let not all the trouble from little before thee that hath come upon us, on our Kings, on our Princes, and on our Priests, and on our Fathers, and on all thy people, since the time of the Kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us, for thou hast done right, and that which is just, but we have done wickedly; neither have our Kings, our Princes, our Priests, nor our Fathers kept thy Law, nor hearkened unto thy commandments, and thy testimonies wherewith thou didst testify against them and their evil ways. For they have not served thee in their Kingdom, viz. of Judah which in thy great goodness thou gavest them, nor in that large and fat land which was daily in their sight, neither turned they from their wicked works. Behold we are servants this day in the land that thou gavest unto our Fathers to eat the fruit thereof, and the good thereof, behold we are servants in it, and it yieldeth much increase unto the Kings (l) whom thou hast set (m) over us because of our sins, also they have dominion over our bodies, and over our cattle at their pleasure; and we are in great distress. And because of all this we humbly crave mercy at thy hands, and do bind our selves to better obedience for the future, and do engage our selves by a firm Covenant therewith, which we, our Princes, Priests and Levites in our own and the names of all the people do now make with thee, and intend to write and set our seals unto*.

(l) We reap not the benefit of the lands fruitfulness, but the Kings that reign over us have a great part of all the fru is therof.

(m) 'Tis God that gives foregin Kings power over his people, but it was for their sins.

* 'Tis like Egza had obtain'd their consent to make this Covenant before he began his prayer.

Nehem. Ch. 9. wh. Ch.

In the next Chapter we have first the names recorded of those that sealed the Covenant in their names, and in the name of all the people, from v. 1. to 29. And 2ly, the matter of the Covenant. For the first, the persons that sealed it were Nehemiah the Governour, Seraiab who is said to be ruler of the house of God, Ch. 11. 11. and the Nobles and heads of the people, and the heads of the Priests and Levites, and all the rest of the people, and of the Priests, Levites, Netinims, Proselytes, and their wives, and sons and daughters, all that had knowledge and understanding cleave to their brethren, viz. those honourable persons before mentioned, who had sealed the Covenant in their names, as well as in their own. And they entered into a curse and into an oath to walk in Gods Law which was given by Moses: And particularly, 1. That they would not give their daughters to the people of the land, nor take their daughters for their sons. 2ly, That they would observe the Law about the Sabbath (n), and though it was not in their power to force the neighbouring Nations to observe the Sabbath, yet they bound themselves by covenant that they would not buy any thing of them on the Sabbath-day, or on any other holy Festival which God had enjoynd them to observe. 3ly, That they would leave the land every seventh year to lye at rest, not plowing or sowing their fields, or dressing their vineyards, and to leave what grew of it self free for others to gather as well as for themselves; and further that they would not exact that year their debts of those that were indebted to them; all which things were in-

(n) This many of them broke afterwards as appears, Ch. 13. 15, 16.

joined by the Law [Levit. 25. 3, 4, 5. and Deut. 15. 1, 2.] but had not been of late times observed by them. 4ly, They made an ordinance for maintaining the services of the house of God, binding themselves to perform not only what the Law required but to do something more, viz. to pay yearly the third part of a shekel, which is ten pence of our money. This was over and above the half shekel which the Law enjoynd to be paid by the poll for every one, [Exod. 38. 26.] and it was to be laid up in the Treasury for the daily use of the Temple as need should require, viz. for the providing the shew-bread, and for the continual meat-offering, and continual burnt-offering, and for the offerings of the Sabbaths (for every Sabbath-day there were offerings enjoyed besides the continual burnt-offering, see Numb. 28. 9, 10. (and for the special offerings of the New-Moons, [see Numb. 28. 11, 15.] and of the set-fests, and for peace-offerings which were to be offered in the name of the whole Congregation, and for other sacred services of the Temple besides offerings, and for the occasional sin-offerings to make atonement for Israel, and for all the work of the house of God, viz. reparations of the house as well as services in it. 5ly, Because there was much wood to be spent in the service of the Temple, and there were not those treasures in the Temple now as had been, wherewith it seems the wood had been formerly provided, both Priests, Levites and people did unanimously at this time agree to take upon them the charge and care of providing and bringing in of wood for the service of the Temple. And so having equally divided the charge among them according to their families, and assign'd to each family what proportion they should bring in, the time for every one to bring in their proportion was determined by lot. 6ly, To bring in the first fruits of their ground, that is, of all manner of corn, and of all fruit-trees year by year unto the house of the Lord, for the use of the Priests and Levites who attended on the service of the Temple. Also to bring the price appointed by the Law for the redemption of their first-born, Exod. 13. 13. Numb. 18. 15, 16. Also the redemption-money of all beasts that were not fit for sacrifice; and that they would bring the firstlings of their herds and flocks to the Priests to offer them for them. And that they would bring the first-fruits of their dough (as was enjoynd Numb. 15. 20, 21.) and all such other things as upon any occasion were to be offered to the Lord, and the fruit of all manner of trees, and of wine and oyl unto the Priests, and to the Chambers of the house of God, which were made for Treasures to lay up first-fruits and tythes, and such other things in. And that they would bring the tythes of their grounds unto the Levites, the tenth part whereof the Priests were to have. See Numb. 18. 26. For as the people gave the tenth of all they had to the Levites, so the Levites were to give the tenth part of those tenths to the Priests. And as the Priests so such other officers as had their Chambers about the Temple were to be maintained by such provisions as were brought thither. And lastly they covenanted that they would not forsake the house of their God, that is, that they would not neglect to bring those things that belonged to the Temple, lest they that served therein should be forced to leave and forsake the house of God; and secondly, that they themselves would not forbear to come to the house of God, but would frequent it at all such times as they ought to do.

Nehem Ch. 10. whole Chapter.

The chief Heads and Rulers of the people voluntarily offered themselves to dwell at Jerusalem, and the rest of the people cast lots to bring one of ten to dwell there; they cast lots to prevent all murmuring, and that it might appear by the lot that God would have such and such to dwell there. The people much commended those that willingly offered themselves to dwell at Jerusalem, and desired the Lord to bless and prosper them. Here we have a Catalogue of their names that dwell there, the rest dwell in other Cities.

In the 1 Chron. 9. there is another catalogue of them, where more are mentioned than here. But it seems in that both those that were chosen by lot, and those that voluntarily offered themselves to dwell there are set down. Here only those that were chosen by lot.

Nehem. 11. whole Chapter.

All these things before mentioned seem to have been done in the first year of Nehemiah; after which he went back (as 'tis probable) to wait upon his great Master

R R R 2

Atta

Artaxerxes in Persia. How long he staid there before he returned is uncertain, but 'tis like he came back within a short time, and so governed the people of the Jews several years, viz. twelve in all from his being first made Governour. In the 12th. year of his Government, and the 32th. year of Artaxerxes, he went to him again, and soon after returned with a new commission from him, and redressed and reformed those disorders in the State that are mentioned Chap. 5. and those abuses in Religion that are mentioned Chap. 13.

The disorders in the State were these: 1. Some of the poorer sort of the Jews with their wives and children grievously complained that they were oppressed by the rich; they represent to the Governour that they had many children which in it self was a blessing, but oppression had made it a heavy burden to them, for they were forced to take up corn upon use of the Nobles and rich men to maintain them, and sometimes to pawn or sell them for servants till they could redeem them, which they were not like ever to be able to do, v. 5. A second fort complained that they had been forc'd to mortgage their lands, vineyards and houses for corn, by reason of the dearth that was among them. A third fort complained that they had been forced to borrow money upon their lands and vineyards to pay the Kings Tribute, which lay as a heavy burden upon them, and the wealthier Jews would not lend them money except they pawned their lands and vineyards to them; yet our sists (say they) is as the sists of our brethren; though we are poor yet we are of the same lineage and seed of Abraham that they are, and our children are free-born as well as theirs, and therefore ought not to be bond-slaves to them, Levit. 25. 39. but we are forc'd to bring into bondage our sons and our daughters, and to subject them to that base condition, or else they must starve. And some of our daughters are already in bondage, neither is it in our power to redeem them. Nehemiah was very angry when he heard these complaints, and much offended at the hard heartedness of the richer sort. He seriously considered what was fit to be done in the case, and calling the Nobles and rich men together (that had been guilty of these oppressions) first he sharply reproved them himself, telling them they exacted usury * of their brethren which they ought not to do. Then he sit a great assembly against them, that is call'd a general assembly of the Elders of Israel that they might hear the cry of the oppressed, and might reprove the oppressors, and protest against what they had done, and to make them ashamed. Nehemiah also in that great Assembly sharply reproved them, telling them that he for his part was so far from doing what they had done, that he had according to his ability redeemed several of his poor brethren that were sold to heathens, and (says he) will you by your unjust exactions get that power over them, that you may now sell them again? surely they being redeemed from the heathen, and so made free, there is no reason they should be sold again to their brethren the Jews. Nehemiah having thus spoken, these oppressors were so convinc'd of the heinousness of their offence that they had nothing to say for themselves. The Governour further told them they had done very ill, they ought to have been afraid thus to sin against God, and against their poor brethren, and the rather because the heathen would thereupon take occasion to reproach their Religion if they saw them cruel to their brethren. Ought you not (says he) to walk in the fear of our God, because of the reproach of the heathen our enemies? Further he shews them that he and his kindred and servants might exact of the people money and corn as due to them for the care and pains they took for their good, but they had not done it. Therefore (says he) If I do not take what is justly due to me, why do you exact what you ought not? Leave off therefore I pray you this usury you have been to guilty of, and restore to your brethren their lands, vineyards, Olive-yards, and their houses again, remitting the debt for which they were mortgaged, and the hundredth part of the money, corn, wine and oyl that ye have exacted of them; namely what ye have received for interest I require you to restore again, and that in kind whither it were money or any other commodity. The persons that were concern'd being touched at the heart for their sin, replied, They would do what he required of them, they would restore the lands and houses they had in mortgage, and would require nothing for them. Then Nehemiah called the Priests to bear witness, and took an oath of them that they should do according to this promise. And he shook his lap, and said, God so shake out every man from his house, and from his labour (that is, his lands and estate for which he hath laboured) that he perform not this promise, even thus let him be shaken out and emptied of every thing that may do him good. And all the Congregation said, Amen, and praised the Lord, that

* See Exod.

22. 25.

Levit. 25. 36,

37.

Deut. 23. 19.

† For they used to take the hundredth part of what they lent for use every month, or one in the hundred by the mouth. As if they lent an 100 lb. or 5 l. for a month, they took one shilling for it.

that the offenders were brought to see their sin, and to reform, and that hereby the oppressed were relieved. Moreover Nehemiah that he might convince them how unreasonable it was for the richer sort to exact thus upon the poorer, he tells them that since the time he was first appointed by Artaxerxes to be their Governour (which was now twelve years) he and his family had not eaten the bread of the Governour, (that is, the allowance of bread and other provisions which had been usually paid by the people for the Governours maintenance) but had lived wholly upon his own estate, which the former Governours that had been before him had not done, but had been chargeable to the people, and had taken of them a certain quantity of bread and wine, besides forty shekels of silver, or 5 l. a day; yea even their servants bear rule over the people, and exacted of them what they pleased; but he did not so because of the fear of the Lord that ruled in his heart. Yea when the wall of this City was building, he was continually employed in the oversight of the work, and was still with the workmen to direct and encourage them, yea his servants were employed also where most need was to help in the work, yet he had no allowance for this. And further, though the people being many of them much indebted, he might have had great bargains of them, yet he bought no land, which might convince them that he sought not to advance himself, but sought only their good. Furthermore, he shews them that there were usually at his Table an hundred and fifty of the Jews besides strangers, and his daily provisions were one ox, six choice sheep, and variety of fowls; and besides this his ordinary and daily provision every sabbath day he feasted them more liberally, and gave them store of all sorts of wine (&c). Which he mentions not out of vanity but to shew them that yet for all this he required not the allowance that the former Governours had, because he would not add to the peoples burdens which he knew were very heavy. And doing what he did with an eye to Gods glory, he humbly implores the Lord to think upon him for good according to all that he had done for that people. Not that he thought that he thereby merited at the hands of God, but because God had graciously promised to reward whatsoever good is done unto his people.

(d) Magnificus ergo erat Nehemias. hic collige cum non fuisset in civitate totos 12 annos. Quomodo enim tam diu sustinasset hos sumptus? Sanctus.

Nehem. Ch. 5. whole Chapter.

He comes now to reform the enormities that were crept in among them in matters of Religion. In Chap. 9. 2. we read that the children of Israel had humbled themselves for their former sins, and had separated themselves from all strangers, viz. from their strange wives; and the children born of them, as also such strangers that were Idolaters and had mixed themselves with them, but now they had relapsed into the same evils * again, which Nehemiah understanding he causes the Book of the Law to be read, and expounded to them again, there being no better way to convince a sinner of his sins than by the word of God. In that Book it was written that the Ammonites and Moabites (viz. such as retained their Idolatrous principles and practices) should not come into the Congregation †, [that is, into their civil assembly, to partake of their offices and privileges] for ever; that is, so long as the Politie of the Jews remained, because they met not the children of Israel with bread and water when they had fought against the Kings of the Ammonites, and had destroyed them, but hired Balaam against them that he should curse them, though God turned his curse into a blessing. This passage concerning the Ammonites and Moabites seems here alledged rather than any other, because it did so expressly discover the great sin of Eliashib (mentioned afterwards) in joining himself in affinity with Tobiah, who is often called the servant of the Ammonites. Now when the people heard these words of the Law they separated such strangers from them as had been unduly joyned to them, whither strange husbands, or strange wives, or strange children, even all those with whom God had forbidden them to have communion or society.

* We see how prone men are to relapse and revolt from good purposes, promises, vows and Covenants, yea and beginnings of reformation. See Chap. 10. 20.

† Deut. 23. 34.

V. 4. Chamber
is indefinitely
taken for all
the Chambers.

Society. But sometime before this *Eliashib* the Priest (who had the oversight of the Chambers of the House of God) was allied unto *Tobiah* (*Eliashib's* son having married the daughter of *Tobiah*) and he made ready and furnished for this his friend and ally *Tobiah* the Ammonite a great Chamber even in the Chambers of the Temple (where aforetime they laid the meal and flour, and frankincense, and some vessels belonging to the Temple, and several sorts of *Tythes*, &c.) which was done (it seems) by laying many Chambers into one, the partitions being taken down, see v. 9. *Nehemiah* understanding this, was greatly grieved at this strange miscarriage of the high Priest, it being very dishonourable to God, and immediately cast out all the household-stuff of *Tobiah* out of the Chamber with indignation, and caused the Levites to cleanse the Chambers, (possibly by sprinkling them with the water of purifying) because they had been polluted and profaned by the lodging of strangers therein that were not of the seed of Israel, and he brought thither again the vessels of the house of God, and such things as had been before remov'd from thence. *Nehemiah* also understood that the portion of the Levites had not of late been paid them, though the people had not long before bound themselves by covenant with God to do it, Ch. 10. 35. Yet it seems out of indignation against *Eliashib* for lodging *Tobiah* in the Treasuries of the Temple, and because they feared thereupon that what they brought thither would be diverted another way, and not employed as it ought, they forbore to bring in the Levites portions as they had formerly done.

Then *Nehemiah* contended with the Rulers and Governors who had before made a solemn Covenant [Chap. 10. 39.] that they would not forsake the house of God; therefore he upbraids them with their own words, and condemns them out of their own mouths, asking them why is the house of God forsaken? that is, why did they withdraw maintenance from the Ministers of Gods worship, and so in effect hinder the worship it self? Then he prays to the Lord to remember him concerning this, and not to wipe out his good deeds that he had done for the house of God, and for the offices thereof, and to procure that his holy ordinances should be duly observed.

Nehemiah also at that time found some treading wine-presses on the Sabbath-day, and bringing in sheaves, and wine and grapes, and figs, and all manner of burdens into Jerusalem on that day, and he testified his displeasure against them, as also against those that sold victuals on the Sabbath-days. He understood also that some of Tyre brought fish and other wares to sell on the Sabbath-days, and that in Jerusalem it self; he chides the Nobles and Rulers of Judah for permitting these things, and suffering the Sabbath to be so profaned: Did not your fathers (says he) do thus, and did not God for these sins* (among others) bring the captivity upon us? And for you to return to the same sins for which such judgments have been executed, is the way to increase God the more against you, and to pull down the heaviest judgments upon you. Therefore to redress this great evil, on the evening before the Sabbath when it began to be dark (at which time the Sabbath began†) he commanded the gates to be shut, and that they should not be opened (that is set wide open, that all might have egress and regress as on other days) till the Sabbath was ended, and set some of his servants at the Gate that there should be no burden brought in on the Sabbath-day. So the Merchants and sellers of all kind of wares lodged once or twice without Jerusalem; and he testified against them, and asked them why they lodged about the wall, so that the Jews that dwelt about the wall might be tempted to buy of them on the Sabbath-day. He tells them that if they did so again he would lay hands on them, and cast them into prison. Hereupon from thence forward they came no more on the Sabbath-day. Further, he commanded the Levites that they should sanctify themselves and keep the gates of the house of God, that no unclean persons might enter into them in that great concourse of people that resorted to them on the Sabbath-days. He desires the Lord also to remember him concerning this, and to spare him according to the greatness of his mercy.

He saw also some that had married wives of *Ashdod*, of *Ammon*, and of *Moab*, and their children spake half in the speech of *Ashdod*, and could not speak in the Jews language, but according to the language of those people, so that they had a mixture

ture of the manners as well as of the language of their beaten mothers. And he contended and highly expostulated with them, and reviled them, and caused some of them (that were most obstinate) to be beaten according to the Law, Deuter. 25. 2. and commanded those that were to beat them to pluck off their hair and made them swear* by God that they should not for the future make in* So they had interchangeable marriages with them. He asks them whither *Solomon* did not sin sworn before, by these things? yet among many Nations there was no King like him who was beloved of his God, and God made him King over all Israel, nevertheless even him did outlandish women seduce and cause to sin. Is it fit therefore (says he) that we should yield to you in this matter, and suffer you to do the like, even to marry strange wives, you being more liable to be seduced than wife *Solomon* was?

He found also that one of the Grand-children of *Joiada* (whose name was *Manasse*, as *Josephus* reports, and brother to *Jaddua* the high Priest) had married the daughter of *Sanballat*, and was not willing to put her away; whereupon he caused him to be excommunicated and banished from among them*. Hereupon he desires the Lord to remember those men and to punish them who had defiled the Priesthood by such unlawful marriages, and that more special and strict Covenant that God had made with *Aaron* and his seed, together with the Levites concerning their holy function, see Levit. 21. 6, 7. and Numb. 25. 12, 13. Thus *Nehemiah* cleansed all Priests and Levites from all strangers, that is, forced them to put away their strange wives, and such children as they had by them, or else forced them to leave the Temple and the land. Further, he appointed such courses of the Priests and Levites as *David* had formerly appointed, 1 Chron. 23. 24, &c. and ordered that every one should do the work of his own place and function, and took care about the wood-offering, and the first-fruits, of which before, Chap. 10. 34, 35. He closes the whole Book with this Prayer, Remember me, O my God, for good.

Nehem. Ch. 13. whole Chapter.

The Prophet *MALACHI* the last of all the Prophets seems to have been The Prophecie Contemporary with *Nehemiah*. For he no where exhorts the people to the building of the Temple, as *Haggai* and *Zachary* had done. He reproves those disorders that *Nehemiah* in the last Chapter of his Book saith he found in his absence to be crept in among the Jews, as particularly marriage with strange women, [Chap. 2. 11.] with-holding *Tythes*, [Chap. 3. 8.] and corruptions in the worship of God, [Chap. 1. 13. and Chap. 2. 8.] His Prophecie is call'd, The burden of the word of the Lord to Israel by the hand of *Malachi*. Who ever he was his Prophecie is authentick, and the authority thereof notably confirm'd by being so often alledged in the New Testament, as in Mat. 11. 10. Mark 1. 2. & Luk. 1. 16, 17.

The occasion and scope of it was this: The Jews being newly return'd from Captivity did for a while heartily serve God, they built the Altar, laid the foundation of the Temple, but then for a good while the work ceased, partly through the opposition of the Samaritans, and partly through their own sluggishness, till *Haggai* and *Zachary* stirring them up, and *Darius* encouraging them they finished it, and set up the worship of God therein aright, but after relapsed to corruption and hypocrisy in Gods worship, and to looseness in their lives by mixt marriages, adultery, divorces, polygamies, and other enormities. Hereupon God raised up this Prophet, who by his Ministry endeavours to reclaim them, and to reform those corruptions. In this his Prophetick Sermon he proceeds much in the way of Dialogue. In it we may observe two parts, 1. A Reproof. 2. The effect of it. In his Reproof we may take notice of these particulars:

1. He aggravates the ungrateful wickedness of the Jews from Gods singular love in electing them in Jacob to be his people, and making a Covenant with them, when he rejected the Edomites in Esau.

Chap. 1. from 1, to the 6.

2. He sharply reproves the Priests for offering blemished and unlawful sacrifices, viz. blind, lame, sick, torn, (which no Governour would accept at their hands) as also polluted bread, Gods Table and Altar being in their eyes contemptible; and herein they sinned against his greatness and goodness, (who was ready to reward their meanest services for him, even the shutting the Temple-doors and kindling a fire on his Altar) and shewed themselves horribly ungrateful towards him who had preferred them to the Priesthood, and freely chosen the Tribe of their Father Levi before the other Tribes. And having mentioned their Father Levi, he adds four things concerning him:

1. The honour conferred on him in calling him to that holy Office.
2. His faithfulness in the discharge of it, both in right interpreting the Law, and living a good life answerable thereunto.
3. His reward, he had for his reward life and peace.
4. By his good Doctrine and good life he brought many to righteousness. Contrary to all which these Priests now acted, who by their false glosses and interpretations of the Law, and an ill life led many into error and wickedness; yea they caused many to stumble at the Law, and corrupted the Covenant made with their own Tribe to their great damage; for God would not accept their persons nor their sacrifices; yea would reject the Jews and call the Gentiles, Chap. 1. v. 11. And would further punish them by cursing their blessings, and making them base and contemptible among the people, and would spread dung upon their faces.

2. Then he reproves the People:

1. For their nauseating the service of God, and being weary of it, and saying what a weariness it is, and snuffing at it.
2. For their low and mean opinion they had of the service of God: Ye have profaned it and say the Table of the Lord is polluted, and the fruit thereof even his meat is contemptible.
3. In bringing the worst of their herds and flocks for sacrifice.
4. For robbing God of his Tythes: Will a man rob God? yet ye have robbed me, &c.

3. He reproves the Priests and People jointly.

1. For dealing treacherously one with another.
2. For their polygamy and marrying strange and Idolatrous wives.
3. For the wickedness and profaneness that was found among many of them, who made a mock at Gods justice and judgments, and blasphemously said, That God accepteth the wicked, and that every one that doth evil is good in his sight, and he delighteth in them. For condemning Gods service as unprofitable. Your words have been stout against me, &c. You have said, It is in vain to serve God.

2ly, We may observe the effect of the Prophets reprehensions especially in the godly, who hereby were moved to speak often one to another in detestation of those sins and blasphemies; this God takes notice of, and rewards them with many promises of blessings. As,

1. Of gathering them together, and taking care of them as of his Jewels.
- 2ly, That when he corrects them he will correct them in mercy as a father doth his son.

3ly, That he will destroy their enemies, Chap. 4. 1.

4ly, That he will send the forerunner of the Messiah, viz. John Baptist, who should come in the spirit and power of Elijah to turn the hearts of the fathers with the children, and the disobedient to the wisdom of the just, so that his Ministry should be very powerful in converting sinners by his preaching repentance and faith in the Messiah, and so preparing the way before him.

5ly, That he will send the Messiah himself into this Temple, (how contemptible soever it seemed unto them) whose coming should be terrible to the wicked. He will be a swift

a swift witness against the forerers and adulterers; but his coming would be very comfortable to the godly, being a refiner, and a Sun of righteousness.

6ly, He directs them to Moses's Law to be their guide until Christ should come; till whose coming they should expect no more Prophets, but look to Moses who prophesied of Christ: Remember ye the Law of Moses, and the statutes and judgments which I commanded him in Horeb, Chap. 4. 4.* And so much of this Prophet.

Thus we see the History of Nehemiah, and so of the Old Testament ends with the two and thirtieth year of Artaxerxes Longimanus, which Josephus, Lib. 1. contra Apion. confirms, speaking on this wise, From the death of Moses to Artaxerxes King of Persia, the Prophets comprized what passed in their times. But from Artaxerxes to our times, things indeed have been committed to writing, yet they are not held to be of like credit with the former. And Eusebius in his Chron. on the two and thirtieth of Artaxerxes (with which the History of Nehemiah ends) hath these words, Hitherto the Divine Scriptures of the Hebrews contain the Annals or Year-Books of the times, but those things that were done among them after this time, we must deliver out of the Books of the Maccabees, and out of the writings of Josephus and Africanus, who have delivered a general History of things done among them down to the Roman times.

Now unto him that sitteth upon the Throne, the Father of mercies,
And unto Jesus Christ the Prince of Peace,
And unto the Holy Spirit of Truth, the Comforter,
Be ascribed all Wisdom, Blessing, Honour, Power and Glory,
for ever and ever. Amen.

FINIS.

SSS

A SHORT
HISTORY
OF THE
Jewish Affairs,
From the End of the
OLD TESTAMENT
TO THE
BIRTH
OF
CHRIST.

AN INTRODUCTION TO THE Jewish History.

THE History of the Old Testament ends (as we have shewed) with the Book of *Nehemiah*, and extends no further than the 321st. year of *Artaxerxes Longimanus*. Now for the better understanding the state of the Jewish affairs from the 32 of *Artaxerxes* to the Birth of Christ (retaining a space of 358 years, which is the interval or interstium between the Old and the New Testament) it will be requisite to set down.

1. What Persian Kings succeeded *Artaxerxes* till that Kingdom was conquered and swallowed up by *Alexander the Great*, and so an end put to the Persian or second Monarchy.
2. To speak something of *Alexander* in whom the Grecian or Third Monarchy began, and the four Kingdoms into which his Empire was divided after his death, till they were swallowed up by the Romans, who began the Fourth Monarchy, and under whose Empire our Saviour was born.
3. To shew who were High Priests among the Jews from their return out of Captivity to our Saviours time, where we shall have occasion to speak something of the History of the Maccabees till their power was swallowed up by *Herod*, made King by the Romans.

For the First, the Persian Kings who succeeded *Artaxerxes* * *Longimanus* were * The Persian

Darius Nothus.
Artaxerxes Memon.
Darius Oebus.
Arses vel Arsames.

Darius Codomannus, who being conquered by *Alexander*, the Persian Monarchy ceased, and the Greek or Macedonian began in *Alexander the Great*.

Kings that preceded him were *Cyrus*, *Cambyses*, *Darius Hystaspis*, *Xerxes*, *Astages*, *Longimanus*.

Secondly, This third Monarchy was Typically prefigured in a threefold Vision, recorded by the Prophet *Daniel*. The first Vision hereof we have *Dan. 2. v. 32, 39.* where 'tis represented by the belly and thighs of brass; as the belly and thighs are under the breast and arms (by which the Persian Monarchy was typified) so this was to succeed that. It was fitly compared to brass because of *Alexander's* warlike prowess and hardiness, for in twelve years space he subdued all Asia, and great part of Europe and Africa, begin-

The INTRODUCTION

beginning to reign when he was but *twenty*, and dying at *thirty two*. He overthrew *Darius* in three Battels, the first at the river *Granicus*; the second at *Issus* of *Cilicia*, the third at *Arbela* or *Gaugamela*, and so got the *Asian* Empire, which he held *six years* from the death of *Darius*, and then died.

The second Vision hercof we have *Dan. 7. 6.* After this I beheld, and lo! another (beast) like a leopard, which had upon the back of it four wings of a fowl, the beast also had four heads, and dominion was given unto it.

1. *Alexander* was compar'd to a *Leopard* for his cunning, swiftness and cruelty.
2. To a *Leopard* with four wings on his back, intimating his swiftness in conquering.
3. With four heads, because his Empire was divided into four Principalities after his death, as we shall afterwards shew.
4. Dominion was given to him by God. See *Dan. 2. 21. Prov. 8. 15.*

The third Vision hercof, *Dan. 8.* from v. 5, to 13. which we have explained v. 21. In which Vision,

1. The *He-goat* represents the *Grecian King*.
2. The notable horn between his eyes signifies *Alexander* and his power and prudence.
3. He came from the west, that is, from *Macedonia* that lyes west from *Asia*.
4. His going on the face of the whole earth, signifies his marching from thence into *Asia*, and into other parts of the world.
5. His not touching the ground signifies his celerity in motion.
6. He ran upon the ram, that is, upon *Darius Codomannus*, v. 20.
7. He brake his two horns, namely conquered him who was King of *Medes* and *Persians*, and so grew great.
8. When he was strong the great horn was broken, signifying how *Alexander* should be cut off in the flower of his age, as he accordingly was in the thirty second year of his age, by a Fever contracted (as is supposed) by drinking over much wine in *Babylon*.
9. And lastly instead of the great horn four notable horns arose, that is, four great men who divided his dominions among them; so that the Monarchy of the *Greeks* after *Alexander's* death was divided into four Kingdoms, namely the Kingdom, 1. of *Macedonia*. 2. *Syria*. 3. *Asia minor*. 4. *Egypt*. But *Daniel* in his 11th. Chapter Prophesies chiefly of the Kings of *Syria* and *Egypt*, viz. the Kings of the North and of the South, because *Judea* lay between them both, and was miserably ground and harassed by them both. •

3. **Philip** Son of *Cassander*.
4. **Antipater** and **Alexander** both Sons of *Cassander*, they struggled for the Kingdom, and so destroy one another.

5. **Demetrius Poliorcetes** Son of *Antigonus* King of *Asia*, who reduced it under his power.

6. **Ptothrus** King of *Epirus* who conquered *Demetrius*, and also *Lysimachus*, Lord of *Thracia*, but he held it but seven months.

7. **Lysimachus**, Lord of *Thracia*.

8. **Ptolemaeus Ceraunus**, Son of *Ptolemaeus Lagi* first King of *Egypt*, and brother of *Philadelphus*. *Lysimachus* being kill'd by *Selenus* King of *Asia*, he slew *Selenus* and invaded *Macedonia*, and held it 9 months.

9. **Seleager**.

10. **Antipater**.

11. **Sonthenes**.

12. **Antigonus Gonatas**, Son of *Demetrius Poliorcetes* last King of *Asia*, so that he the *Seleucids* got *Asia*, yet the posterity of *Antigonus* got *Macedonia* & held it several years.

13. **Demetrius Secundus**, Son of *Antigonus*.

14. **Antigonus Certius**, called *Dofon*, Tutor of *Philip*.

15. **Philippus** Son of *Demetrius Secundus*. He was vanquished by the *Romans*.

16. **Persicus** the last King of *Macedonia*, who was conquered by *Paulus Emilius* the *Roman Consul*, and condemned to perpetual imprisonment. His Son was made one of the *Scribes* to the *Roman Senate*. So

Caesars. Dan. 11. 10, 11, 12, 13, 14, 15, to the 20. He was a Friend to the *Jews*.

7. **Seleuchus Philopator**, eldest Son of *Antiochus Magnus* called also *Soter*. He is called also a *Raiser of Taxes*, Dan. 11. 20. He sent *Heliodorus* to rob the Treasury of the Temple at *Jerusalem*. He was taken away by *Poisson* given him by *Heliodorus*.

8. **Antiochus Epiphanes** 2d. Son to *Antiochus Magnus*, succeeded his Brother *Seleuchus Philopator*, called a Vile Person. Dan. 11. 21. He was kill'd also by the little Horn, Dan. 8. 9. He got the Kingdom from his Brothers Son *Demetrius* by craft: So that between the Posterity of this *Antiochus Epiphanes*, and of *Demetrius* there were Wars for almost 200 years, sometimes one getting it, and sometimes another: See more of him in Dan. 11. from v. 20. to the 30. he profaned the Temple, and brought in great misery upon the *Jews*.

9. **Antiochus Eupater**, he makes Wars upon the *Jews*.

10. **Demetrius Soter**, Son of *Selenus Philopator*, 7th King of *Syria*, Nephew to *Antiochus Epiphanes*; He makes *Alcimus* that fled to him, *High Priest*. He wars against the *Jews*. 1. By *Bacchides*; 2. By *Nicanor*; 3. By *Bacchides* and *Alcimus*.

11. **Alexander Bala**, son of *Antiochus Epiphanes*, a Friend to the *Jews*.

12. **Demetrius Nicanor**, son of *Demetrius Soter*. He cast out *Alexander Bala*: A great Friend to the *Jews* at first, but afterwards false to them.

13. **Antiochus Entheus**, son of *Alexander Bala*: A Friend to the *Jews*. He was helped into the Throne by *Tryphon* General to *Alexander Bala*.

14. **Cryppion** a foreigner, but Capt. General to *Alexander Bala*: A most treacherous person to the *Jews*.

15. **Antiochus Sidetes**, son of *Demetrius 1st*, *Soter*, and Brother to *Demetrius 2nd*, *Nicanor*, who was held captive by the *Parthians*, called *Pius* by the *Jews*, because on the Feast of *Tabernacles* he sent them a great Bull to be offered to God. He was first kind to the *Jews*, afterwards very injurious.

16. **Demetrius Secundus** son of *Demetrius 1st*, and elder Brother of *Antiochus Sidetes*. He was before, the 12th King of *Syria*, but driven out of his Kingdom, and now restored.

17. **Alexander Zebenna**, an Egyptian.

18. **Antiochus Gryphus** son of *Demetrius Secundus*.

19. **Antiochus Cizicenus**, son of *Antiochus Sidetes* the 15th King of *Syria*, Brother of *Antiochus Gryphus*. At this time the Kingdom of *Syria* was miserably shaken by intestine Wars raised by the children of these two last Kings that strove for the Kingdom, so that it became a prey

to *Demetrius*.
20. **Demetrius** 3rd son of *Antigonus*, he brought almost all Greece under his Power. Afterwards by *Selenus Nicanor* King of *Syria*, his Son-in-Law, he was overcome when he had reigned Thirteen years, and being imprisoned Two years, he there died. And so the Kingdom of *Asia* came into the power of the Kings of *Syria*, and was joyned to that Kingdom, A. M. 3683.

ed men. He married his Daughter *Bernice* to *Antiochus Theos*, 3d. King of *Assyria*, Dan. 11. 6. He founded the famous Library at *Alexandria*. He procured the Translation of the *Septuagint*. He was after this a great Friend to the *Jews*. He redeemed a vast number of them that were Servants, from their Masters, with his own Money, and made them Free, and was otherwise very munificent to them.

3. **Ptolemaeus Euergetes**, son of *Philadelphus*, and his Sister-wife *Arsinoe*. This King carried himself commendably; but all the Egyptian Kings after him were debauched persons. He led a great Army into *Syria* against *Selenus Callinicus*, and overcame him; of which *Daniel* speaks Ch. 11. v. 7. He was poisoned by *Ptolemaeus Philopator* his son.

4. **Ptol. Philopater**, son of *Ptol. Euergetes*, called *Philopater per antiphrasin*; He kill'd his Mother also, and his Brother, married his Sister. He waged War against *Antiochus Magnus* 6th. King of *Syria*, and overcame him. After the Victory he would needs offer Sacrifices to God at *Jerusalem*, but he was forbidden by the High Priest to enter into the Temple. Hereupon being enraged against the *Jews*, he carries multitudes of them into *Egypt* to be destroyed of Elephants; of him *Daniel* speaks, Chap. 11. 11.

5. **Ptol. Epiphanes**, son of *Ptol. Philopater*. He was but 5 years old when he began to reign. *Antioch. Mag.* hearing of his Fathers death, and taking advantage of his Childhood, and procuring *Philip of Macedonia* to joyn with him, comes against *Egypt* with a great Army. He is met by a great Army of the Egyptians under *Scopas* their General, in the North part of *Palestine*, where the Egyptians are beaten. He takes the Tower of *Sion*, and so became Lord of *Judea*. He afterwards marries his Daughter *Cleopatra* to *Ptol. Epiphanes*, and gives her for Dowry, *Calofyria* and *Judea*. Of these things *Daniel* speaks, Ch. 11. 13, 14, 15.

6. **Ptol. Philometor**, son of *Ptol. Epiphanes*, he married his own mother *Cleopatra*, and had a Daughter, called *Cleopatra*, by her. *Antiochus Epiphanes* 8th. King of *Syria* his Uncle brings a great Army into *Egypt* against him, and takes many of his Cities. He marries his Daughter *Cleopatra* to *Alexander Bala* the 11th. King of *Syria*. The Nuptials were celebrated at *Ptolemais*, to which *Jonathan* the High Priest was invited by *Alexander*, and gave great Presents to both Kings. *Ptol. Philometor* afterwards finding his Son-in-law treacherous, he took his Daughter from him, and gave her to *Demetrius Nicanor*, who overcoming *Bala* by the help of *Philometor*, got the Kingdom of *Syria*.

7. **Ptol. Physcon**, 2d. son of *Ptol. Epiphanes*; He married *Cleopatra* his Neice, who was first married to *Alexander Bala*, then to *Demetrius Nicanor*.

8. **Ptol. Lathurus**, eldest son of *Physcon*, he married first *Cleopatra* his Sister, and then by the perswasion of his mother, putting her away, he married his younger Sister *Salone*. Afterwards he was driven out of the Kingdom by his mother, and fled to *Cyprus*, when *Alexander Jannaeus* King of the *Jews* besieged *Ptolemais*, the besieged called *Ptol. Lathurus* out of *Cyprus* to their aid. He fights with *Alexander* and overcomes him, and slays 30000 of the *Jews*, and used his victory cruelly.

9. **Ptol. Alexander**, 2d. son of *Physcon*, was set up by his mother whilst his brother *Lathurus* remained in *Cyprus*. He killed his mother, and then was driven out of the Kingdom by the Egyptians, and flying to the Island *Cos*, there lived privately to his death.

10. **Ptol. Lathurus** is now called back out of *Cyprus*, and enjoys the Kingdom of *Egypt* again.

11. **Ptol. Auletes**, son of *Ptol. Lathurus* by *Salonice* his Sister-wife, he used to contend for mastery with *Pidlers*, thence called *Auletes*. He buys the Friendship of the people of *Rome*, with great gifts, which he exacts from his Subjects, and so is hated by them, and ejected out of his Kingdom. He flies to *Rome* for help, but not obtaining it, after a long waiting, he goes to *Ephesus*, where he carried Letters from *Pompey* to *Gabinus* *Profectus* of *Syria*, that he should use his endeavour to restore him, which *Gabinus* effected, yet this *Auletes*'s Son afterwards destroyed *Pompey*.

12. **Ptol. Dionysius** junior, son of *Ptol. Auletes*, his Sister was *Cleopatra*, last Queen of *Egypt*, whom he married, and gave with himself to the *Romans*.

3ly, We are to shew who were *High Priests* among the *Jews* from their return out of the *Captivity* to *Christ's* time. The Catalogue of them follows.

1. *Joshua* the Son of *Josedec* who returned out of *Captivity* (where his *Father* died) with *Zerubbabel*, and began and forwarded the building of the second *Temple*, and the settlement of the people. He was *High Priest* all the time of *Cyrus* and *Abasuerus*, and some part of the time of *Darius*. The *High Priesthood* was now grown poor and low, but was restored to its dignity with the renovation of the *Covenant* to that office, *Zach. Ch. 3.* and *Joshua* being a *Type* of *Christ*, both he and the people were comforted with a promise of his *Incarnation*.

2. *Joiakim* the Son of *Josua*.

3. *Eliashib* the Son of *Joiakim*, *Nehem. 12. 10.*

4. *Joiada* the Son of *Eliashib*.

5. *Jonathan*, or *Jobanan* the Son of *Joiada*, *Nehem. 12. 11, 22.* *Josephus* calls him *John*, *Antiq. Lib. 11. C. 7.* and relateth how he slew his own Brother *Jesus* in the *Temple*, whom *Bagasis* (the chief Commander for *Artaxerxes Mnemon*) would have made *High Priest*, for which foul fact *Bagasis* broke into the *Temple* and laid a *Tax* of forty *drams* upon every lamb that was sacrificed in the daily Sacrifice.

6. *Jaddua* Son of *Jonathan*, *Neh. 12. 11, 22.* He had a Brother call'd *Manasses* who had married *Sanballat's* daughter, and for that was driven from the *Priesthood*, which occasioned the building of the *Temple* on mount *Gerizim*, as we have shewed before. This *Jaddua* met *Alexander* in the *High Priests* Vestments when he marched in fury against *Jerusalem*, and the very sight of him appeased him.

7. *Onias* the Son of *Jaddua*.

8. *Simon* or *Simeon* the just; of him the *Jewish* writers speak many excellent things.

9. *Eleazar*, *Simeon's* Brother; this was he that sent the seventy two *Elders* to *Ptolemaeus Philadelphus* to translate the *Law* into *Greek*.

10. *Manasses*, *Eleazar's* Uncle, Brother to *Onias* the first.

11. *Onias* the second, Son of *Simeon the Just*, a covetous wretch, who brought the displeasure of *Ptolemaeus Evergetes* upon him by his covetousness, and refusing to pay a moderate tribute of twenty *Talents*, used to be paid by them to the King of *Egypt*.

12. *Simon* the second, Son of *Onias* the second.

13. *Onias 3us* the Son of *Simon* the second.

14. *Jesus* the Brother of this *Onias 3us*; his Brother leaving a Son behind him but very young, this *Jesus* (who called himself *Jason*) was by *Antiochus Epiphanes* made *High Priest*, but *Antiochus* being afterwards offended with him, set up his Brother *Menelaus*.

15. *Onias* the Brother of *Jason*; *Jason* by the assistance of the people drave him out of the *High Priesthood*; whereupon he flies to *Antiochus*, and forsakes his Country's *Laws* and *Religion* to procure his favour, and *Antiochus* coming in to restore him brought in such trouble as *Israel* had never seen since they were a Nation to that time. See *Dan. 11. 30, 31. Dan. 12. 1.*

16. The woful pollution *Antiochus* had brought into their *Religion* and the *Temple* causeth *Mattathias* a Priest of the course of *Joharib* (the first of the twenty four) though he was now old to stand up for the maintenance of their *Religion*, and for the deliverance of his Country. Here began the name and renown of the *Asmonean* * family. * *Josephus* says that *Mattathias* was the son of *Alamaneus*, or rather the Grandson of *Simon* surnamed *Alamaneus*. *David* in *Psal. 68. v. 32.*

17. *Judas* his Eldest Son (surnamed *Maccabeus* from these four Acrostick Letters in his Ensign, מַכַּבִּי *Exod. 15. 12.* Lord who is like thee among the mighty) was chosen *High Priest* by the people, and the first on whom they conferred the honour both of *Simon* surnamed *Alamaneus*. *David* in *Psal. 68. v. 32.*

In these times of confusion one *Alcimus* was put in *High Priest* by *Demetrius Soter*, with *Hasmonea* and bare the name, a mischievous wretch, and one that came to a fearful end. See him to express *Princes*, and great men.

18. *Jonathan* succeedeth his Brother *Judas* as chief Commander; he was made *High*

High Priest by Alexander Bala Son of Antiochus Epiphanes. He was very valiant and successful, and at last was slain by Tryphon, see 1 Mac. Ch. 9. & Ch. 10. & Ch. 11. & 12.

19. Simon his Brother succeeds him; he was also valiant and successful in the quarrel of his people like his Brethren, but slain at last treacherously by his own Son-in-law Ptolemæus at a Feast.

20. Johannez Hircanus the Son of Simon; he sacked Samaria, destroyed the Temple on Mount Gerizim in the 200th year after it had been built by Sanballat. In his latter days he grew much offended with the Pharisees (whom at first he much favoured) and fell to the Sadducees. The people enjoyed much tranquility under him.

21. Aristobolus his Son; he first took upon him the title of King, he kill'd his second Brother Antigonus, furnished his Mother, and died vomiting blood.

22. Alexander Jannæus Brother to Aristobolus, and third son to Hircanus; he took also the title of King; he waged war against Ptol. Laithurus. He was hated of his own people, and much vexed with their insurrections against him. He died at last of a Quartan Ague which held him three years.

23. Hircanus his Son is made High Priest, but his mother Alexandra by the help and assistance of the Pharisees (swayed the Kingdom).

24. Aristobolus younger Brother to Hircanus, after the death of their mother Alexandra maketh war upon his Brother Hircanus, and drives him from his Kingdom to a private life, and takes both Kingdom and Priesthood upon himself. They both desire help from Pompey. Aristobolus by some misbehaviour provoking Pompey, occasioneth the sacking of Jerusalem, and the subjecting of the Jews to the Roman yoke, from under which they were never after delivered. Pompey restoreth the High Priesthood to Hircanus, and carrieth Aristobolus and his Son Antigonus and his two daughters prisoners to Rome. Julius Cesar after Pompey's death being assisted by Antipater (an Idumean, but of the Religion of the Jews) in his Egyptian wars against the Pompeyans, the war being ended, Cesar made him Procurator of all Judea, and confirmed Hircanus in the Priesthood; Antipater makes Phasaelus his Elder Son Governour of Jerusalem, and Herod his Younger Governour of Galilee.

25. Alexander the Son of Aristobolus escaped out of the hands of Pompey when he carried his Father and his Brother Antigonus to Rome. In Judea he raises divers riots and tumults, and affecting the Kingdom, is twice suppressed by the Roman Gabinus.

26. Antigonus, Aristobolus's other Son escaping from Rome into Judea, first by the help of the King of Tyrus, and after by the help of the Parthians he striveth to get the High Priesthood and Kingly dignity from Hircanus. In order hereunto taking Hircanus prisoner he causeth his ears to be cut off, and by that blemish or maim he makes him incapable of the Priesthood, and delivers him to the Parthians to be carried to Babylon. This being done, for the present he enjoys the Kingship and Priesthood. Herod in the mean time flying to Rome, he is made (through Anthony's power with the Senate) King of the Jews; and getting some forces there with them he returns into Judea, and conquers and takes Antigonus and sends him to Anthony, who causes him to be put to death. And so the Kingdom of Maccabees ended 126 years after it began. After this Herod and his Successors, or the Romans made whom they would High Priests. See Lightf. p. 30. & Capellus's Chronolog. p. 29.

Julius Cesar having gotten the Dictatorship or supreme Government of the Romans into his hands, about forty seven years before the Birth of Christ began the Roman or fourth Monarchy, and continued it about five years, and so was the first Roman Emperor.

To him succeeded Octavius Augustus who began to reign about forty two years before the Birth of Christ, and reigned about fifty six years, but the first twelve of them he governed together with M. Anthony and M. Lepidus (they three making the Triumvirate) the latter forty four he reigned alone. In the 31th. year * of his reign (reckoning the beginning of it from his victory at Actium) our blessed Saviour was born, and in the 35th. year of the reign of Herod.

The third Roman Emperor was Tiberius, in the 18th. year of whose reign our Lord and Saviour was Crucified.

Having

Having thus given a general view of the Jewish Affairs from the end of the Old Testament to the Birth of Christ, we shall now speak a little more largely of that subject, collecting (for the main) our History thereof out of the Books of the Maccabees, and the writings of Josephus, and other Modern Authors who have written of these times, and particularly out of the Annals of the renowned Usher.

To Artaxerxes Longimanus succeeded Darius Nothus in the Persian Empire, and to him Artaxerxes Mnemon, and to him Darius Oebus, who marching with a great army against Sidon in Phenicia, which had revolted from him and confederated with Egypt, the City was betrayed into his hands by Tennes the King thereof, and Mentor who commanded the Egyptian Auxiliaries. The Citizens seeing themselves betrayed, in a mad passion set a fire to their houses, and burnt themselves, wives and children, and servants, so that above forty thousand are said to have perished in the flames: He now marches with his army towards Egypt, and takes Jericho in his way; and takes many Jews along with him out of Judea to serve him in his wars against Egypt. Having conquered Egypt, and returning to Babylon full of glory and spoils, he carried thither with him many of the Jews prisoners, sending most of them into Hircania bordering upon the Caspian Sea, and some he placed in Babylon it self.

Jonathan or Johanan the Son of Joadab being High Priest at this time, had a Brother whose name was Josua, this Josua grew into great favour with Bagoses, Oebus's General, inasmuch that he had a promise from him that he should have the Priesthood. Upon this he was so puffed up that he presumed to strive with his Brother Johanan the High Priest in the very Temple, and so far provoked him that the High Priest kill'd him in that sacred place. Bagoses hearing this, endeavoured to enter the Temple, and when he was forbidden, he asked if they accounted him more impure than the carcass that lay within. And so forcibly entering the Temple he plundered it, and thence took occasion to punish the Jews seven years for the death of Josua; for two Lambs being constantly offered in the daily sacrifice, he imposed upon every one a tribute of fifty drachms, which amounted to the yearly rate of sixty Attick Talents, Joseph. Lib. 11. Chap. 7.

Johanan the High Priest was Father of Jaddus (who succeeded him in the Priesthood) and of Manassas who married Nicaso Sanballat's daughter, Neh. 13. 28. It's said one of the Sons, that is, Grandsons of Joadab Son of Eliasib was Son-in-law to Sanballat the Haronite. This Sanballat was a Cuthean by birth, from whom the Samaritans had their original, and was by Darius King of Persia made Governour of Samaria, and being desirous by this band of affinity to hold in the better with the Jewish Nation he gave his daughter in marriage to Manassas.

Oebus being poisoned by Bagoses his General, and Arses or Arsames his Son set up by him, and shortly after by him killed with all his children; at last Bagoses set up Darius Codomannus a friend of his and made him King, the Royal Family of Darius Histaspis being now extinct. Bagoses shortly after repenting of what he had done, and being much vex'd in King-killing, he thought by poison to send Darius also after Oebus and Arses. But the matter being discovered, Darius sent for him and forc'd him to drink the potion himself which he had provided for him.

The Elders at Jerusalem being offended that Manassas, Jaddus's Brother, had contrary to their Law married a wife of a strange Nation, required that he should either put her away, or come no more at the Altar. Hereupon he goes to Sanballat his father-in-law, and tells him that his wife was dear unto him, but he must either part with her or his Priesthood. Sanballat answered that he would so bring it about (in case he would keep his wife) that he should not only be a Priest but an High Priest too. For he would build for him upon Mount Gerizim a Temple like that at Jerusalem, to do which he doubted not but to obtain leave and authority from Darius. Hereupon Manassas continued with his father-in-law, and all the Priests and other Israelites who had married strange wives resorted to him, Sanballat furnishing them with money, and giving them lands to till, and forwarding the ambition of his Son-in-law all that possibly he could. Joseph. Antiq. Lib. 11. Cap. 8.

Alexander of Macedon now contends with Darius for the Empire of Asia, and having won the Battels at Granicus and Issus, and driven Darius back into Persia, he lays

T t t

siege

* Aliqui aliter computant, & asserunt Christum natum 41 An. Imperii Augusti, Annorum hiisq. 3948.

siege to Tyre, Sanballat revolts from Darius and goes over to Alexander at the beginning of the siege with 8000 men, and desireth leave of him to build his new designed Temple, persuading him it would be for his interest, that thereby the Jews being divided among themselves might be the less able to resist him. Alexander yielding to his request, he returns and falls with great industry upon the work, and built the Temple, and made Manasses his Son-in-law High Priest of it, thinking thereby to leave a great honour to the posterity of his daughter.

During the siege of Tyre, Alexander sent to Jaddus the High Priest at Jerusalem, demanding of him supplies and other provisions, and withal such tribute as was formerly paid to Darius. Jaddus answered that he was tied by a former oath of Allegiance to Darius, and that he could not be free from that oath so long as Darius lived. Alexander being very angry hereat swore that as soon as he had taken Tyre he would march against that City. Accordingly as soon as he had taken Tyre he marched forthwith into Judea, going in person against those places that would not of themselves submit. But when he was upon his march to Jerusalem, Jaddus the High Priest terrified with his former threats, and now more especially fearing his rage, betakes himself to God by prayer, and was by him warned in a dream that he should make Holy-day in the City, and set wide open the Gates, and that he and the rest of the Priests every one in his Priestly Vestments, and the people all cloth'd in white should go forth to meet him. Alexander seeing this company coming meets them, and lighting from his horse prostrates himself before the High Priest, and adores that God whose name he saw engraven on the golden plate of his Miter. At which all his followers being amazed, Parmenio askt him the reason thereof? to whom he answered, That he worshipped not the Priest but the God whom he served, for that whilst he was in Greece and consulted about his Expedition into Asia, such a man as this, and so attired appeared to him, and advis'd him to it, and promis'd him success. Then going up to the City he ascended to the Temple and sacrificed to God as the Priests directed him. There they shewed him the Prophecy of Daniel, wherein was foretold that a Grecian should obtain the Empire of the Persians; he accounting himself the man exceedingly rejoiced thereat, and the next day offered the Jews whatsoever they would ask of him. They requested that they might live after their own laws and customs, and that on every seventh year (in which they sowed not) they might pay no tribute. All which he readily granted them. He offered them also, if they would follow him, the free exercise of their Religion; whereupon many presently lifted themselves to serve him. Then leading his forces to the neighbouring Cities he was friendly received by them.

Having now got all the Towns of Palestine into his hands, except Gaza (which held out against him) he came with his forces and fat down before it, after two months he took it, himself having received two wounds during the siege. The men were slain to the number of 10000, the women and children made slaves, furnishing the City with a new Colony gathered out of the places adjacent, he made it a Garrison and Magazine for himself. Curtius Lib. 4. C. 10.

After this he marches for Egypt, subdues it, builds Alexandria, goeth to the Temple of Jupiter Hammon, and at his return the war yet depending with Darius, he removed to Tyre, from thence he passes Euphrates to meet with Darius, and beats him again at the Battel at Arbela or Gungamela, and so was declared King of Asia.

Darius thus vanquished was forced to fly, and wandering up and down, at last was betrayed by his own servants (among whom Bessus was chief) and being ignominiously bound with fetters, and mortally wounded by them, he died, after he had reigned seven years. And thus the Persian Empire was dissolved when it had lasted about 203 years. A. M. 3675. ante C. N. 328.

Alexander reigned six years and ten months after the death of Darius as Emperour of the East, and then falling into a Fever at Babylon drawn upon himself by intemperate drinking. He died A. M. 3681, ante C. N. 322 *.

After Alexander's death his Empire was shared among his great Commanders, and was divided (for the main) into four Kingdoms, viz. 1. the Kingdom of Macedonia; 2. of Asia Minor; 3. of Syria; 4. of Egypt. These two last, the one lying North, the other South of Judea, did often grievously afflict that poor people lying between them.

After Jaddus his Son Onias succeeded him in the Priesthood at Jerusalem.

Ptolemaeus

Ptolemaeus Lagi the first King of Egypt after Alexander's death, subdued Palestine, and got Jerusalem by a slight *, and carried thence a vast number of Jews into Egypt. * Viz. He entered Jerusalem on a Sabbath-day under pretence to facilitate to him, and then surprises the City. And finding that the Jews were most strict observers of any Oaths they had taken, he committed many of his Garrisons and Castles to their custody. And he placed many of them in Alexandria, suffering them to enjoy the same privileges with the Macedonians. He sent many of them also to inhabit Cyrene, from whom is probable Simon the Cyrenian who bare the Cross of Christ descended, Mat. 27. 32. And other Cyrenian Jews of whom mention is made, Act. 2. 10. and Ch. 6. 9. Others of the Jews whom he brought out of Judea with him into Egypt he gave away for slaves among his Soldiers, not so much of his own inclination, as upon their importunity who desired to have them rather than any other for their necessary uses, and attendance in things belonging to the war.

Simon or Simeon the Just succeeded Onias in the Priesthood; he was so called because of his great zeal and fervency in the worship of God, and the exceeding love he ever exprest to his Country-men the Jews.

About this time as 'tis probable arose those three famous Sects of Pharisees, Sadducees and Essenes †.

Among the Jews there were some who thought they ought only to live by the precept of the Law, neither above nor below it. Others thought they were not to act according to the bare letter of the Law, but according to such consequences as might be deduced from it, and accordingly performed over and above what the Law required in the service of God. Those that stood to the letter of the Law were called Karaim. Those that besides the letter of the Law did works of Supererogation were named Hasidim or Saniti, and afterwards they grew into a body call'd Hasidians. As long as this voluntary and supererogatory service was free and spontaneous, there was no schism; but when this Doctrine of the Hasidians came to be digested into precepts and Canons many doubts and disputes daily arose, whence two Sects had their original. One which allowed only the Law its self, and another which embraced the glosses and interpretations of it. From the latter, (being that of the Hasidians) sprang up some who called themselves Perushim or Separat, as those who by reason of their holiness were not only distinct and separated from the vulgar, but from others also who would not come up to their strict rules and injunctions. These Perushim came by Greek writers to be called Pharisei. Now as out of the Hasidians arose the Pharisees, so from among the Karaim, the Sadducees, so named from Sadoc. Antiquaries the Master of this Sadoc, and Scholar to Simon the Just, among other heads of Doctrine had taught that they ought not to be like servants who served their Masters mercenarily, and only for rewards; Sadoc and Baithus interpreted this good saying into a bad sense, inferring from thence that there was no reward after this life, and thereupon denied the future state, and Angels and Spirits, and so framed their Heresies.

The third Sect was that of the Esseni, who its probable sprang from the Pharisees. They had skill in Physick, and thence some would derive their name from Asa which signifieth to heal. They were accounted in some things more strict than the Pharisees themselves.

Simon dying and leaving behind him only one Son named Onias, then an infant, his brother Eleazar the Son of Onias the first took upon him the High Priesthood of the Jews.

Ptolemaeus Philadelphus, second King of Egypt, being a great favourer of learning, and all Liberal Arts and Sciences, in the seventh year of his reign built a very famous Library at Alexandria. He committed the care of getting Books of all sorts, and out of all Countries to Demetrius Phalerens, who was not only a great Grammarian and Philosopher, but also had been a great Statesman, and an excellent Governour in Athens. Now to make this collection of Books he had this advantage, as 'tis reported of him, Aristotle at his death left his Library to Theophrastus, and he at his death left his own and Aristotle's Books to Nелеus Scepsius, and of him Ptolemy bought them, besides others which he bought at Athens and Rhodes, and brought them all to Alexandria. † It is said that he gathered together 20000 Books or Manuscripts.

Demetrius Phalerens advised Ptolemy to send to have the holy writings of the Jews to be translated out of the Hebrew into the Greek. But Ariston who was an attendant about him at that time, advised him for the purchasing of that translation, to set all the Jews (who were then slaves in Egypt) at liberty, and to send them home, which Ptolemy agreeing unto, 'tis said the number of them came to One hundred thousand souls, and every one of them cost the King a hundred and twenty drachms, as Josephus says. Now an hundred and twenty drachms make thirty Sicles or Staters, which was the price of a slave. See Exod. 21. 32. At which rate our Saviour was sold by Judas, so that the price which Ptolemy paid to redeem the Jews from their Masters came to above 400 Talents. In which redemption the like price was paid for every sucking child of them, together with their mothers whom they suck'd; whence it is that Josephus says that Ptolemy paid in this kind upward of 460 Talents. Of these

* About this time and something after flourished many Schools of Greek Philosophers, viz. the Academicke, Peripateticke, Stoicke, Epicureans, Cynicke, 2. of Asia Minor; 3. of Syria; 4. of Egypt. These two last, the one lying North, the other South of Judea, did often grievously afflict that poor people lying between them. our business now to speak.

Jews Ptolemy took the younger sort, and abled of them into his Army, and of the rest, such as he thought fit he employed in his private affairs, as he himself in his Letters to Eleazar the High Priest affirmeth. And with those Letters he sent also rich presents to the use of the Temple at Jerusalem by Andreas and Aristas his two servants to be delivered to the High Priest; as namely a Golden Table of two cubits long, and no less than half a cubit thick, all of solid gold; also twenty goblets of like gold, and thirty of silver, and precious stones to the number of five thousand of very great value. Besides which he sent an hundred Talents to buy sacrifices, and for other use of the Temple.

Eleazar the Priest receiving these presents he chose six principal men out of every Tribe (for after the Captivity there remained some of all the Tribes, as we have shewed before) and such as were most eminent for gravity, learning and experience, who should translate Gods Law out of Hebrew into Greek; the particular names of which Seventy two Elders are expressly delivered by Aristas.

Eleazar also sent a Letter to the King full of respect and thankfulness when he sent the Seventy two Interpreters to him, who coming to Alexandria presented the King with such gifts and presents as Eleazar had sent unto him, together with sundry Parchments wherein the Law was written in Hebrew in golden letters, and the Parchments joyned together, that the sewing of them could not be discerned by the eye of man. And it fell out that they came thither at a happy time, viz. when news came to him of a great victory obtained by his Navy at Sea against Antigonus. Ptolemy receiveth these Seventy two Interpreters with great respect, feasts them seven days in a most magnificent manner, and afterwards appoints one Dorothius to take care of them, and to supply them with all necessaries, not letting them want for any thing for their Table or otherwise. And the King himself would now and then put questions to them, some concerning affairs of State, some concerning Morality, whereunto they made him prudent and well advised answers, as we find in Aristas, who took all that he wrote out of the King's Diaries.

Three days after Demetrius led these Interpreters into the Isle of Pharos, and there placed them in a goodly house, and far off from any noise or tumult, and there they set themselves every one to his work of the Translation, most exactly fitting it to the meaning of the Original, which done Demetrius caused it to be fairly escribed. Every day they sat at it till three a Clock in the afternoon, and then went and took their rest, having all things abundantly provided for them, and especially their diet, which was of the same kind that was provided for the Kings own Table. Moreover every morning early they came to Court, and there having paid their respects to him, and wished him a good morrow, returned to their place, and there having wasted their hands (as their manner was) and prayed, they set themselves to read and to interpret from point to point.

It so fell out that this work of the Seventy two Interpreters was finished in Seventy two days, as if it had been so easy by them of set purpose. Which done, Demetrius calling them all together in the place where it was done, read it all over in the presence of them all, and they as the Authors and finishers of so great and good a work were highly commended, and magnified by all the Jews there present. Demetrius also himself wanted not his share of praises among them, and they besought him that he would deliver a copy of the Law so translated to their Rulers, which was accordingly done.

When the work was thus finished it was read all over to the King, who exceedingly admired the wisdom of the Legislator, and commanded all possible care to be taken thereof, and that it should be religiously laid up and kept. He also desired the Interpreters themselves that after their return home they would not fail to come often to him again. And he gave to every one of them three fair Gowns, two talents of gold, a cup of one talent, and the full furniture of a Chamber. And moreover to Eleazar the High Priest he sent with them ten Bedsteads with silver feet, and rich furniture thereunto belonging; a cup of thirty talents, ten vests of scarlet, and a Crown richly wrought, and about one hundred pieces of very fine linen; and by his letters desired him that if any of those Interpreters had at any time a desire to come and visit him, he would not hinder them, for he much desired to converse with such kind of men, and had rather spend his money upon them than any other way.

Antiochus Thers third King of Syria gave the Jews living in Ionia equal rights and privileges

privileged with the Gentiles and suffered them to enjoy their own Religion. He made sundry times war upon Ptol. Philadelphus, and fought with him with all the forces he could raise out of the Oriental parts. Wherefore Ptolemy desirous to put an end to this bloody war gave him his daughter Berenice to wife (while his former wife Laodice was yet living, by whom he had Seleucus Callinicus, and Antiochus Hierax) with an huge portion, which gives light to Dan. 11. v. 5, 6. But afterwards he put her away and took Laodice again, and she was at last slain by the procurement of Seleucus Callinicus who succeeded his father in the Kingdom, which was the Original of many wars between the Kings of Syria and Egypt.

Manasser, Eleazar's Uncle, Brother to Onias the first, and Son of Jaddus succeeded in the Priesthood at Jerusalem.

Ptol. Evergetes Son to Ptol. Philadelphus marches into Syria to revenge his Sisters death, and over-runs and conquers all before him; and then came down to Jerusalem and there offered many sacrifices of thanksgiving unto God, and dedicated to him many gifts in acknowledgment of so great a victory, and then returned into Egypt, (carrying with him many rich spoils and Images of their gods, which Cambyfes heretofore had taken out of Egypt at his being there) being called back by a sedition of his own people. See Dan. 11. 6, 7, 8, 9.

Ptol. Evergetes followed his father Philadelphus's steps in promoting learning, and the magnificence of the Library begun by him at Alexandria. He sent for Erastosthenes Cyrenensis from Athens, and made him keeper of it. He took great care to get into his Library the works of ancient writers, where ever they could be procured. He borrowed from Athens the works of Sophocles, Euripides and Aeschylus only to transcribe, and left them fifteen Talents in pawn, and then caused them to be written out very fair in parchment, and then retaining the Originals he sent the Transcripts back, desiring them to keep his pawn of fifteen Talents, and to suffer the Originals to remain with him.

Onias the second, son of Simon the Just, after that Eleazar had executed the office of High Priest (because he was then but a child when his father died) and after him also Manasser, (because when he came to age he proved but a half-witted man) yet at last came to be High Priest among the Jews; in which office he carried himself very unworldly and basely, and by his covetousness drew the anger of Ptol. Evergetes upon him, for he refused to pay the tribute of twenty Talents of silver, which his Predecessors ever used to pay out of their own store for the sake of their people. Hereupon Ptol. Evergetes in a great rage sent to him that if he did not speedily send him his arrears of tribute, he would forthwith give away all his land amongst his Souldiers, and plant new Colonies of his own there. Josephus the son of Tobiah a young man of singular prudence and virtue being advertised by his mother (who was the sister of this Onias, and daughter of Simon the Just) of the coming of these messengers, he presently came to Jerusalem and undertook to go in an Embassage to Evergetes about this matter, and being come thither he so far intimated himself into the good liking and favour of the King, and Cleopatra the Queen, that he not only diverted this storm which threatened his Country, but also obtained a company of 2000 Souldiers to levy the tribute, and other dues belonging to the King out of Galilee, Pheenicia, Samaria and Judea. In which office he continued by the space of twenty two years, and in that time doubled the Kings Revenue, and brought them from 8 to 16 thousand Talents by the year, and brought into the Kings Exchequer all the goods of Pelots, and other Consecrations which formerly the Exchequer-men swallowed up, and shared among themselves, Joseph. 16. Ch. 3. 4.

After the decease of Onias the second, his son Simon the second succeeded in the Priesthood.

About the year of the world 3787, when the second Carthaginian war began between Annibal and the Romans, the Roman name began to be famous in the world, and their power look'd upon as formidable as any of the Kings either of Egypt, Syria, or Macedon.

Ptol. Philopator overthrew Antiochus Magnus King of Syria in a great fight near Raphia a City in Syria, and so got Raphia and those places round about. The Jews sending some of their Sanhedrin to render him their services, and to congratulate him after so great a victory, he promised to go thither, and to honour their City with his presence. When he came he admired the beauty of their Temple, and would fain have gone into the Sanctum Sanctorum, whereinto it was not lawful for any to go save

favoured the High Priest only. The Jews vehemently opposing him therein, the King was more earnest and bent upon it, whereupon all the Temple was filled with crying and howlings, and the City with tumult. Then Simon the High Priest kneeling down between the Temple and the Altar, humbly sought help from God in that time of trouble. Whereupon the King fell into such an *horrour of mind* that he was unable to speak, and so was carried half dead out of the Temple, 2 Mac. Ch. 1. & 2. Ptol. Philopator being returned into Egypt fell into all manner of loose living and debauchery, and sought by all means to turn the Jews of Alexandria from the worship of the true God, and some of those that would not turn he caused to be slain, and some he marked with hot irons on their faces, and some with the sign of an *Ivy-leaf*, because that was the badge of Babelus. Hereupon many abandoned their Religion in compliance to the King's will. Others bought their peace and saved their lives, and escaped their marking with hot irons for their money. But they who continued constant in the Religion of their forefathers continued also constant in their allegiance to the King, but would not converse in any kind with those of their own Nation who had apostatized from their Religion; whereupon their enemies presently made this construction of it, that they opposed the King in his power and Government, and sought to turn away his subjects from their obedience. Upon this Philopator growing angry with the Jews, not only in Alexandria, but even throughout all Egypt, sent out orders to have them all gathered together into one place, intending there to expose them to be destroyed by Elephants. And accordingly the Elephants being prepared and fill'd with wine mingled with myrrh that so they might be the more mad and fierce; it so happened that they instead of falling upon the Jews, ran upon the Kings Soldiers and trod them under foot, whereupon the King began to relent towards these poor prisoners, and not only saved them but feasted them for seven days together. *Ush. p. 371.*

Ptol. Philopator had by his Wife Sister Euridice a son called Ptol. Epiphanes (who at the age of five years succeeded him in the Kingdom of Egypt) whose birth-day was first solemnly celebrated at home by all the great men and others of that part of Syria, and the Country thereabouts that was under his dominions; and then many of them made a journey to Alexandria there to wish him joy of his young son, among the rest Josephus the Jew (of whom before) Collector of his Tribute in Syria, Phœnicia, and Palestine, sent his youngest son Hircanus to kiss his hand; and with Letters to his Agent at Alexandria to furnish him with moneys to buy the most rich and precious present for the King that the place did afford.

After Simon the second succeeded his son Onias the third in the High Priesthood, a good man, of a venerable aspect, meek in his carriage, and very advised in his words, and one who from his youth framed himself to a virtuous life.

Pt. Philopator dying, left his son Pt. Epiphanes but five years old. Antiochus M. taking occasion herefrom, confederates with Philip King of Macedon, that with their united forces they should set upon the Kingdom of Egypt, Dan. 11. v. 14. and each should enjoy those parts of that Kingdom (if they conquered it) which lay next to them. Antiochus at last got Judea from Epiphanes, and Epiphanes by his General Scopas recovered it from him again, and shortly after lost it again; so that Antiochus being now Lord of Judea, he grew friendly and kind to the Jews, who voluntarily submitted to him, and assisted him in the siege of the Castle of Samaria, into which Scopas had put a Garrison.

One Simon a Benjamite chief Keeper of the Temple falling into a contention with Onias the third now High Priest, when he could not get his will of him, went to Apollonius the Governour of Cœlœsyria, and Phœnicia, (for Seleucus Philopator who succeeded Antioch. Magnus) and informed him that there was a vast sum of money in the Treasury of the Temple, of which the Priests made no use, and therefore it would do well in the Kings coffers; which when the King was made acquainted with, he presently sent away his Treasurer Heliodorus to Jerusalem to fetch him that money from thence; but when he came, Onias the High Priest told him that it was true there were some moneys in the Temple, but they were the moneys of Widows and Orphans, and were there deposited only as in a place of safety, part of which also was the proper goods of Hircanus a very honourable person, and that all there amounted not to above 400 Talents of Silver, and 200 of Gold, and that such was the holiness of the place that it ought not to be violated. Heliodorus nothing persuaded by this, enters the

the Temple, and was smitten by an Angel dead for the present, but being restored by the prayers of Onias, he returned to his Master Seleucus, declaring the holiness of the place and the power of God, 2 Mac. Ch. 3.

Simon after this calumniated Onias, as if he (who had so well deserved of his Nation) had been the cause of this mischief and had forced Heliodorus to do what he did. Upon this matters proceeded so far that many murders were acted by Simon and his party in the City, and Apollonius waxed mad withal, and backt him in what he did, so that Onias was forced to go to Seleucus Philopator, and (as some say) got him banished.

Antiochus Epiphanes * now obtains the Kingdom of Syria (putting by his Brothers * The beginning of Antiochus Epiphanes, and the History of the Mac. cabites. An. M. 3829. Ant. C. N. 175.

Antiochus Epiphanes * now obtains the Kingdom of Syria (putting by his Brothers * The beginning of Antiochus Epiphanes, and the History of the Mac. cabites. An. M. 3829. Ant. C. N. 175.

Antiochus Epiphanes * now obtains the Kingdom of Syria (putting by his Brothers * The beginning of Antiochus Epiphanes, and the History of the Mac. cabites. An. M. 3829. Ant. C. N. 175.

Antiochus Epiphanes * now obtains the Kingdom of Syria (putting by his Brothers * The beginning of Antiochus Epiphanes, and the History of the Mac. cabites. An. M. 3829. Ant. C. N. 175.

Antiochus Epiphanes * now obtains the Kingdom of Syria (putting by his Brothers * The beginning of Antiochus Epiphanes, and the History of the Mac. cabites. An. M. 3829. Ant. C. N. 175.

Antiochus Epiphanes * now obtains the Kingdom of Syria (putting by his Brothers * The beginning of Antiochus Epiphanes, and the History of the Mac. cabites. An. M. 3829. Ant. C. N. 175.

Antiochus Epiphanes * now obtains the Kingdom of Syria (putting by his Brothers * The beginning of Antiochus Epiphanes, and the History of the Mac. cabites. An. M. 3829. Ant. C. N. 175.

Antiochus Epiphanes * now obtains the Kingdom of Syria (putting by his Brothers * The beginning of Antiochus Epiphanes, and the History of the Mac. cabites. An. M. 3829. Ant. C. N. 175.

turned to go into the Temple, having that Arch-Traitor Menelaus for his guide, and rifled it of the holy vessels; particularly he took away the Golden Altar of Incense, and the golden Candlesticks with all the vessels belonging to them, the Table of the Shew-bread, and the Vail, and the Crowns, and the golden Ornaments that were fastened to the Temple-doors; he pulled off the gold from every thing that was covered with it, and likewise took the silver vessels, and all the hidden treasure which he could find. He also killed swine upon the Altar, and with the breath of the flesh of them he sprinkled the Temple. And having taken 1800 talents out of the Temple he speedily went to Antioch, leaving behind him to afflict the people, Philip a Phrygian by Nation, but by manners a Barbarian, and Andronicus, and besides them Menelaus more grievous unto and more spiteful against his own Countrymen than either of the other.

Two years after he sent Apollonius a cruel man with an Army of 2000 into Judea, commanding him to put to death all the young men he could meet with, and to sell the women and children for slaves. Apollonius coming to Jerusalem kept himself still until the Sabbath, and then taking the opportunity of the solemnity of the day, he destroyed all that came to perform Religious duties, and marching with his forces about the City, he put to death a great multitude, and plundering the City he set it on fire in several places, destroying the houses, and demolishing the walls round about, and led away many women and children into captivity, seizing on their cattle, whilst Antiochus his Master was busied again in his attempts upon Egypt.

During these horrid outrages Judas Maccabeus departed with some others, and liv'd in the mountains three years and six months, for which space of time the daily sacrifice ceased, and the Sanctuary lay desolate, and the inhabitants of Jerusalem fled, and their City became an habitation of strangers.

The Samaritans seeing the Jews so miserably handled, professed themselves to be by descent Sidonians, and thereupon obtained Letters from Antiochus to Apollonius his President, that they should not be involved in the calamities of the Jews, and that their Temple on Mount Gerizim as yet not honoured with the title of any God, should from thenceforth be called the Temple of the Grecian Jupiter.

After this in the year of the World 3837, Antiochus by a publick Edit^t commanded all Nations that were subject unto him to observe the same way of worship that he did, and laying aside their peculiar customs to profess the same Religion with the Greeks, and to conform thereunto, threatening death to all such as should be found unconformable. And he appointed Overseers over every people and Nation who should compel them to uniformity, 1 Mac. 1. 41, &c. Into Judea and Samaria he sent an old man of Athens, that he should force the Jews to depart from the observation of the Divine Law, and desile the Temple at Jerusalem, and impose the name of Jupiter Olympius upon it. And upon the Temple of Gerizim he imposed the name of Jupiter Hospitalis, or Protector of strangers. He also commanded the sacrifices to be left off, he prohibited the Sabbath, he commanded them to desile the Sanctuary, to erect Altars, Groves and Chapels to Idols, and that they should sacrifice swine and other unclean beasts, and should suffer their children to remain uncircumcised, and should forget the Law and the Ordinances of God, and made it a crime to profess the Jewish Religion. Moreover order was sent to the Neighbouring Cities of the Greeks that they should compel the Jews to partake of their sacrifice, and kill those that would not come over to their rites; so that many of the Jews for fear obeyed, and sacrificed to Idols. The Temple was now filled with riot and revelling by the Gentiles, who within the circuit thereof desiled themselves with women, and committed other abominations. And on the 15th. day of the month Casleu they erected the Abomination of Desolation (that is the detestable Idol of Jupiter Olympius) upon the Altar, and built Idol-altars throughout the Cities of Judab, and burnt incense at the doors of their houses, and in the streets, and some were compelled to go in procession to Bacchus carrying Ivy; they cut in pieces the Books of the Law which they found, and burnt them in the fire, and with whomsoever they were found, or whoever approved of them, they were by the Kings command to be put to death. Yet notwithstanding there were many that stood out and would not conform to the Kings Edit^t, nor desile themselves, at which the King being enraged, he caused divers to be brought before him, resolving to insure them by torments to take impure means, and to abuse Judaism, and upon refusal he racked them and put them to death. Among others, Eleazar of the Priestly family an eminent Scribe, and expert in the knowledge of the Law,

Law, of ninety years of age, was very eminent for his courage, who neither yielding to eat swines flesh, nor dissimbling to have eaten it, chose rather to undergo the most cruel torments than to violate the Law. After him seven young men that were Brethren, together with their most courageous Mother, were brought before Antiochus at Antioch, who refusing to eat swines flesh, after they had been exquisitely tormented with new-invented torments, rendered their pious souls unto God. The Martyrdom of those persons is described in the seventh Chapter of the second Book of Maccabees.

The rage of this persecution coming to Modin a Town situate between Rama and Emmaus, it there found some opposition. Mattathias the Son of Jonathan a Priest of Jerusalem of the family of Joarib (which was the first among the 24 courses, 1 Chron. 24. 7.) dwelt here at this time with his five Sons, among whom his Son Judas was called Maccabeus; and Josephus says their Father Mattathias was the son of Asanias^{*} and from him that surname descended to his posterity[†].

Mattathias was earnestly prest by the Kings Officers to sacrifice on the Heathen Altars, but he utterly refused to do it, yea he proceeded so far as to kill a certain Jew whom he beheld so sacrificing, and after that he slew the Kings Commissioner who forced the people to sacrifice, and threw down the Altar. Being so far engaged he exhorted all that had any zeal for the Law of God to follow him, and so with his five Sons he fled into the Mountains, leaving all their goods behind them in the City.

Many went after him and lived with their wives and children in dens and caves, which when it was discovered to Philip Governour for the King at Jerusalem, the Garrison-Souldiers were presently drawn out to pursue them, who falling on many of them on the Sabbath-day, (and they not at all resisting in honour to the day) they destroyed the number of about a thousand persons of them.

When Mattathias and his friends were informed of this, they much lamented the case of their Brethren, and decreed that from thence forward if they should be assaulted by their enemies on the Sabbath-day they would resist them with arms. Then the Asideans a sort of religious men joining with him, and several others who daily fled out of the Country, he made up a little army, and therewith prosecuted the wicked ones, and marching up and down, threw down Altars, circumcised all children whom they found uncircumcised in the coasts of Israel, and pursued the sons of pride, and the work succeeded very prosperously in their hands. After Mattathias had been Captain of this wandering company for the space of a year, he died, having first exhorted his Sons to piety and a valiant defence of the Law of God, and having appointed his Son Simon for a Counsellor, and his Son Judas surnamed Maccabeus for a Captain to them: His Sons buried him in the Sepulchers of their Fathers at Modin, and the Israelites bewailed him with great lamentation, 1 Mac. 2.

Judas being afflicted by his Brethren and such as followed his Father, fell upon the enemy, burnt divers of their Towns, and seized upon several commodious places, (coming usually upon them in the night) informuch that he forced many of them to quit the land. Apollonius the Governour of Samaria coming against him, Judas overthrew and slew him, and getting his Sword, ever after used it in the wars. After this he overthrew Seron the Governour of Celsopria, who marched against him with the forces under his command, his whole army was routed by Judas, and eight hundred slain on the place, the rest fled into the land of the Philistines near the Sea-coast.

Antiochus hearing of this success of Judas, was exceedingly enraged at it, and leaving all the strength of his Kingdom, and giving them a years pay, he commanded them to be in readiness; he purposed to have marched immediately against Maccabeus, but he found his Treasury much exhausted by the pay of his Army, and he saw he had lost 300 Talents of yearly tribute by the Jews revolting from him, and much also which he was wont to receive from other places who were in combustion, because he would force them to quit their ancient rites. For his persecution raged even in the Grecian Cities, infomuch that he spared not the very Gentiles, but endeavoured to make them abuse their ancient superstitions, and to come up to a conformity of worship with himself, and by these things his revenues were much impaired. Fearing therefore he should not have enough to defray his charges and gratuities, (wherein he took a pride to exceed all his Ancestors) he resolved to make a progress first into Persia, and the upper Countries to gather the Tributes thereof, and fill his coffers. But before his departure he made Lyfias his kinsman Governour of the Regions betwixt

* Or rather the Grandson of Simon surnamed Asmonaeus.
† David in the 88. Psal. 32. v. utch the word Hashmon to express Priests and great men.

Euphrates and Egypt, committing to his care his young Son Eupator) and gave him half his forces, and this also in charge to blot out the Nation of the Jews utterly, and to give their Country to be inhabited by strangers.

Philip the Governour of Jerusalem observing how that Judas grew stronger and stronger every day, wrote unto Ptolemy (Son of Dorymenes) Governour of Cælyria and Cilicia to lend his helping hand to the Kings affairs, who presently dispatching Nicanor (one of his chiefest friends) with 20000 men, purposed to root out the whole flock of the Jews; and to him also he joyned Gorgias a man of great experience in Military affairs. Lysias also dispatched away Ptolemy himself as a reserve to them, so that under these three Commanders, Ptolemy, Nicanor, and Gorgias were mustered 40000 foot, and 7000 horse, who marching with this their great army, pitched by Emmaus in the plain Country. Antiochus was at this time behind hand with his tribute to the Romans, the sum of 2000 Talents, and Nicanor making sure of the victory before hand, resolved to wipe off that score by the sale of the captive Jews; and to that end invited out of the Cities near the Sea-coast a thousand Merchants, promising that he would allow thirty slaves for a Talent; which was no sooner divulged but the Merchants of the Country with their Attendants repair to the Camp to purchase the Jews for slaves, great company also flocked out of Syria, and other parts to barter for the same commodities.

The Heathen now holding Jerusalem and the Temple, Judas Maccabæus in this great extremity removed with his Army to Mizpeh (for there before the building of the Temple was the Israelites place of Worship, 1 Sam. 7. 5, 6.) and there he proclaimed a fast, and with most fervent prayers importuned the Lords help against this formidable host, for he had with him but six or seven thousand against the vast power of the enemy. After this such as had betrothed wives, planted vineyards, or were fearful he dismissed according to the Law, Deut. 20. 6, 7, 8. and then divided his army into four Squadrons, and appointing his Brothers to command them, committed to each 1500 Souldiers; so the Army removed and pitched on the South-side of Emmaus opposite to the enemy. That night Gorgias had a design to surprize them unawares, and to that end took along with him 5000 foot, and a 1000 choice horse, and came towards the Jews Camp, having the Garrison-Souldiers of Sion-fort for his convoy. Judas having notice hereof, wisely turned it to his advantage, resolving to march straight-ways to Emmaus, and so to fall upon Nicanor in the absence of the other, who was the more experienced Captain. Gorgias arriving at the Jews Camp, and finding no body there, thought they had fled for fear of him into the mountains, and so he fought for them there, but they being got to Nicanor engaged him; in the morning Judas having first encouraged his men, and given the word in the help of God, through the assistance of the Almighty they routed Nicanor's whole army, laying above 5000 dead upon the place, and had the chase of the rest a great way. Among others who were thus vanquished were the Merchants, who (nothing doubting of the victory) followed the Kings army in hope to get a good bargain of the captives, and now became a prey themselves, and the Jews seized on their money which they brought to buy them. And when they had had a long pursuit of them, but being prevented by time, they founded a retreat; for the evening on which the Sabbath began drawing on, after they had gathered up the Armes of the vanquished Host, and taken the spoils from them, they composed themselves for the celebration of the Sabbath, magnifying the mercy of God for this so marvelous a victory, 2 Mac. 8. Gorgias returning from his fruitless expedition, and perceiving by the smoke of the Tents set on fire, that that other division of their army was routed, and seeing Judas on the plain standing in Battails with his forces ready to receive them, they all shifted for themselves. The coast thus cleared, Judas returned to the spoil, where he found plenty of gold, silk, and purple, (which the Phœnician Merchants had left behind them) and much wealth, all which the Souldiers shared among themselves, having first deducted a portion for the maimed Souldiers, widows and orphans. Then with joint supplication they desired the Lord to continue still to be gracious unto them.

After this Judas overthrew Timotheus and Bacchides, both of the Kings party, and killed above 20000 men, and made themselves masters of many strong holds, and divided among themselves much spoil, always admitting the maimed, orphans, widows, and aged persons into equal portions with themselves.

Lysias

Lysias was exceedingly vexed that things fell out so contrary to his expectation, and therefore the next year invaded Judea with an Army of 60000 choice foot, and 5000 horse. Judas (having first implored the Divine assistance) meets him with an army of 10000 men. Lysias received such a blow that with the loss of 5000 men he was glad to retreat to Antioch, intending greater preparations for his next expedition.

Judas and his Brethren having now some respite from their enemies, march with all their forces to Jerusalem and recover the Temple, and all the City, except Sion-fort. The Altars and Chappels which the enemy had built in the open streets they demolished. And by the assistance of the Priests they cleansed the Temple, built a new Altar, repaired the holy, and Holy of Holies, hallowed the Courts, made new holy Vessels brought into the Temple the Candlestick, the Altar of Incense, and the Table of shew-bread, and so they burnt Incense upon the Altar, lighted the Lamps which were in the Candlestick, and placed shew-bread upon the Table, and spread the Vails, and finished whatever they had taken in hand. Then on the 15th. of the ninth month called Casfeu (two years after he had succeeded his Father in the Government, but three years complete since the Gentiles first sacrificed in that place) having furnished themselves with fire by striking stones one against another, they offered sacrifice according to the Law upon their new Altar of Burnt-offerings; so that on the very same day of the same month on which the Gentiles profaned the old Altar, Judas consecrated this new one.

This Dedication was celebrated with Songs and Hymns, and Instruments of Musick very joyfully, and all the people fell prostrate on the ground, and worshipped the God of Heaven who had so prospered them; beseeching him that he would not suffer them to fall again into such calamities, but that if they offended him he himself would punish them, and not suffer them to fall into the hands of the barbarous Gentiles. They kept this Feast of Dedication eight days, and ordained that it should be kept yearly for the same space of time, and should begin the 25th of the same month Casfeu. In the Gospel, Joh. 10. 22. 'tis called the feast of Dedication.

Whilst these things were doing, Antiochus Epiphanes prospers in his wars against Artaxias King of Armenia, and in the upper Countries, though in his attempt to plunder the Temple of Venus or Diana at Elemais in Persia, he was repelled by the inhabitants, and caused shamefully to retreat. In his return homewards, hearing first of the overthrow of Nicanor and Timotheus, and then of the defeat of Lysias, and the throwing down of the Idol of Jupiter Olympius, and fortifying of the Sanctuary, he fell into an extreme rage, and resolved to be revenged on the Jews, proudly vaunting that he would make Jerusalem the common burying place of them when he should come thither. Scarce had he made an end of threatening when he was stricken with an extreme torment in his bowels, but being brought thereby to no better a temper of mind, he breathed out menaces against the Jews still, and calling to his Chariot-driver to make haste, it hapned that in this his so furious career he fell out of his Chariot, and was much bruised by the fall, and his limbs put out of joint; and after that being carried to and fro in a horse-litter, worms bred so fast in his body that his flesh rotted, so that none could endure to carry him for the noisomeness of the stench, being forced to stay at Taba a Town in Persia in this pitiful plight, despairing of recovery, he openly acknowledged all those miseries to have fallen upon him for the injuries he had done to the Jews. When he could no longer endure his own smell, he said, It is meet to submit to God, and for mortal man not to set himself in competition with God. He vowed if God would restore him, to grant to the Jews a free exercise of their Religion, and of their own laws and customs, and that he would beautify the Temple with most rare gifts, and restore all the holy vessels, and that with advantage, and defray the charges of the Sacrificer out of his own Exchequer, and that he himself would turn Jew, and go through the whole habitable world declaring the power of God. But when he saw his end to draw nigh, he caused most kind Letters to be written to the Jews desiring them to stand faithful to his Son. Then constituting Philip the Guardian and Protector of his Son (who was but nine years old) till he should come to age; he died, and that a miserable death, in a strange land, after he had reigned twelve years.

Antiochus his Son, surnamed Eupator, succeeds him: Lysias who had brought him up would not part with the Government of him, whereupon Philip (who was appointed his Guardian by his Father) fled into Egypt.

Gorgias who had the command of those parts about Judea, fomented a continual

U u u u 2

war

war with the *Jews*, and with him joyned the *Idumeans*, who entertained all the *Jerusalem-rumagadoes*, and infested the *Jews*, and did what they could to keep the war on foot; against those therefore *Judas Maccabeus* marches, takes divers places, and puts 20000 of them to the sword. After which setting upon the *Ammonites* he overthrew them in divers engagements, and taking *Jazer* with the Territories thereunto belonging returned into *Judea*. *Timotheus* the General of the *Ammonites* heretofore enraged and gathering together multitudes of foreign forces, came as if he would devour *Judea*. But *Judas* and those that were with him, having humbled themselves, and sought to the Lord for help, marched out of *Jerusalem* against them, and being encouraged by an Apparition of *Horsemen* in the Heavens fighting for them, they slew of the enemy 20500 Foot, and 600 horse; *Timotheus* himself fled to *Gazara* a strong Garrison kept by his Brother, but that being taken, he was pulled out of a cave (where he had hid himself) and slain with his Brother.

After this the Gentiles about *Galaea* and *Galilee* sorely afflicting the *Jews* of those parts, *Maccabeus* divided his Army into three Brigades, one whereof consisting of 3000 men he gave to his Brother *Simon* to relieve them of *Galilee*; the second, to *Joseph* the Son of *Zachariah* to defend *Judea*, charging them not to fight with any enemy till his return; with the third, he marched himself to the succour of those of *Galaea*. *Simon* notwithstanding fought many Battels with the enemy, and killed many of them. And *Judas* had the like success, taking many Towns, and putting many thousand to the sword. But those that were left at home, desiring, upon the report of these things, to achieve some military glory, marched to *Jamnia*, whence *Gorgias* issuing out put them to flight, and following the chase as far as the borders of *Judea*, killed about 2000 of them. So dangerous a thing is presumption and vainglory.

Lysius the Kings Protector and chief Minister was extremely vexed to hear of *Judas*'s success, therefore mustering together near eighty thousand men, and all the horse he could make, marches into *Judea*, resolving to make *Jerusalem* an habitation for the *Greeks*, and the Temple Tributary, and to set the High Priesthood to sale every year. Being entred into *Judea*, he lays siege to *Bethsura* nigh to *Jerusalem*. But *Maccabeus* engaging with him, killed 11000 of his foot with 1600 horsemen, and forced him with the rest, (many of them being wounded and disarmed) to shift for themselves. *Lysius* considering with himself what loss he had sustained, and how God fought for the *Jews*, he sent to them to treat of peace, and according to his promise brought the King to yield to such reasonable terms as were demanded by *Maccabeus*; but this peace was quickly broken by those of the Kings Captains that had the command of the places adjacent, who would not suffer the *Jews* to be quiet. And the Citizens of *Joppa* also having by fair speeches inticed two hundred *Jews* which dwelt among them into their ships, put from shore and threw them all over-board. When *Judas* heard of this piece of villany he came by night to *Joppa*, and fired their Port and Navy. And understanding that the inhabitants of *Jamnia* had some such design against those *Jews* that lived with them, he did the same by night to their Port and Fleet also.

Judas now marching against *Timotheus*, the Nomades of Arabia set upon him to the number of 5000 Foot, and 500 Horse, where after an hot dispute, the *Arabians* were worsted, but afterwards upon an engagement to supply him with Cattel, obtained a peace from him. Shortly after this he stormed the City *Caspi*, wherein was such a slaughter made of the inhabitants that a lake thereto adjoining seemed to be full of blood. Removing from thence he came to the *Jews* called *Tobien* inhabiting the land of *Tob*, concerning which mention is made in the Book of Judges, Ch. 11. *Timotheus* was drawn off from that place, but had left behind him a very strong Garrison, which *Desibubus* and *Sisipater* (two of *Judas*'s Captains) ventured upon, and taking it, put to the sword about 10000 men.

Upon this *Timotheus* levies a new Army consisting of 120000 Foot, and 2500 Horse of all Nations round about him, and mercenary *Arabians*, sending the women and children into a strong Town called *Carnion*. He incamped against *Raphon* on the other side the Brook *Judas* approaching with his forces gave this great Army such a total rout, that some fled one way, and some another, and *Judas* pursued them with such earnestness that he slew near thirty thousand of them; and *Timotheus* himself falling into the hands of *Desibubus* and *Sisipater*, obtained his liberty upon promise of setting at liberty such of the *Jews* as he had in his power.

Judas

Judas then proceeding took *Carnion* whither many of the enemy had fled, he put to the sword 25000 men, fired their Temple, and demolished their City.

After this he gathered together all the *Jews* with their wives and children which were in *Galaea* to bring them into *Judea*. And being come as far as *Ephron* (which was a great City well fortified, through which they were to pass) the Citizens denied them passage, and shut their gates against them; whereupon they assaulted the City and took it, after a day and a nights battery, and demolished the City to the ground, took all the spoil, killed all the males near 25000 in number, and so marched to *Jerusalem* to the Feast of Pentecost.

The Feast being over, *Judas* taking 3000 Foot, and 400 Horse along with him, went and fought with *Gorgias*, whom *Desibubus* had once taken, but leading him away a Thracian Trooper made up towards him, and cut off his shoulder, and so rescued *Gorgias*, who made his escape into *Marissa*. After this victory the *Jews* coming to strip and bury such of their own party as had fallen that day, found under their coats certain things dedicated to the Idols of *Jamnia*, which was prohibited them by the Law, Deut. 7. 25. 26. so that it appeared to them that this was the cause of their death, they therefore betook themselves by prayer unto God, intreating him that this mischief might not be charged upon them all.

After this *Judas* with his Brethren subdued the *Edomites* and the *Philistines*, burnt their Idols, and overthrew their Altars, and then returned into *Judea*; and observing that *Antiochus*'s Souldiers which were Garrison'd in the Tower at *Jerusalem* did infect the *Jews* about the Sanctuary, he with all the people besieged them close, but some of them with certain Jewish fugitives getting out, went trait to *Antiochus* Eupator, and persuaded him with expedition to come and give a check to the growing power of the *Jews*.

Antiochus gathering together all his friends and Captains, and a mighty Army (concerning the number of which the two Books of *Maccabees* differ) in a great rage marched thither, intending to deal worse with the *Jews* than his Father had done. And with him *Menelaus* the usurping High Priest joyned, hoping thereby to recover the Priesthood. *Judas* hearing of these preparations, commanded the people that they should call upon God day and night, that he would please to grant them his wonted assistance. *Antiochus* marching into *Judea* assaults *Bethsura* or *Bethboron*, where *Judas* by night with a choice party fell upon his Camp, and piercing as far as his own Tent, slew 4000 men, and giving an alarm to the whole Army, at break of the day safely retreated; whereupon the King marched towards him next day, and they coming to an engagement *Antiochus* lost several hundreds more, but the *Jews* seeing themselves overpowered retreated. The King then returned to the siege, and they not being well stored with provision (this being the Sabbatical year) at last yielded up the Town upon composition. *Antiochus* having herein placed a Garrison, marched up to *Jerusalem*, and there made all provision possible for the gaining of it, all manner of Engines being raised for the casting of fire and stones, but the besieged defended themselves bravely (though provisions were very short with them) and the famine prevailed so much among them that they were in danger of falling into the Kings hands; but before he could finish his work, news came that *Phillip* (whom his father had appointed to be Guardian) being returned out of *Egypt*, was coming with the forces that *Epiphanes* had left in *Persia* and *Media* to recover his right usurped by *Lysius*. Hereupon both he and his Captains were presently persuaded by *Lysius*, (because the place was strong, and provisions began to fail in the Leagues, and the affairs of the Kingdom required it) to make peace with the besieged, and with the whole Nation of the *Jews* upon such terms as they required. Then returning to *Ptolemais*, the inhabitants thereof (being great enemies to the *Jews*) stilled hard to persuade him to break the League, but *Lysius* so well argued the matter among them that he quieted their minds, and confirmed the peace; so that the Injustice of the commanding power in the *Hasmoneans* took its rise from the time of this peace agreed on betwixt *Antiochus* Eupator and *Maccabees*.

The King halting thence towards *Antioch*, brought along with him as a prisoner *Menelaus* the High Priest, whom *Lysius* accused as an Incendiary, and the cause of the war, whereupon by order from the King he was let down into a Tower filled with asbes, and there miserably ended his life, ten years after he had first usurped the Priesthood.

Menelaus

Menelaus being thus taken out of the way, the King substituted in his room one *Alcimus* a man every whit as bad as he. Indeed he was of *Aaron's* progeny, but not of the *High Priests* blood, and *Lysias* persuaded the King to transfer that dignity into another family. *Onias* the Son of *Onias* the third, seeing the *High Priesthood* conferred on *Alcimus*, went into Egypt, and after he had well intimated himself into the affections of *Ptol.* *Philometor* and *Cleopatra* his wife, obtained of them leave to build a Temple to God in the jurisdiction of *Helopolis*, answering to that at *Jerusalem*, and that they would constitute him *High Priest* there. See more of this in *Usher*, p. 467.

Antiochus coming to *Antioch* found *Philip* Master thereof, but setting upon it he took it by force, and taking *Philip* therein put him to death, and so quickly quieted those first, being reserved with *Lysias* his Guardian (though but a little time) for others more dangerous.

Demetrius Soter Son of *Selenus* Philopator (the right heir to the Kingdom) now escaping from *Rome* quickly got the Kingdom, and put to death *Eupator* and *Lysias* his Guardian.

Alcimus who had procured from *Eupator* to be made *High Priest*, being not now received nor owned by the people, for that in the days of *Epiphanes* he had wilfully defiled himself, came to *Demetrius* with other *Apostates* to get the *Priesthood* confirmed to him. He accused his Countrymen, especially the *Hasmoneans* (viz. *Judas* and his Brethren) as guilty of cutting off the Kings friends, and banishing them out of the Country. Hereupon *Demetrius* sent *Bacchides* the Governor of *Mesopotamia* (his truly friend) with great forces into *Judea*, and confirmed the *High Priesthood* to *Alcimus*, whom he sent back with him. All their design was (being arrived there) by fair speeches to get *Judas* and his Brethren into their hands but they gave no credit to them. Many of the Scribes went out to them to seek peace, expecting they should have obtained it of *Alcimus*, who was of the seed of *Aaron*, and had now great power in the army, but having gotten them into his hands, he most wickedly contrary to agreement and his oath put sixty of them to death, all in one day, by which perfidiousness many being terrified fled from the City. Then *Bacchides* going from *Jerusalem* caused many that had fled from him, and several others of the Jews to be slain and cast into a great pit, and so committing the care of the Country to *Alcimus* (for the defence of which he left him some forces) he returned unto the King.

After his departure *Alcimus* striving all he could to confirm himself in the *Priesthood* made great havock of the people. Hereupon *Judas* went out through the whole Country, taking vengeance on such as had revolted from him, and so terrified those that adhered to *Alcimus*, that they were forced to keep themselves within their Garrisons, and durst not make any more incursions into the Country. *Alcimus* apprehending danger to himself from these proceedings goes once more to *Demetrius* carrying along with him a Crown of Gold to present unto him. For *Judas* and his party increasing in power would not suffer him to come near to the holy Altar, at which being enraged he eagerly accused them to the King as authors of all the commotions and disturbances in *Judea*; further complaining that he was deprived of the *Priesthood*, (the honour, as he said, of his Ancestors) and further affirmed that as long as *Maccabees* lived the Kings affairs could not be secure. This being seconded by some ill-willers to the Jews, and his friends, *Demetrius* was so inflamed, that sending for *Nicanor* one of his chiefest Princes, and a bitter enemy to the Jews, made him General against *Judea*, giving him order to destroy *Judas*, and disperse his associates the *Assidians*, and to settle *Alcimus* in the *High Priesthood*.

The Jews, upon the report of *Nicanor's* approach, and the Association of several Gentiles with him, cast dust upon their heads, and made their Supplication to God. And it so happened, that after a short skirmish betwixt *Simon* (*Judas's* Brother) and a party of *Nicanor's* near the Village *Deffaro*. *Nicanor* understanding the Courage and Resolution of *Judas* and his Party in defending their Country, he was unwilling to run the hazard of a Battel, but sent to parley with the Jews, and to make peace with them, upon mutual engagements of fidelity each to other. And Articles being agreed upon between them, the two Captains met, and the Conference proved very successful, and closed in a League without the Kings Privy. *Nicanor* after this, abode a while in *Jerusalem*, and dismissed the Companies he had collected, and was so taken with *Judas*, that he continued with him some time, and loved him in his heart, and lived so friendly

friendly and familiarly with him, that he persuaded him to marry a Wife.

But when that wretched fellow *Alcimus* observed this Correspondence between them, he addressed himself a third time to *Demetrius*, and accused *Nicanor* as having some treacherous Design in agitation against the King, who was so enraged by those Calumnies, that he sent *Nicanor* word, That he took very ill those his Intercomers with *Judas*, commanding him forthwith to send him to him bound to *Antioch*. *Nicanor* was very loath to do this, because it was a violation of the Articles of Peace between them, which *Judas* had not in the least manner broken; yet because he knew not how to resist the Kings command, he watched a convenient time to do it by a Stratagem.

Judas observing how *Nicanor* was grown more reserved to him than formerly, and that his dealings were more rough than usually they had been, began to suspect something, and gathering together many of his Associates, he withdrew himself. *Nicanor* following him with a great party to *Jerusalem*, under pretence of a Parle with him, had prepared some to seize upon him; which *Judas* having notice of, got away, and would fee him no more. When *Nicanor* saw his design was discovered, he marched with his forces against *Judas*, and fought with him near *Caphersalama*; in which Encounter *Nicanor* lost near 5000 of his men, and the rest fled to the City of *David*.

After this *Nicanor* came up to *Mount Sion*, and some of the Priests with the Elders of the people went forth of the Sanctuary to salute him peaceably, and shew him the Burnt-Offering that was offered for the King. But he jeering and scoffing at it, demanded *Judas* to be delivered unto him. And they affirming with an Oath, that they knew not where he was; he stretched out his hand against the Temple and swore, that except *Judas* and his Associates were delivered up unto him, he would, when he should return in peace, set the Sanctuary on fire, demolish the Altar, and build there a stately Temple to *Bacchus*. The Priests hearing this went in, and standing before the Altar, with Tears begged of God, That he would frustrate this wicked mans intention, and avenge his Blasphemies on him and his host.

Nicanor hearing that *Judas* was gone from *Jerusalem* into the parts of *Samarita*, he went and pitched his Tents in *Bethoron*, where he met new supplies out of *Syria*. But *Judas* pitched in *Hadassa* with only 3000 men. *Nicanor* did what he could to engage in battle on the Sabbath-day, which the Jews (who were constrained to follow him) friendly detesting him from, (out of reverence to the day, and so God the Instructor thereof) he with most horrid Blasphemies slighted what they said. As for *Maccabees* he encouraged his Party, recalling to their minds their former Encounters, and declaring unto them a Dream of his, wherein there was represented unto him *Onias* the 3d. praying for the people; and the Prophet *Jeremy* reaching unto him a golden Sword, whereby he much cheered their Spirits. The Jews being now well armed with Prayers and a sure confidence in God, on the 13th. day of the last month *Adar*, fell upon the Enemy. *Nicanor* himself was one of the first that fell in the fight, which when his Army saw, they cast away their Arms and fled; and the Israelites following the chase slew 30000 of them. Then they fell upon the Spoil, and finding *Nicanor's* Body, they cut off his head and hands, and carried him to *Jerusalem*, where they hung his head upon an high Tower with his right hand which he had stretched out so proudly against the House of God; and his blasphemous Tongue *Judas* commanded should be chop'd in pieces, and given to the Birds of the Air. In commemoration of this Victory it was Enacted, That the 13th. day of the month *Adar*, (the day before the Feast of *Mordecai*) should be yearly kept as a day of thanksgiving, and publick rejoicing, as the Author of the second Book of *Maccabees* tells us, who with this story finished his Work, being the Epitome of the Five Books of *Jason*, a Jew of *Cyrene*.

After *Nicanor's* death, *Judea* for a while had rest from Wars. During which time *Judas* hearing of the great power of the Romans, and their Humanity towards such as were in distress, understanding also in what great fear *Demetrius* stood of them, he sent *Eupolemus* the son of *John*, and *Jason* son of *Elaezer*, as Agents, to the Senate of *Rome* in the name of himself, his Brother, and the Common-wealth of the Jews, to negotiate an Alliance and Association with them, hoping thereby to free their necks from that heavy yoke of *Demetrius*, and the Empire of the Greeks.

After *Demetrius* heard that *Nicanor* and his Army were cut off in the late fight with *Judas*, he dispatch'd *Bacchides* and *Alcimus* a second time into *Judea*, and with them the right wing, and better part of his Army, who marching on the way that leads to

Galgala, took in their march *Maffadath* which is in *Arbela*, and put multitudes to the Sword. From thence they removed to *Jerusalem*, and from thence to *Berea* with *Twenty thousand Foot*, and *Two thousand Horse*, to seek out *Maccabaeus*. *Judas* pitched in *Ekefa* having only 3000 men with him. The Jews seeing the number of the enemy so great, began to be afraid, and many of them fled away; in so much that all forsook *Judas*, save only 800; with these he charged *Bacchides's* great Army, and fought from morning to night, and routed the right wing in which *Bacchides* himself was, but they on the left wing perceiving this, and pressing hard upon *Judas*, and those that were with him, slew him fighting valiantly; and as soon as he fell, the rest of his men fled, and shifted for themselves. *Judas* was slain in the 6th. year after he had led the people from the death of his Father, and *A. M.* 3844.

After the death of *Judas*, wicked men discovered themselves in all the Coasts of *Israel*, who before play'd least in fight for fear of Him: And by reason of the great Famine that hapned in those days, almost the whole Country joyned with them, and submitted themselves to *Bacchides*, that they might the more commodiously be supplied with provision. *Bacchides* advanced those wicked men to be Governours in the Country; who when they lighted upon any of *Judas's* Friends, brought them to him, who reviled them, and revenged himself upon them, so that there had not been so great an Affliction since the days that the Prophets ceased from among them. 1 Mac. 9. 23, 27.

But such of the Jews as could do it, assembled themselves together, and chose *Jonathan* (*Judas's* Brother) Captain in his room; which *Bacchides* hearing of, sought to kill him; but he understanding thereof, fled into the desert of *Iekga*, and sent his Brother *John* with a band of Soldiers to desire the *Nabathites* (that were *Arabians*) that they might leave their Carriages with them. But the Children of *Lambri* out of *Medaba* met with them upon the way, and slew *John* and his Company; and having seized upon the Spoil, went their way. But no great joy had they of their Booty for *Jonathan* and his Brother *Simon* hearing they were about to make a great Marriage, and bring the Bride from *Medaba* with great Pomp (being the Daughter of one of their Noblest Princes) they went, and hiding themselves under the Cover of the Mountain, when the Bridegroom and his Friends came forth with *Timbrels* and Instruments of Music, rose up out of the Ambush, slew 400 of them, and took the Spoil. So having revenged the death of their Brother, they returned again into the Marishes of *Judea*. 1 Mac. 9.

When *Bacchides* heard this, he marched down, and came thither with a great Army upon the Sabbath-days; and *Jonathan* being beset behind and before by the enemy, and on each side with the River and Marishes, yet encouraged his men to fight; and after having slain about a 1000 of them, feeling himself too weak for the enemy, He and his men leaped into *Jordan*, and got over to the other side; neither did the enemy attempt to follow him. As for *Bacchides* he returned to *Jerusalem*, and built fenced Cities in *Judea*, and a Fort in *Jericho*, and other places, and garrison'd them all, that by their Sallies and Incursions they might annoy the *Israelites*. He fortified also the Cities of *Bethsura* and *Gazara*, with the Castle at *Jerusalem*, where he placed Soldiers and Provisions, and taking the Sons of the chief of the Country for Hostages, he put them in ward in the Tower of *Jerusalem*. 1 Mac. 9.

The Ambassadors sent from *Judas Maccabaeus* to *Rome*, were kindly received, and concluded a League of Association with the Romans; the Tenor of which was, That they should mutually assist and succour each other against the common Enemy: And the Articles were written in Tables of Brass. The Senate also wrote Letters to *Demetrius*, That he should forbear to oppress the Jews any further, being their Confederates, otherwise they would venge War upon him both by Land and Sea. And this was the first League that was ever known to be between the Romans and the Jews.

About this time (as it should seem) *Alcimus* commanded the wall in the Temple, which severed the Court of the People from that of the Gentiles to be pulled down, which had been built by *Zerubbabel* and the Prophets, whose Monuments he began also to pull down and destroy. But at the same time he was so smitten, that he could not open his own mouth, nor so much as give orders concerning his own Horse, but died in great Torment, the third year after he had usurped the High-Priesthood. After his death *Jerusalem* was seven years without any High-Priest at all. But then *Jonathan* put on the High-Priests Robes.

After

After *Alcimus's* death, *Bacchides* returned to *Demetrius*. For two years the land of *Judea* continued quiet, but at the end thereof, certain wicked Jews sent for *Bacchides* again, acquainting him, that he might easily apprehend *Jonathan* and his Company in one night. Whereupon *Bacchides* made towards them with a great force, and sent privily Letters to his Friends in *Judea*, to assist him in this Enterprize. But their Plot was discovered to *Jonathan* and his Company, and he taking 50 of the Contrivers of that Villany, put them all to death. Then *Jonathan* and *Simon*, and those that were with him, removed to *Bethbasin* in the Wilderness, and repaired the walls thereof, and fortified it; which *Bacchides* having notice of, went down thither and besieged it. But such was his Entertainment from the besieged (who falling out, burnt his Engineer, and killed many of his men) that having lain before the place a long time to no purpose, and being thus disappointed in his hopes, he turn'd his anger against those that had procur'd him to make this Expedition; in so much that he slew many of them, and purposed to return into his own Land. *Jonathan* having notice thereof, sent to him to treat of peace, and to exchange Prisoners, which he gladly accepted of, protesting he would not any more disturb *Jonathan* all the days of his life. So he returned home into his own land, and never after entered into *Judea* with an Army.

The Wars thus composd in *Judea*, *Jonathan* dwelt at *Michmash* in the Tribe of *Benjamin*, and began to judge the people, and to take away the Wicked out of *Israel*.

About this time *Alexander Bala* crying himself up for the Son of *Antiochus Epiphanes*, seized upon *Ptolemais*, a City in *Phœnicia*. *Demetrius* hearing of this, began to prepare to fight with him, and sent Letters also to *Jonathan*, whereby he renewed peace with him, and gave him Authority to levy forces, and provide Arms, that he might assist him in his War against *Alexander*. He commanded also that the Hostages which were kept in the Fort, should be released, which was accordingly done; and he delivered them to their Parents. *Jonathan* improving this opportunity, began to re-edifie and repair *Jerusalem*, and to build up the Walls. And the Aliens that were in the Forts which *Bacchides* built, quitted them, and hastened away to their own Land. *Alexander* having notice of *Demetrius's* Message to *Jonathan*, he courts him likewise, and desires his Friendship and Association. And among many other Privileges and Immunities which he granted to that Nation, he appointed him to be the High-Priest, sending him Purple and a Crown of Gold, and honoured him with the Title of being called the Kings Friend.

So in the seventh month of the 160th. year of the *Seleucides*, *Jonathan* put on the holy Robe; in the ninth year after the death of his brother *Judas* (the Priesthood having been vacant seven years from the death of *Alcimus*) being the first of the *Hasmoneans* that arrived at this dignity, as being descended from *Jehoiarib* (of the Priests family indeed) but not from *Jaddus* the High-Priest, whose Heir *Onias* now lived in *Egypt* with *Ptol. Philometor*.

The Jews now disclaiming *Demetrius*, of whose hatred to them they had had sufficient experience, stick close to *Alexander*; and from that time forward continued his Confederates in the War.

Alexander Bala having gotten an Army together, made up partly of the Soldiers that revolted to him from *Demetrius*, and partly of the Auxiliaries of *Attalus* King of *Pergamus*, *Ariarathes* King of *Cappadocia*, and *Jonathan*, and especially *Ptol. Philometor*, encountered *Demetrius*, and conquering his Army, killed him in the Fight, after he had reigned in *Syria* twelve years: And so *Alexander* obtained the Kingdom.

Alexander shortly after, remembering how much he was engaged to *Ptol. Philometor* for his assistance, sent to him to desire his Daughter to make him a Wife; which he willingly assented to, and brought her to *Ptolemais* in *Phœnicia*, and there married her to him with Royal and magnificent Solemnity.

Jonathan being by *Alexander* invited to this Wedding, he brought with him great Presents of Gold and Silver, and several other things which he presented to both the Kings, and their Friends; so that thereby he much wrought himself into their favour. At the same time several vile male-contents came out of *Judea* to accuse *Jonathan*, but *Alexander* was so far from listening to any Tale against him, that he caused him to be clothed with Purple, and to sit next to himself; and forbad by Proclamation any to speak against him, or molest him in any matter. The King also did him a great deal of honour

X x x

now by lifting him among those that were esteemed his most intimate Friends.

After this, Alexander gave himself up to Idleness and Luxury, and permitted the affairs of his Kingdom wholly to be managed by one Ammonius, who carried himself insolently, and made slaughter of the Kings friends, and among the rest, put to death the Lady Laodice, Daughter of Epiphanes. These things coming to the notice of Demetrius, eldest son of Demetrius Soter, he procured out of Crete a considerable force of Mercenary Soldiers, and with them sailed into Cilicia. At the notice of which, Alexander being affrighted, hastened to Antioch to secure his affairs there before Demetrius should come, where he made Hircax and Tryphon Governours. With Demetrius joined Apollonius the Governour of Caelisryia, who was ordered by him to go against those Jews that adhered and continued firm to Alexander. Apollonius having gotten together a great Army, encamped at Jamnia, and sent a proud challenge to Jonathan to come and meet him (if he durst) and to fight with him in the plain field. Jonathan enraged heretofore, marched from Jerusalem against him with 10000 men. In his way he took Joppa, which Apollonius understanding, marched to Asdod, and left an Ambush in the way to intrap him, but he getting clear of it, engaged Apollonius and put all his Forces to flight; whereof many fled to the Temple of Dagon, which Jonathan set on fire; and so what with the Sword, and what with Fire, destroyed about 8000 of Apollonius his men. This coming to the ears of Alexander, he honoured Jonathan more than ever, and sent him the Golden Buckler which was usually given to those of the Blood Royal, and gave him Accaron, a City of the Philistines, with its Territories, for an Inheritance to him and his Heirs for ever.

Ptol. Philometor now comes out of Egypt with great forces both by Land and Sea, under pretence of aiding his Son-in-law Alexander, but indeed with an Intention to seize upon Syria. He fell out with Alexander because he would not deliver up Ammonius to him, who (he alleged) had plotted his Destruction. Hereupon taking his Daughter Cleopatra away from Alexander her Husband, he gave her to Demetrius, promising to assist him in the recovery of his Fathers Kingdom. The Antiochians also deserted Alexander because of Ammonius, who had used them so hardly. Hereupon Ammonius endeavoured to make an Escape in Womens apparel, but was taken and slain.

Ptolemy went to Antioch, and being there saluted as King, was crowned with two Diadems, the one for Syria, the other for Egypt. But at last persuaded the Antiochians to receive Demetrius for their King.

Alexander was at this time at Cilicia, whereupon consulting the Oracle of Apollo, 'tis said, he received for answer, That he should take heed of that place that had brought forth a double formed Spectacle; which seemed to point out the City Abis in Arabia; where a certain Woman (as 'twas thought, named Herais) being married to one Samiar, was found to be a man; into which City he went not long after. For invading and wasting of Syria with Fire and Sword, Ptolemy and Demetrius his new Son-in-law met him and overthrew him at the River Oenopara; whereupon he flying to Abis, his Head was cut off by Zabdai the Prince of the place, and sent to Ptolemy, who, though he received it with much joy, yet having in the Fight received a great hurt in his head, he died of that Wound three days after.

Demetrius now obtaining his Fathers Kingdom, was called Nicanor. About this time Jonathan besieged the Castle at Jerusalem, and did all he could with his Engines to reduce it. This being made known by some wicked Jews to Demetrius, he in great anger sends him to raise his siege, and appear before him at Ptolemais. Jonathan would not draw off his siege, but taking with him the Elders and Priests, he ventured to go to the King; and by the Presents he brought and other ways so appeased him, that the King rejecting his Accusers, confirmed the High-Priesthood upon him, and counted him one of his chief Friends. And upon promise to pay to him 300 Talents, he procured from him an immunity from Tribute for all Judea, and the three Seignories thereunto annexed.

Demetrius seeing all in peace at home, disbanded his old Soldiers, which bred great discontent among them. Diodotus (afterwards called Tryphon) one of Alexander Bala's Captains laying hold on this opportunity, went to Elmacet the Arabian, with whom Antiochus (Alexander Bala's young Son) was brought up; and acquainting him how matters stood with Demetrius, obtained of him to have the young Child delivered

delivered up to him; undertaking to settle him in his Fathers Kingdom.

Demetrius in this tottering condition of his affairs, sends to Jonathan for a supply, who sent him 3000 men, which stood him in good stead; For he going about to disarm the Antiochians, they rose up in Arms, and many thousands of them assembling together, they attempted to surprise the King himself; inasmuch that he was forced to retreat to his Palace; but the Jews halting to his relief, overcame this Rabble, and slaying a great number of them, set the City on fire; whereupon the Citizens were glad to submit.

Tryphon now bringing Antiochus the young son of Bala from Arabia into Syria, he there set the Crown upon his head, calling him Theos. Hereupon all the disbanded Soldiers flocked unto him, so that Tryphon grew strong enough to fight with Demetrius, and overthrowing his Army, forced him to fly to Seleucia. Then Tryphon in the name of Antiochus sent Messengers to Jonathan to draw him to his party. And in order thereunto confirmed the High-Priesthood to him, sent him also chargers of Gold, and gave him leave to drink in vessels of Gold, to be clothed in Purple, and to wear the Golden Buckler. Jonathan was easily drawn to be for Antiochus, because Demetrius had for some time past falsified his word, and dealt very ungratefully with him.

Jonathan now having gotten leave of Antiochus to wage War against Demetrius his Captains, gathered his men together, and reduced the Country beyond Jordan as far as Damascus, and overthrew a party which there met him, killing to the number of 3000 men.

Jonathan observing now how his affairs were in a good condition, sent Ambassadors to Rome to renew the Alliance made with them by Judas Maccabaeus. And he gave them Instructions, that in their return homeward from Rome, they should visit the Lacedemonians, and to mind them of the Alliance and ancient League with Onias the third, sending a Letter to the same purpose, wherein the people of Judea among other things signified how that as a Testimony of their continued affection towards them, they constantly remembered them as their Brethren in their solemn Sacrifices and Devotions. These Ambassadors were very honourably received both by the Romans and Lacedemonians, and effected what they were sent about.

Tryphon having brought his design thus far on as to break the power of Demetrius, and having to that end desired the friendship of Jonathan, he now desired his ruine above all things, as standing in his way, and likely to hinder his intended Treason. For he resolved to seize upon the Kingdom himself; but fearing lest Jonathan should stand fast to the Interest of the young King, and oppose him; he came down with his forces to Bethsan thinking to surprise Jonathan, but he hearing of his coming, made towards him with 40 thousand choice men, which so disheartened Tryphon, that he was so far from daring to attempt any thing against him, that he treated him very honourably, and with Presents and other kindnesses so dissembled with him, that he persuaded him at last to dismiss his army, and taking only a selected party along with him, to go to Ptolemais, which he promised to put into his hands: Jonathan consenting hereto, sent all his men back but a 1000 whom he took along with him; but as soon as he entered Ptolemais, Tryphon commanded the Gates to be shut, and cut off all his men, and kept him Prisoner. Then Tryphon invaded Judea with a great Army (carrying Jonathan with him Prisoner) to oppose whom Simon the Brother of Jonathan was chosen General in his stead by the people. But Tryphon seeing the Jews prepared for resistance, feigned, as if Jonathan was only detained for a 100 Talents of Silver, which he was in arrears, which if they would send to him together with Jonathans two Sons for Hostages (as a security that Jonathan should not attempt to revenge his Imprisonment after he got his liberty) he promised he should be released. Simon, though he distrusted him, yet least it should be said he neglected any thing for his Brothers safety, sent his Nephews with the money; which, when Tryphon had received, he most perfidiously flew Jonathan, and then returned into Syria. Jonathan lived after the decease of his Brother Judas, 17 years, and enjoyed the High-Priesthood about nine years; he was put to death near Bafcha in the Country of Gilead, and there buried.

Simon some time after sent to fetch away the body of his Brother Jonathan, and buried it at Madin the City of their Ancestors; and all Israel lamented him many days. Simon also built a stately Monument over the Sepulchre of his Father and his Brothers, exceeding high, of white stone polished all over. He erected also seven Pyramids all of a

row in memory of his Father, and Mother, and Brothers. To these he added a *Porch of great Pillars*, on which he caused the Portraiture of *Armies and Ships* to be engraven. *Josephus* says, *this rare Sepulchre of Madim* lasted to his time.

Tryphon now makes away young *Antiochus*, giving out, that he was troubled with the *Stone*; and under pretence of cutting him for it, he caused the *Physicians* to kill him. This done, he put the *Crown upon his own head*. *Simon* being so highly obliged by him, and accounting him a great *Tyrant and Robber*, he sent to make his peace with *Demetrius*, presenting him with a *Crown of Gold*. *Demetrius* considering the great *Respect* the *Romans* had lately shewed the *Nation of the Jews*, and particularly to the *Ambassadors Jonathan* had lately sent to confirm the *League* with them, promised to bury all things in *oblivion*, and confirmed to *Simon* the *Immunities* before granted to *Jonathan*. The year after he had the *Castle of Jerusalem* surrendered to him: The *Gentiles* within having been pent up for *two years* without any relief, were most of them consumed with *Famine*. *Simon* having cleansed the *Fort* of all the *Pollution of Idols*, entered in with *Branches of Palm, Harp, Cymbals, Viols, Hymns and Songs*. He ordained also an *Anniversary Solemnity* for this day: Which done, he afterwards repaired and fortified it, together with the *Hill of the Temple*, and there dwelt himself with his attendants.

After he had been *High Priest* three years, by a publick instrument of the *Priests, Nobles and Elders* of the people, after a recapitulation of his merits and great services performed for his *Nation*, he was made their *Prince and High Priest* perpetual till *God should raise up the true Prophet*, and all ornaments and prerogatives of *Majesty* were given unto him. This instrument being made in *brass* was fastened to the wall that encompassed the *Sanctuary*, and a *Copy* thereof was laid up in the *Treasury*. Thus was the yoke of the *Heathen* taken off from *Israel*, and the people began to date their instruments and contracts from the years of their *High Priests* after this manner, viz. In the first year of *Simon* being the great *High Priest, General and Leader* of the *Jews*, 1 *Mac.* 14.

Simon seeing his Son *John* (Surnamed afterwards *Hircanus*) to be a very valiant man, appointed him *Captain* over all his forces.

Demetrius being invited by the *Macedonians* to come and head them against the *Parthians*, and being with great alacrity received and assisted by them, he overthrew the *Parthians* in several Battels, till at last being circumvented by the cunning of one of their *Princes*, and having lost his *Army* he fell into their hands, and was cast into *Prison*. *Asfacer* King of the *Parthians* having got him thus into his hands, afterwards sent him into *Hircania*, where he caused him to be treated with respect due to a *King*, and afterwards gave him his daughter to wife, promising to restore unto him the *Kingdom of Syria* which *Tryphon* had dispossessed him of.

The *Soldiers* in *Syria* growing weary of *Tryphon's* Government, revolted from him to *Cleopatra* (wife of *Demetrius*) who then lived in *Seleucia* with her children. *Cleopatra* taking it in great disdain that *Demetrius* her husband had married the *King of Parthia's* daughter, in a strange revenge sent to his Brother *Antiochus* (called *Sidetes* or the *Hunter*, second Son of *Demetrius Soter*) offering her self in marriage to him, and with her self the *Kingdom* also. *Antiochus* willingly accepted the offer, and marrying of her took the name of *King* upon him. Then writing Letters to *Simon* the *High Priest and Ruler of the Jews*, and (designing to make him his friend) he confirms unto him not only all the *privileges and immunities* which other *Kings of Syria* had granted, but added also a *privilege* of coining money with his own stamp.

Simon now sent *Ambassadors* to *Rome* for himself and the people of the *Jews* to renew their *League and Amity* with the *Romans*. These *Ambassadors* carried with them a great shield of gold of a thousand pound weight to present to the *Roman Senate*. The present was very kindly accepted, and *Lucius* the *Consul* gave them Letters to the *Neighbouring Kings and Provinces* prohibiting them from attempting any thing which might prejudice the *Jews*, or abetting and assisting any that should fight against them. And if at any time any *Runnagado-Jews* should flee out of *Judea* and come into their Territories, they should deliver them up to *Simon* the *High Priest* to be proceeded against according to the *Law* of their Country.

Antiochus Sidetes having married *Cleopatra* his Brothers wife, all the *Armies of the Syrians* except a few revolted to him; so that *Tryphon* seeing himself thus forsaken fled to *Dora* a *Maritime City of Phoenicia*, whither he was straight pursued and blocked up

up both by *sea and Land*. *Simon* sent 2000 choice men to *Sidetes* at the siege of *Dora*; but he to *Simons* great astonishment refused them all, and brake whatever *Covenants* he had made with him. And further, sent *Athenobius* to him, complaining of his holding *Joppa, Gazara* and the *Castle at Jerusalem*, and destroying the borders, and holding the Government of divers places of his Kingdom, requiring of him the *tributes* of those places beyond the bounds of *Judea* (which were possessed by him) or else in lieu thereof to pay 500 *Talents*, and for the tribute of the other places held by him 500 *Talents* more, menacing war against him, except all things were performed that he demanded. To these things *Simon* answered that he held no *Towns* belonging to any other *Prince*, but had recovered by his sword some *Towns* of his own held back from him by his enemies; as for *Joppa* and *Gazara* though they had done much harm to his people, yet he was willing to pay an hundred *Talents*. At this answer *Sidetes* was exceedingly enraged. In the mean while *Tryphon* escaped away from *Dora* to *Ortobus* another *Maritime City of Phoenicia*; *Antiochus* himself pursuing *Tryphon* left *Cendebeus* to take care of the *Sea-coast*, and to build up *Cedron*, and to deal with the *Jews*. He being come as far as *Jamnia* began to make inroads into *Judea*, and to take the people prisoners, and to kill and slay such as he pleased. *John* (the Son of *Simon*) then lying at *Gazara*, and understanding how things went, gave notice thereof to his Father, who being now decrepid committed the managing of the war to him and his Brother *Judas*. *John* therefore with 20000 *Foot*, and some *Horse* marched against *Cendebeus* (who met them with a powerful *Army*) and marshalling his body in such wise that the *Horse* and *Foot* might mutually protect each other, and then founding with their holy *Trumpets* they engaged the enemy and overthrew him, and put his whole *Army* to the rout; some betook themselves to the *Fort* newly built, and others flying away, he pursued as far as the *Towers of Azotus*, and having slain about 2000 men in the pursuit, he burnt those *Towers*, and returned safe into *Judea*.

Tryphon at last fled to his own Country-men at *Apamea*, and in the way as he went he scattered money on purpose to retard *Antiochus's* Soldiers in the pursuit of him, and so escaped out of their hands; but at last he was taken by *Antiochus* and put to death.

Simon traversing the *Cities of Judea*, and providing for their orderly government, came down with his Son *Mattathias* and *Judas* to *Jericho*, there *Ptolemy* the Son of *Abubus* his Son-in-law (who was by him set over the Province of *Jericho*) entertained them in *Doc-castle* which he had fortified, but designing to get the Government of the Country to himself, whilst he was treating them at a Banquet, most treacherously and barbarously slew *Simon* with his two Sons, and some of his servants, after he had discharged the office of *High Priest* for the space of eight years and three months. *Ptolemy* immediately acquaints *Antiochus Sidetes* with this villany, desiring him to send an *Army* for his assistance, promising to deliver the *City and Country of Judea* into his hands. So that it seems more than probable that this villany was not transacted without the privy of *Sidetes*, and that the honour and reward which the *Traytor* so much aspired unto was before promised him by the *King* upon his performance of it. This perfidious *Ptolemy* also sent other cut-throats to murder *John*, *Simon's* other Son, but he escaped them. He dealt also with the *Colonels* of the *Jewish Militia* to draw them over to himself, promising them great rewards. And moreover sent some to seize upon *Jerusalem*, and the mountain of the *Temple*.

John having received information of the murder of his Father and Brethren, and that some were sent to do as much for him, prevented his enemies by falling upon them first, and so was made *High Priest* in the room of his Father, 1 *Mac.* 16.

And here the *Author of the first Book of Maccabees* concludes his work, having therein delivered the *History of forty years*, which *Josephus* continues on.

Antiochus Sidetes taking the opportunity of *Simon's* death, entered *Judea* with an *Army*, and having wasted the Country forced *John* (Surnamed afterwards *Hircanus*) to retire into the *City of Jerusalem*, and then laid a close siege to it; the siege was prolonged through the strength of the walls, and valour of the defendants. *Antiochus* built many towers about it, out of which he attempted the walls, and begirt it so straightly with a double Trench that there was no getting out for the besieged any way. *Hircanus* seeing a great and useless multitude in the *City*, which consumed the victu-

als, put out the more infirm out of the walls, but Antiochus would not suffer them to pass, so that they wandered about the walls almost famished, till at last out of pity they were taken in again.

At this Feast Hircanus sent out to Antiochus to desire a truce for seven days for their Feasts sake, which Antiochus not only granted, but also brought in great pomp to the very gates of the City, bulls with gilded horns, and gold and silver cups filled with all manner of spices to be offered to the God of Israel; and delivered sacrifices to the Priests of the Jews; so easily can God change the hearts of Princes. Hircanus was so taken with this great act of piety in Antiochus, that from thence forward he gave him the title of Pius, and sent to him to request terms of peace of him, and that he would give them leave to live according to the Laws of their forefathers. Many of those that were about the King pressed him not to make any peace with them, but to demolish their City, and destroy the whole Nation of the Jews as being a people severed from all other Nations by their peculiar laws and customs, or if he would not do so, at least to abrogate their Laws, and force them to change their manner of living. But God so over-ruled the Kings heart that he utterly rejected this counsel, and approving the piety of the Jews, offered them peace upon condition that they should pay him tribute for Toppa, and other Towns without Judaea, and receive a Garrison. They yielded to the former but not to the last, in regard they would avoid all commerce with strangers; in lieu of that they chose rather to give hostages for their fidelity, (amongst whom Hircanus's own Brother was one) and to pay 500 Talents, whercof 300 at present. These terms being agreed unto by Antiochus the siege was immediately removed. Hircanus opening the Sepulcher of David found there 3000 Talents, wherewith he not only paid Antiochus his 300, but feasted him and his Army in Jerusalem, and also filled his coffers, so that he began to entertain foreign Auxiliaries which never any of the Jews did before.

Antiochus Pius three years after his departure from Jerusalem marched with a great Army against Phraates who succeeded his Brother Arsacides in the Kingdom of Parthia, his design being to fetch back his Brother Demetrius Nicanor kept there still in free custody. In this Expedition John, the Jews High Priest, followed him with his Auxiliaries. Antiochus much prevailed upon the Parthians at first, in so much that the King of Parthia sent Demetrius into Syria with a party that he might seize upon that Kingdom in Antiochus's absence, and so divert him. And John having overthrown the Hircani in battel, from thence obtained the name Hircanus, and returned home with a great deal of honour. But Antiochus (his army being grown dissolute and debauched) was at last overthrown by the Parthians (falling upon them at a time appointed as they lay dispersed in their quarters) and Antiochus himself was slain.

Demetrius now recovers his Kingdom of Syria again. Hircanus the High Priest, and chief Magistrate of the Jews taking this occasion leads down his Army into Syria, supposing (as indeed it happened) that he should find the Cities thereof unmanned, he took Medeba, and Samaga, and Sicima the Metropolis of the Samaritans; so that after the death of Antiochus Sidetes the Jews wholly shook off the yoke of the Syrians, and never after sent them any supply either as subjects or as friends.

Hircanus also took Gerizim, and demolished the Temple of the Cushites in the two hundredth year after it had been built by Sanballat.

Demetrius having recovered his Kingdom was ousted of it again by his own subjects, and was slain at Tyre. Zabinus a counterfeit Egyptian, surnamed Alexander, (pretending to be the adopted Son of Antiochus Balus) is now set up King, who entered into league with Hircanus, so that things went well with the Jews during his reign, which was but four years.

Hircanus now subdues Idumea, the Inhabitants wherof he put to their choice, Whether they would be Circumcised, or quit their Habitations? They chose the former; and now began to be reckoned among the Jews, submitting to all their Rites and Ordinances. Hircanus also sent Ambassadors to Rome to renew their friendship and amity with the Romans. And it was ordered by a Decree of the Senate, That Toppa, Gazara, and other Towns that Antiochus Sidetes had taken from them, should be restored. It was further ordered, That the King of Syria should not pass through their Country with his Armies. The Fathers also renewed the League with them according to their desire, and promised to take order they should be no more wronged; and then dismissed

dismissed the Ambassadors with money out of the Common Bank to provide necessities for their return homeward, and gave them Letters Commendatory to those Kings and free People through whose Countries they were to pass.

Many changes now happened in the Assyrian Kingdom: For after Demetrius's death (notwithstanding the usurpation of Alexander Zabinus) Seleucus his eldest Son put on the Diadem, but at the years end his Mother slew him with a dart by her own hand, because he took the Government upon him without her permission. She sets up Antiochus Gryphus his younger Brother, who being assisted by Ptol. Physcon (whom Alexander, though set up by him, had disoblged) defeats and kills Alexander the usurping counterfeiter. He reigned securely for some years, but then Antiochus his half Brother (begot on his Mother by Antiochus Sidetes his Uncle, and from Cyzicus the place where he was brought up, called Cyzicenus) began to be his Emulator for the Kingdom; and between them there were great Contagings. The civil Broils in Syria diverted the several Princes from meddling with the Jews, so that they were glad of their Friendship; and this gave opportunity to Hircanus to establish his affairs, and enjoying quietness, he got together a great mass of money, and then went and besieged Samaria; the Inhabitants of which he was forcibly displeased with for some injuries offered by them to the Marisseni, though the King of Syria's Subjects, yet now his Friends and Allies. He cast a Trench about it, and committed the care of the Siege to his two Sons Antigonus and Aristobolus. The Samaritans in this distress sent to Antiochus Cyzicenus imploring his aid. He coming to their relief, was routed by Aristobolus's Soldiers, and persued as far as Scythopolis, hardly escaping. The besieged now reduced to great necessities, sent once more to Cyzicenus, who obtaining 6000 men of Ptol. Lathurius, made an inroad into Hircanus's Dominions and made great havoc, thereby hoping to constrain him to raise the siege. But having lost many of his men (who were intercepted by the enemy) he himself went to Tripolis, committing the managing of the War with the Jews to two of his Commanders, Callimander and Epiterates. Callimander encountering the Jews with greater resolution than discretion, had his party routed, and was himself slain. Epiterates being corrupted, betrayed Scythopolis and other Towns to Hircanus; who then after a year, lying before Samaria, took it, and raised it to the very ground.

After this, Hircanus being both a Disciple and a great Favourer of the Sect of the Pharisees, invited some of the most Eminent among them to a Feast. He there laboured to approve his sincerity to them, and desired, that if any of them knew any fault by him, they would tell him plainly of it. All approved of his manners, but only one Eleazar (a seditious and bad man) who told him, if he would be accounted good, he must desert himself of the Priesthood, and be content with the Principality; for that (as he heard) his Mother was a Captive in the days of Antiochus Epiphanes, and was fain to serve for a Livelyhood. This being utterly false, and the Scandal not being so deeply relented by the rest of the Pharisees there present (as he expected it should have been) he grew enraged against the whole Set of them by the Instigation of Nathana a Sadducee, who perswaded him, that this affront came from all the Pharisee, and so deserting them, he turned Sadducee.

Hereupon he abrogated the constitutions of the Pharisees, and punished their followers. A sedition arose hereupon, but he soon quieted all; and having governed the people 31 years, he dyed, being honoured with three special dignities, namely, the sovereign Authority over the Nation; the High-Priest-hood, and the gift of Prophecy, as Josephus tells us; who relates how he foretold, that his two eldest sons should neither of them long enjoy his Principality.

After Hircanus's decease, the stones which were set in the High-Priests Breast-plate, and the Onyx-stone upon his right shoulder (by whose radiation the will of God was wont to be intimated to the people of the Jews) upon Gods displeasure for their sins, grew dim, and lost their lustre, as Josephus reports, lib. 3. Ant. c. 9.

Hircanus left five Sons, whercof Aristobolus the eldest (surnamed Philen for his love to, and familiarity with the Greeks) succeeded him. He changed his Principality into a Kingdom, setting a Diadem upon his head, and was the first that did so after the return from the Captivity in Babylon. His second Brother Antigonus he loved exceedingly, in so much that he made him his Partner in the Kingdom, but shut up the other three in Prison, and with them his Mother (who contended with him for the Principality)

Principality) and he proceeded to that height of Cruelty, that he *sanctified* her to death in Prison.

Aristobolus now marched with his Army into *Iruera*, and layed a great part of it to *Judea*, forcing the *Inhabitants* under penalty of Banishment to admit of *Circumcision*, and other *Jewish* Ceremonies. Not long after he caused his beloved Brother to be made away, though against his will. For *Antigonus* returning from the Wars in *Triumph* at the Feast of *Tabernacles*, it so happened, that *Aristobolus* was then sick, and kept his Bed in the Tower that was afterwards called *Antony's Tower*. *Antigonus* marched up with his Soldiers to the Temple, intending to offer sacrifice for his sick Brother. This was presently interpreted to *Aristobolus* as the effect of a bad intention toward him, and a sufficient sign of his affecting the Kingdom, and it was represented as if *Antigonus* would presently come down and kill him. *Aristobolus* to provide for his own security, and yet to shun suspicion, commanded some of his Guard to stand in an obscure place where his Brother was to come, and if he came armed, then to kill him; but if unarmed, then not to meddle with him; and that he might do so, he sent one under hand to him to desire him not to come with his arms. But *Solome* the Queen, and the rest of *Antigonus's* back friends perwaded the Messenger to tell him that the King had a mind to see him as he then was in his Warriors habit. So *Antigonus* thinking nothing, but coming armed to see his Brother, was there immediately slain upon the place. After it was done, *Aristobolus* was smitten with a great remorse for it (tho' he knew nothing of the altering the purport of his Message) and his distemper increasing, at last he vomited blood, which being carried out by one of his Attendants, he chanced to spill some of it in that very place where *Antigonus* was slain. *Aristobolus* having notice given him of this accident, acknowledged the just Judgment of God therein, and immediately gave up the Ghost in extremest anguish both of body and mind, having reigned only one year.

After his decease his Wife *Solome* (whom the *Grecians* call *Alexandria*) released his Brothers whom he had kept Prisoners a long time, and made *Alexander Jannæus* the eldest of them, King in his room. He, as soon as he was possessed of the Kingdom, put one of his Brothers to death upon the discovery of some treasonable design against him: But he loved the other exceedingly, who affected to live a retired life. He was called *Abolon*, and was taken Prisoner at *Jerusalem* by *Pompey* many years after.

Alexander Jannæus having settled his affairs at home, went and besieged *Ptolemais*, which with *Gaza* only of the Sea-Towns remained unconquered, besides the Tower of *Straton* (since called *Cesarea*) and *Dora*, which *Zoilus* the Tyrant had got into his hands. At this time the two Brothers, *Antiochus Gryphus* and *Cizicenus* were eagerly destroying one another in *Syria*, so that the *Ptolemaisians* had little hope of Relief from them, only *Zoilus* (who gaped after the City himself) gave them a little Relief. There being no hope of any Relief but from *Cyprus* (whither *Ptol. Lathurus* had been driven by his Mother *Cleopatra*) they sent to him, desiring his aid against *Alexander*, giving him hopes that he should not only save them, but with them the *Inhabitants* of *Gaza* on his side, and that *Zoilus*, the *Sidonians* and others would assist him also. He being puffed up with these Promises, made what haste he could to their assistance; and *Zoilus* and the *Gazeans* joyning with him, the Siege was raised before *Ptolemais*, and *Alexander* departed home, attempting afterwards by Policy to overturn the design of *Ptolemy*. For openly professing himself his Friend and Ally, he promised him 300 Talents to take off *Zoilus* the Tyrant, and so lay his Territories to his own Dominions; which *Lathurus* consented to do, but then he privately sent to *Cleopatra* his Mother, exciting her against him; which *Lathurus* understanding, tho' before he embraced his friendship, yet now he utterly renounced the League he had made with him. And laying a Siege with part of his Army against *Ptolemais*, which City (it seems) had shut their Gates against him, he march'd away himself with the residue of his forces against *Judea*. *Alexander Jannæus* marches out to meet him with fifty thousand men. *Ptolemais* coming unawares on the Sabbath-day on *Aschis* a City in *Galilee*, storm'd it and took it, and carried away with him about 10000 Prisoners. Next he fell upon *Zephoris* not far distant from thence; but having lost many men before it, he drew off to encounter *Alexander*. They engage near *Jordan*, and *Ptolemy's* Soldiers rout the *Jews*, and in the pursuit slay many thousands

thousands of them; *Josephus* says 30000. *Ptolemy* ranging up and down the Country, fell at last into some Villages, which being full of Women and Children, he commanded his Soldiers to kill them promiscuously; and cutting off their Limbs to cast them into Caldrons, that so a report might be spread abroad, that his army eat man's flesh, which would strike Terror and Discouragement into their Enemies. *Cleopatra* hearing how her Sons power increased, held it small Policy to let him go on as he did, therefore she came against him with Forces both by Land and by Sea; over which she placed as chief Commanders under her self, *Chelcias* and *Ananias*, both *Jews*, and Sons of that *Onias* who built the Temple in the *Seigniory* of *Alexandria*. Her Son *Lathurus* imagining she had drained the Garrisons of *Egypt* to make up his great army, hastened thither, hoping to have surpriz'd that Kingdom in her absence; but she left it so well provided, that his attempts proved ineffectual. *Cleopatra* with her Army now lays siege to *Ptolemais* and takes it. Thither comes to her *Alexander Jannæus* with Presents in his hands, where he was received as a person distressed by her adversary, and one only who had no other Refuge but her self to betake himself unto. Some that were about her, advised her to seize his Country immediately into her own hands, and not to suffer so many good *Jews* to be at the pleasure and command of one man. But *Ananias* advised the contrary, accounting it a great wickedness to dispossess a man (received into Friendship) of his Estate: And if the Queen should do so, she would, by offering injury to *Alexander*, in a short time lose the affections of the whole Nation of the *Jews*. The Queen being perwaded by *Ananias*, entered into a League with *Alexander* at *Scythopolis* a City in *Calabria*.

Alexander being now freed from fear both of Mother and Son, (*Ptolemy* being gone to *Cyprus*, and his Mother to *Egypt*) he fell upon *Gaza* for calling in *Lathurus* to their help against him. In the mean time *Apollodorus* their General broke out into his Camp by night with a very strong party, and as long as night lasted, had the better of it; but as soon as it was day, the *Jews* uniting themselves, charged the *Gazeans* so stoutly, that they slew a thousand of them. The City held out a good while, but was at last taken by the treachery of *Lyfmacus*, Brother to *Apollodorus*, whom out of envy for being in so much favour with the people, he murdered; and then getting a party about him, delivered up the place. *Alexander* at first marched in very calmly and peaceably, but after a while let loose his Soldiers to fall upon the Citizens without controul, who sold their Lives as dear as they could, destroying many of the Soldiers. He cut the Throats of many Senators who were met in *Apollon's Temple*; and after he had sack'd the City, he returned to *Jerusalem*.

Alexander was hated by his own Subjects, and being injuriously used by them on the Feast of *Tabernacles*, he is reported to have slain six thousand of them having furnished himself with Guards hired out of *Pisidia* and *Cilicia* for the purpose. He overthrew the *Arabians*, and imposed Tribute upon the *Moabites* and *Gileadites*. He was troubled with intestine Broils from his own Subjects, stirred up principally by the *Pharisees*, who had been provoked by his Father *Hircanus*; which Broils continued six years, during which time, they fought often, but he usually had the better of it. 'Tis said, that in that time he destroyed no less than fifty thousand of them. It troubled him thus to destroy the strength of his own Kindred, therefore he endeavoured to compose matters with them, and asked them, Wherewith he should appease them? They answered, If he would kill himself; for scarce could they pardon him, tho' he were dead. At last they called in *Demetrius Encærus* son of *Antiochus Gryphus* (made King of *Syria* by *Ptol. Lathurus*) to their assistance, and by the help of his Army, overthrew *Alexander*: But many of them being touched with compassion towards their King after this defeat, about 6000 of them went over to him, which so discouraged *Demetrius*, that he thereupon retired into his own Country. The *Pharisees* being thus left by *Demetrius*, forthwith waged War with *Alexander* by themselves, but still had the worst of it, and many of them being taken by him, were nailed to Crosses, and their Wives and their Children slain before their faces. During these stirr he lost all that he had got in the *Arabian* and *Moabitis* Regions. Yet afterwards gathering together his forces he wanders Towns, and reduced under his power the valley called *Antiochus's Valley*, and the Fort *Gamala*, and ousted *Demetrius* Lord of those places; and then returned home and was joyfully received by his Subjects for the good success he had had in that Expedition. At this time the *Jews* possessed many Cities in

Syria, Idumaea, Phœnicia and other Countries (a Catalogue of which *Josephus* hath left us) among which *Pella* a Town of *Moab* being one, they destroyed it, because the Inhabitants refused to receive the Jewish Rites. *Anna* a Prophetess, Daughter of *Phanuel* (her Husband being dead) went not out of the Temple, but served God day and night for 84 years together, until the saw Christ in the Temple. *Alexander* towards his latter end giving himself to intemperance courses, contracted a quartan Ague, which held him three years. Yet for all this he followed on his Wars, and laid siege to *Ragala Castle* beyond *Jordan*; but being at last overcome by the force of his disease, he died there before the Walls of that place, in the 27th year of his reign about 76 years before the birth of Christ.

Alexander a little before his death (when he saw he must die) advised his Wife to keep close his death, till the place should be gained, and then going victoriously to *Jerusalem* to send for the chief of the *Pharisees* (whom both he and his Father had grievously offended) and to express kindness to them, and give them the disposal of his Corps, and to assure them, that she would not act any thing in State matters, but by their advice. This advice the punctually followed, and thereby he gained the love of the *Pharisees*, that they cried up *Alexander* for a good King among the people, and bewailed his death, and provided a more stately and sumptuous funeral for him, than they had made for any King before him.

Alexander left two Sons, *Hircanus* and *Aristobulus*; but to his Wife he left the management of the Kingdom. *Hircanus* was of a dull and heavy temper. Tho' therefore he made him High-Priest, yet she kept the Government in her own hands, tho' indeed all things were ordered at the will and pleasure of the *Pharisees*, whom the people were commanded to obey, and against whom whatever Ordinances were made by *Hircanus*, were now abolish'd. The Queen kept in pay a great number of Foreigners, and so increased her Power, that she became formidable to the neighbouring Princes, and took Hostages of them; yet no great matters were done by her abroad, but sufficient stir happened at home. For the *Pharisees* knowing no moderation in the prosecution of their ambitious and envious designs, procured the Queen to put to death many of those who had counselled her Husband to deal so cruelly with their adherents. Hereupon those of them who were most obnoxious, being backed by *Aristobulus*, made their Address to the Queen, beseeching her, that either they might be all slain there, or else that they might be dispersed severally into *Cæsars* where they might pass the remainder of their lives in some security from the Treachery of their Enemies. The Queen not well knowing what to do in this Exigent, resolved at last to intrust them with the command of all the Castles, excepting *Hircania*, *Alexandrium*, and *Macherus*. After this, *Alexandra* falling grievously sick, *Aristobulus* judged that now or never was the time for him to do some thing for the setting up of himself. Whereupon departing privately by night with only one Servant to attend him, he went to those Castles which his Fathers Friends had the command of, and in a short time got them into his power. The news of this being brought to the Queen, she and the *Pharisees* were exceedingly troubled at it, knowing that if he had got the Kingdom into his hands, he would call them to a strict account for the bad usage of his Friends. *Hircanus* the High Priest, and the Elders of the Jews having secured *Aristobulus's* Wife and Children in the Castle at *Jerusalem*, make their Address to the Queen, desiring her speedy direction what they should do in these State Emergencies. She told them, They might do what in their Judgments they thought fit, and most conducing to the publick good, and might employ the Arms and Treasure of the Kingdom, as they saw occasion: But for her part, she was in so weak a condition both of Body and Mind, that she could not take care of those matters. And shortly after she died, having reigned nine years, and in 73 of her Age.

In the meantime *Aristobulus* increased in power, many flocking to him that hoped to get something by this Innovation in the State.

Hircanus the High Priest now succeeding in the Government, his Brother *Aristobulus* presently made War upon him. They came to a Battel near *Jarico*, where many of *Hircanus's* Soldiers revolted to the other side. Upon which he fled into the Castle where the Wife and Children of *Aristobulus* were then kept. The rest of this party for fear of the Conqueror, betook themselves to the Protection of the Temple; and in a short space delivered up themselves. At length it came to a Treaty between the two Brothers,

Brothers, and it was agreed, that *Aristobulus* should reign, and that *Hircanus* should lead a private life, and enjoy his Brothers Estate. This Covenant they both entered into in the Temple, having both sworn to it, and solemnly confirmed it. Then kindly embracing each other in the sight of the people, they withdrew, the one to his Court, the other as a private person to *Aristobulus's* house.

But this agreement lasted not long. For *Antipater* (an *Idumean*, Father of *Herod the Great*) having been made Governour of *Idumaea* by *Alexander Jannæus*, and being a Rich man, and Favourable, and bese by nature, he feared *Aristobulus's* power (by reason of some Grudges that were between them) and endeavoured his destruction by stirring up *Hircanus* and the most powerful of the Jews against him, suggesting it would be very ill to let him possess a Command he had so unjustly gotten, having pur by his elder Brother, and dispoiled him of the Prerogative of his Birth. And with the like Suggestions he plyed *Hircanus*, constantly adding with all, that his very life was in danger, except he prevented it by a timely flight. At length (tho' with some difficulty) he prevailed with *Hircanus* to fly to *Aretas* King of the *Arabians*, whom *Antipater* procured to assist him with his Arms for the recovering of his Kingdom. *Hircanus* promising him, that if by his means he obtained it, he would restore to him a Country with twelve Cities, which his Father *Alexander Jannæus* had taken away from the *Arabians*.

Aretas being wrought upon by these promises, invades *Judea* with fifty thousand men, and overthrows *Aristobulus*, so that he was forced with many Priests that were with him, to fly into *Jerusalem*, where he was closely besieged in the Temple by *Hircanus* and the *Arabians*. The besiegers brought one *Onias* (a man that had at that time a great repute for his Piety and the Prevalency of his Prayers) to the siege, and there would needs have him to curse the besieged. He refused a great while, till being at last compelled by the multitude, he stood in the midst of them and prayed thus: O God, thou that art King of the whole world, so far as these that are with me are thy people, and those that are besieged are thy Priests, I beseech thee, that thou wouldst neither bear these praying against them, nor them against these. This so enraged the rude multitude, that they fell upon him and stoned him to death.

The Feast of the Passover hapning during the Siege, the Priests that were besieged with *Aristobulus* in the Temple (that the Sacrifices might not be omitted) bargained with the Besiegers to sell them Beasts for that service. But when they had let down their money from the Walls, they were derided by the Besiegers, and no Sacrifice returned. This Wickedness, and the Murder of *Onias*, the Historian observeth to have been punished with great storms and tempests, which procured extraordinary scarcity of Corn.

In the mean while *Pompey the Great* being diverted by the War with *Tigranes* in *Armenia*, sent *Scaurus* his Quæstor into *Syria*, who coming strait to *Damascus*, found it newly taken by *Metellus* and *Lælius*; whereupon he advanceth presently into *Judea*. As soon as he had entered the Country, he meets *Ambassadors* both from *Hircanus* (that had besieged the Temple at *Jerusalem*) as also from his Brother (that was besieged) both of them intreating his assistance. And tho' the one promised as much as the other for his help, (namely 400 Talents) yet he clofed with *Aristobulus*, counting him more free and rich, and whose Request was more easie to be fulfilled in driving away the Besiegers, than that of the other to take the place which he held, being so strong both of it self, and by the valour of the Defendants. Having therefore received *Aristobulus's* money, he sent to the Besiegers, threatening them in the *Romans* and *Pompey's* name, if they did not immediately desist from that Siege. *Aretas* being affrighted with this Message, withdrew his siege, and *Scaurus* returned to *Damascus*. *Aristobulus* being thus freed from the siege, gathereth together all the forces he could make, and pursuing *Aretas* and *Hircanus* at a place called *Papyron*, he there worsted them, killing about 7000 of them, and among others *Cephalus* the brother of *Antipater*. Not long after *Pompey* came to *Damascus*, whither were sent unto him *Ambassadors* from several parts. *Aristobulus* sent him an excellent present, being a Golden Vine, a piece of so exquisite Workmanship, that it was called the Delight. It was placed in the Temple by *Alexander Jannæus*, and now by his Son *Aristobulus* presented to *Pompey*; and by him afterwards among other things dedicated in the Capitol at *Rome*. *Pliny* describes it thus: A four-square mountain of Gold, with Harts and Lyons; and all kind of

of Apples with a Vine of Gold encompassing it. Plin. Lib. 37. Cap. 2.

A while after there were sent some to him from both the Brothers, namely, Antipater from Hircanus, and one Nicodemus from the other. Pompey commanded both Parties, viz. Hircanus and Aristobulus to appear before him at Damascus. Thither was sent also an Embassy from the Jews themselves, who declared they were unwilling to live any longer under Kings, it being the custom of their Country to yield obedience to the High Priest of their God; that though these two Brothers were indeed of the race of the Priests, yet they had a design to alter the Government, and to bring slavery upon the people.

Hircanus accused his Brother of Usurpation, and depriving him of his Birth-right. Aristobulus excused himself by the necessity of the thing, his Brother being so unfit for Government, inasmuch that there was danger (if he had not taken it upon him) that it would have been transferred to some other family. There were a great number of the chief of the Jews, whom Antipater had brought with him, who confirmed what Hircanus had said. But Aristobulus's followers (whom he appealed unto) were a Company of young Gallants, ridiculous to all for their phantastick Bravery.

Pompey having heard them both, rebuked Aristobulus's violence, yet dismissed them both very kindly at present, promising he would come himself to them as soon as he had inspected the Affairs of the Nabatheans, injoining them both in the mean time to be quiet, and to make no disturbance. But Aristobulus being high spirited, refused his usage, and thought it intolerable for him to be treated so much beneath the Majesty of a King; wherefore he betook himself, in some discontent to Judea, to take care of his own affairs. Pompey being offended with his carriage, took the Army he had provided against the Nabatheans, and other supplies out of Syria, and the Legions which were at his command, and followed him, Hircanus very much entreating him so to do. Having crossed Judea, and hearing that Aristobulus was fled into Alexandria, a goodly Castle, he sent to him to come to him. Aristobulus being perswaded by many of his friends not to commence War against the Romans, came unto Pompey. After he had debated his Title, touching the Kingdom, Pompey permitted him to go back to the Castle again. And thus he did two or three times, always flattering Pompey as if he would obey him in all things, but in the mean time he privately provided for War, fearing lest Pompey should give the Principality to his Brother. At last Pompey commanded him to deliver up into his hands the Castles and Garrisons which he held. Aristobulus in a discontent withdrew to Jerusalem, and there prepared for War. But Pompey immediately followed him, not thinking it fit to give him time to prepare himself. His first night's quarters were at Jerico, and next morning he marched towards Jerusalem. Aristobulus thinking with himself what he had done, came out to meet him, and promised him money, and that he would yield both himself and the City up to him, only he desired that laying aside all hostility, whatever he did, he would do it in a peaceable manner. Pompey pardoned him, and sent Gabinus with some Soldiers to receive the money, but he was fain to return without any. For Aristobulus's Soldiers would not stand to what he had promised. Hereat Pompey grew very angry, and committing Aristobulus into custody, marched in person against the City. The Citizens within were divided among themselves, some being for Hircanus, others for Aristobulus. The former were for the delivering up the City to Pompey; the other being wholly against it, seized upon the Temple, and cutting down the Bridge by which they go into the City, stood upon their defence; whereupon the other party let the Romans into the City, and delivered to them also the Kings Palace; the custody of both which Pompey gave to his Lieutenant Piso. Pompey first offered to the besieged Conditions of Peace, which being refused, he prepared to give a general assault, and was assisted by Hircanus in all things needful. Pompey's Soldiers with great labour and difficulty filled up that vast trench, or valley wherewith the Temple was begirt, and then with Engines brought from Tyre, battered the Wall, taking advantage of the Superstition of the Jews, who thought it sinful to hinder the works of their enemies, or do anything on the Sabbath-day, but defend themselves. The greatest Tower being battered down, and with the fall thereof breaking down a great piece of the wall, the Romans break in, (Cornelius Fuscus, the Son of Sylla first entering the breach) and then made slaughter of twelve thousand Jews. The Priests, during the siege, performing the daily Sacrifices, not intermitting it, in their greatest extremities, no not then when

when they saw their enemies rushing in with their drawn swords upon them, so that many were slain whilst they were offering sacrifices and burning Incense in the Temple, preferring the performance of their duty before the saving of their lives. Some were taken Captive, among whom was Absolon the Uncle and Father-in-law of Aristobulus. Pompey with many followers entered the Temple, and looked on those things which it was unlawful for any but the High Priest to behold. And tho' there were in the Temple, the Table, and Candlesticks with the Lamps and all Vessels for sacrifice, and the Censers of Gold, and one huge heap of spices, and in the Treasury about 2000 Talents, yet he meddled not with any thing, but next day commanded them who had the charge of the Temple, to purify and cleanse it, and to offer their solemn sacrifices to God. The Temple was taken, as Josephus tells us, in the third month; and on the Fast day which was usually kept in memory of Jehoiakims burning the Roll about 62 years before the birth of Christ.

Pompey restored the Priest-hood to Hircanus, because among other Services he had done him during the siege, he had kept the Country from joining with Aristobulus. And with the Priest-hood he invested him also with the Principality, yet forbade him to wear a Crown. Then putting to death the chief Authors of the late War, he made the Jews tributary to the people of Rome. And the Cities which the Jews held in Callosyria, he took away, and subjected them to a Governor of their own; and the Dominion of the Jews he reduced within its ancient bounds. Thus Aristobulus and his Brother were the cause of losing their Countries Liberty to the Romans, who within a short time exacted above ten thousand Talents of it.

Pompey having broken down the walls of Jerusalem in many Places left Syria to the Government of Scaurus, and with two Legions halted to Rome, leading Aristobulus along with him captive with his two Sons, and as many Daughters. One of his Sons, (namely Alexander) escaped in the way, and returned into Judea, where he got together a considerable power, and aided his Uncle Hircanus who was unable to resist him, being then employed in repairing the walls of Jerusalem, which Pompey had thrown down. Within a while Gabinus was sent from Rome to govern Syria. He undertook the War against Alexander, who had now got together 10000 Foot, and 1500 Horse, and had strongly fortified Alexandria and Hircanium, and Macheren. Gabinus overthrew him near Jerusalem, killing and taking about 6000 of his men. He then besieged him in the Castle of Alexandria; whither he had fled. But leaving here sufficient strength for carrying on the siege, he went and visited the Country, causing divers Cities to be re-edified, and then returning and more powerfully re-inforcing the Siege, Alexander yielded himself and the Castle which he held. All which Gabinus by the advice of the Mother of Alexander levelled with the ground, lest they should be an occasion of new Troubles. For the being solicitous for her Husband and Children that were carried captive to Rome, used all obsequiousness towards Gabinus.

Gabinus then went to Jerusalem, and established Hircanus in the Priesthood, but Canonized the Country into five parts, which he ordered to be Governed in an Aristocratical way. One division was to be governed by a Committee, or Assembly at Jerusalem, another at Jadera, a third at Amathus, a fourth at Jerico, a fifth at Saphora: a Town of Samaria. The Jews very gladly embraced this Form of Government. But Aristobulus not long after with his Son Antigonus escaping from Rome, and coming into Judea ministred occasion of new troubles. For coming into his own Country, he presently found some, who out of desire of Innovation sided with him, among whom was Pitholus the Governour of Jerusalem who left the Romans, and revolted to him with a thousand men. He quickly got together 8000 men well armed, so that when the Romans followed him, he gave them Battel, in which he fought stoutly till his men being over-powered, 5000 of them were slain upon the place; near 2000 fled to a certain Mountain from whence they got away and provided for their own safety, as well as they could. The rest with Aristobulus fled to Macheren, and began to fortify the Castle, but being not able to hold out the siege above two days (having received many wounds) he was taken Prisoner with his Son Antigonus, and brought to Gabinus, who sent them both to Rome. The Senate kept him Prisoner, but sent his Son immediately back again into Judea, because they understood by Gabinus's Letters, that he had promised his Mother so much for the delivery of the Castles.

Gabinus now prepared an expedition against the Parthians, but passing over Euphrates, was hired by Ptol. Auletes (who brought Letters to him from Pompey) to reduce him into his Kingdom. In this expedition he made use of Hircanus, especially Antipater, who furnished him with Supplies both of men and Provision, and prevailed with the Jews inhabiting about Pelsusim to give him passage, and so he presently became Master of Egypt which he delivered to Ptolemy.

During his absence and tarrying in Egypt, Alexander the Son of Aristobolus seized upon the Government, and having gotten together a great number of the Jews, he put to death all the Romans he could meet with, and besieged all those that fled to mount Gerizim. Gabinus sent Antipater before (knowing his great Wisdom) to see if he could reduce the people to obedience, and he effected it with many. But Alexander having gotten together an army of 30000 Jews, he came out and gave battle to the Romans near the mountain Isabyr, in which Fight the Jews lost ten thousand men. Then Gabinus having ordered the affairs of the City of Jerusalem by Antipater's advice, went against the Nabatheans, whom he overcame in one Battle. Then returning to Rome, he left his Province to Crassus his Successor. Crassus intended first an Expedition against the Parthians, but hearing of the Riches of the Temple which Pompey, like a brave and gallant man, had left untouched, he turned aside into Palestine, and came to Jerusalem, and spoiled the Temple not only of those 2000 Talents which Pompey had spared; but of all the Gold which he found there besides, which amounted to the Sum of 8000 Talents more, tho' Eleazar the Treasurer had given him a Beam of Gold weighing 750 common pounds, as a ransom for all the rest, and he had bound himself by an Oath therewith to be satisfied, and not to meddle with any thing else; but going against the Parthians he received the reward of his Sacrilege and Perjury; for there he lost his life. Crassus being dead, one Head of Varro's three-headed Faction was cut off, and a Foundation laid of the Civil Wars between Pompey and Cesar.

Cassius (who was Treasurer to Crassus, and he that together with Brutus afterwards killed Julius Cesar) now took on him the Government of Syria. He being come to Tyre visited also Judea, and therein took Tariohea, and led from thence many of the Jews Prisoners, and slew Pitholaus who had assisted Aristobolus, at the desire of Antipater, who now grew very considerable, having entred into Confederacy and Alliance with divers Princes, especially with the Arabians, out of whose Country he had married a Wife of Noble Extraction, by name Cyprus, by whom he had four Sons, Phasaelus, Herod, Joseph and Pheroras, and a Daughter named Solome. His Sons he sent into Arabia, and committed them to the Custody of the King thereof whilst he was engaged in the War with Aristobolus.

The Civil Wars between Pompey and Cesar now beginning, and Pompey being driven beyond the Ionian Sea, and Cesar having got Rome into his power, he set Aristobolus at liberty, and with two Legions sent him back into Syria, hoping that all that Country round about Judea might be brought under by him, yet he was frustrated of his hopes, Aristobolus being poisoned by the Pompeians in the way, and buried after by the Cæsareans in the Sepulchre of his Ancestors. This Expedition proved fatal not only to Aristobolus, but to his son Alexander also, who was beheaded by Scipio at Antioch by order from Pompey, being first arraigned and condemned for what he had done against the Romans.

Ptolemy Menneus the Governour of Chalein under Mount Libanus, sent Philippio his Son to Ascalon to Aristobolus's Wife, for her Son Antigonus and her two Daughters, and courteously entertained them; the youngest of which, named Alexandra, Philippio fell in love with, and married. But Ptolemy's Passion overcoming both Reason and Nature, he killed his Son, and took the Lady to himself.

Pompey being now murdered on the Egyptian shore, Antipater betook himself to Cesar as his Interest led him, and by his great services purchased his favour.

Cesar Warring with young Ptolemy in Egypt after the death of Pompey, Antipater joined with Mithridates of Pergamus (who went down thither to him with supplies) and brought a supply of 3000 Jews for his assistance. At Pelsusim he did special service, being the first that broke down the Wall and entred. And whereas the Jews inhabiting the Country of Onias hindered them from going any further, he prevailed with them not to oppose Cesar, yea, to furnish his Army with Provisions. At the Battle at Delta he recovered the Battle almost lost by Mithridates, and afterwards be-

haved

haved himself very gallantly for Cesar, having received many wounds as the tokens of his valour. Antigonus the Son of Aristobolus coming unto Cesar, complained to him of the hard Fate his Father had met with for taking his side, that he was poisoned by the Pompeians, and his Brother beheaded by Scipio; he desired him, that he would have pity on him, being cast out of his Father's Kingdom. He also accused Hircanus and Antipater, that they had by force got the Government. But Antipater to pleaded his cause, and indeed the Wounds he had received, and the pains he had taken in Cesar's service so pleaded for him, that Cesar confirmed Hircanus in the High-Priesthood, and offered Antipater what Government he would desire, and made him Procurator of Judea, and gave him leave to re-build the walls of Jerusalem thrown down by Pompey, and caused these Grants to be registred in the Capitol, and seconded them with divers decrees made both by himself and the Senate in favour of him and the Jews. Antipater then bringing Cesar on in his Journey as far as the borders of Syria, returned, and fell to building up the walls of Jerusalem; and going about the Country, by threatenings and other Policy, contained the people in obedience, otherwise ready to Rebel. Hircanus being heavy and dull, and unfit to manage the Affairs of Government, Antipater made his Son Phasaelus Captain of Jerusalem, and the Country adjacent, and committed Galilee to the Custody of his second Son Herod, being then about 25 years of Age.

Herod at the very first gave evidence of what Spirit, and height of courage he was. For there being at that time one Hezekias a notable Thief, who with a great company of followers, used to infect the Country of Syria, he took him, and put him to death, with many others of that Rout; which thing much endeared him to the Syrians, and thereby he became known to Sextus Cesar the President, and Kinsman to the Dictator. Phasaelus his Brother was hereby much stirred up to Emulation, and carryed himself very obligingly and honourably towards those of his Jurisdiction, so that their Father was honoured by the people as a King, and yet preserved his fidelity intire to Hircanus. But divers of the Nobles and chief men of the Jewish Nation, understanding how he flourished both upon his own account, and that of his Sons, inwardly fretted at it; and the rather because he made use of Hircanus for his own ends (as they conceived, having contracted friendship with the Roman Generals) and persuaded him to send money to them, yet got to himself the credit of the President. But especially the forward and bold disposition of Herod affrighted them, whom they looked upon as a young and growing Tyrant. They make their Addresses to Hircanus, complaining to him bitterly against Antipater, as one who carried away all the profit of the Kingdom. They further complained of that bold act of Herod's in putting to death Hezekias with many others without any Commission received from Hircanus, in contempt of the Laws by which no man is to suffer (tho' he were never so wicked) till he had a legal Trial, and were condemned by the Sentence of the Judge. Hircanus being at last wrought upon by these complainrs, summoned Herod to Jerusalem to give an account of these his actions before the Council.

Herod having settled the affairs of Galilee, appeared at Jerusalem, but with a Guard (as his Father had advised him by Letter) yet a moderate one left he should affront Hircanus. When he appeared before the Sanhedrin in his Royal Robes, and with his Guard, no body had the courage to say any thing to him, or accuse him, till one of the Council called Sameas, a just man (and yet no hot-spirited man, as the Jewish Proverb shews; Be thou humble as Hillel, and not angry as Sameas) rising up, inveighed against him for the manner of his Appearance, not suitable to the condition of a person summoned to answer for his faults; and blamed both Hircanus and the Council for their too great Indulgence, which he feared they would afterwards pay dearly for. And the event proved his words true, that very Council, and Hircanus himself being afterwards put to death by Herod when he was King.

The Council being inflamed with Sameas's words, had certainly now condemned him, had not Hircanus foreseeing it, put off the business till the next day, and in the mean time privately advised Herod to shift for himself. Herod thereupon retired to Damascus, and visited Sextus Cesar (who loved him as his own Son) and then gave out, That he would no more appear though he were cited; at which they at Jerusalem fretted, and perswaded Hircanus, That all these things tended to his ruine. Herod having purchased of Sextus Cesar the Government of Cælosyria, disdaining now that he had been

been commanded to come and plead his cause at Jerusalem, marches towards the City with an Army, and if his Father and Brother had not met him, and otherwise persuaded him, he had made mischief enough. Having therefore made a show of his power, he retreated. About this time Calpurnius Bassus in favour of Pompey, made away Sextus Caesar, and got his Army to submit to him; but divers of Cæsars party came to revenge his Kinsmans death, and a War ensued about Epamea, whither Antipater (misunderstanding of the Benefits he had received from Cæsar) sent his Sons with aid to assist Cæsars Captains. The War being drawn out in length, Statius Marcus was sent to succeed Sextus, and in the mean time Julius Cæsar was slain'd in the Senate-house, which as it bred trouble and disturbance to the whole Roman Empire, so neither did Judea escape without its share thereof.

A Civil War ensuing, the chief Captains on both sides, ran up and down to provide themselves for it. Cassius (one of them that slew Cæsar) came into Syria, where raising the Siege before Apamea, he drew both Marcus and Bassus to his Party, and then taking upon him the Power of a General, and Title of Proconsul, he reduced to his obedience all the Cities of Syria, and levied men, and exacted grievous Contributions: But especially he afflicted Judea, levying a Tax of above 700 Talents upon it. Antipater seeing the Commonwealth in trouble, and fearing Cassius's Threats, appointed his two Sons to gather part of the money, and Malichus a Jew (that was an enemy of his) to gather another part, and some others, another part. But Herod bringing first of all an 100 Talents, which were imposed upon Galilee (which belonged to his Government) became thereby much in Cassius's favour. But under the other Governors divers Cities were left to Sale to make up the Sum. And the Tax (as it should seem) came in so slowly, that Cassius was exceedingly enraged, and was about to put Malichus (one of the Collectors) to death, had not Hircanus by sending to him a 100 Talents of his own money by Antipater, appeased his fury. But Antipater was ill requited by Malichus for this. For as soon as Cassius left Judea, Malichus practised to take away Antipaters life, thinking that he being removed out of the way, they should better provide for the security of Hircanus's Government. Antipater having an inkling of it, passed over Jordan, and gathered an Army, intending to revenge the Treachery; but Malichus (being a crafty Dissembler) so denied the matter with Oaths to his two Sons, that they reconciled him to their Father, who by his Intercession saved him out of the Hands of Marcus, President of Syria, who understanding that Malichus attempted some Innovations in Judea, had resolved to put him to death. But Antipater preferred him to his own Destruction.

Cassius and Marcus having gathered an Army, made Herod (for his good services) Governor of Calce Syria, and gave him forces both of Horse and Foot, and also Ships at Sea, and promised to make him King of Judea, if they got the better against Anthony and young Cæsar.

Antipater not long after, being feasted by Hircanus at Jerusalem, Malichus corrupting the Kings Butler, poisoned Antipater, and gathering a Band of Soldiers, seized on the Government of the City.

Antipaters Sons having notice of their Fathers death, Herod would have revenged it out of hand, and that by open force; but Phasaelus thought it better to circumvent the Murderer in some more private way, lest they should seem the beginners of a Civil War. And therefore Malichus stily denying he had any hand in Antipaters death, they seemed satisfied with his justifications, and Phasaelus let himself to erect a Monument for his Father. Not long after, the Feast of Pentecost approaching, Herod came up to Jerusalem with a company of Soldiers at his Heels. Malichus hearing of his coming in this Equipage, was much startled at it, and persuaded Hircanus not to suffer him to enter the City; and Hircanus accordingly forbade him to approach so boldly a solemnity with a Profane rout of Strangers. But he notwithstanding got in by night, and so affrighted Malichus that he betook himself to his old Trade of dissembling, and openly bewail'd with Tears the death of Antipater as his great Friend. So that for that time it was thought fit by Herods friends (for the shunning of Suspicion) to treat him fairly. Yet Herod by Letters signified his Fathers death to Cassius, who willed him by all means to revenge it; and gave order to the Tribunes then lying at Tyre, to assist him in his just endeavours.

Cassius not long after having taken Laodicea, the Governors came flocking from all places to him bringing Crowns and Money, and Herod expected now that Malichus should be punished for the Murder of his Father.

Malichus being apprehensive of the danger he was in, began to cast about for his own security. And his Son being at that time kept in Tyre as an hostage, he resolved to go in, and get him out by stealth, and carry him into Judea, whilst Cassius was busied in the War against Antonius, to stir up the Nation of the Jews to revolt from the Romans, and then to depose Hircanus, and get the Kingdom to himself. Herod understanding something of his design, prevented him: For inviting Hircanus and him to Supper with their company in Tyre, he sent to the Tribunes to come out to meet them, who remembering the Commands of Cassius, encountered Malichus on the Shore, and slew him there. Hircanus much startled at this fact, asks, Who had slain Malichus? One of the Tribunes answered, The Command of Cassius: At which he replied, Then Cassius hath saved both me and my Country from him that plotted the destruction of both.

After Cassius was gone out of Syria, there arose a great stir at Jerusalem. For Felix (who was left thereby Cassius with Soldiers) in revenge of Malichus's death, set upon Phasaelus, and it hapned, that at that very time Herod, being at Damascus with Fabius the Roman Captain, was fallen sick, and so unable to come and help his Brother. Notwithstanding Phasaelus was hard enough for Felix, and forced him into a Tower, where he gave him quarter, and let him go with his life. But he expostulated highly with Hircanus, objecting ingratitude to him for taking Felix's part, and suffering the Brother of Malichus to seize divers Castles which he held at this present, and Massada among the rest, the strongest of all. But Herod (upon his recovery) gained from him all those Castles, and let him go out of Massada upon composition.

Antonius the Son of Aristobulus about this time fo bribed Fabius, that he suffered him to get for himself an army. He was also aided by Ptol. Menneus (who by Cassius's means had subjected Tyre, and divers places in Syria, and three Castles in Galilee) and adher'd to him for the hatred he bore to Herod. But Herod going against those Castles, had them surrendered to him by the Tyrians, whom he dismissed very graciously out of respect to their City, and then marched against Antonius, whom he overthrew in battel presently after he had entered the Coasts of Judea. Going to Jerusalem he was very honourably received not only by the People, but by Hircanus also, who had of late agreed to receive him into his Family, having consented to a Contract between him and Mariamne the Daughter of Alexander (eldest Son of Aristobulus) whom with young Aristobulus her brother he had by Alexandra, Hircanus's own Daughter. Herod by this Wife had afterwards three Sons and two Daughters, having by a former Wife (and his own Country-woman) Doris, his eldest Son Antipater.

Within a while after Cassius and Brutus were overthrown at Philippi by Cæsar and Antony; of whom the former returning into Italy, the other came over into Asia, which gave occasion to new stirs in Judea.

Anthony being come into Bithinia, Ambassadors were sent thither to him from all Countries; and among the rest, some came from the chief of the Jews, to accuse Phasaelus and Herod, who usurped (as they said) all the Power, and Hircanus reigned only in show. Herod went thither to defend himself, and so prevailed with his money that his Accusers could do nothing against him. Anthony being come to Ephesus, an Ambassy was dispatched to him in the name of Hircanus, and the whole Nation of the Jews, desiring that all Captives that Cassius had carried away out of Judea, might be set at liberty; which he readily granted, and sent his Letters throughout the Provinces to effect it. As he was travelling into Syria, Cleopatra met him in Cilicia, to whose Allurements he wholly gave up himself. Being come to Daphne near Antioch, an hundred of the most considerable men among the Jews came to him to complain of Phasaelus and Herod; but Anthony who knew their Father, and had been obliged by him, when he served in Egypt under Gabinus, made them both Tetrarchs, leaving unto them the Government of all Judea, and clapt up fifteen of their Adversaries in Prison, and would have put them to death, had not Herod interceded for them. Yet notwithstanding the Jews were not so discouraged as to desist; for instead of an hundred, now a thousand resolved to go to Tyre, there to complain to Anthony against the two Brothers; but he being already sufficiently bribed by them, commanded the

Magistrates of the place to kill them as persons that attempted Innovations. Herod coming to the Jews, advised them to withdraw themselves; and Hircanus also (who was there) shewed them the danger they were in, if they should go on in their Purpose. But they contemning this advice, were presently fallen upon by some of their own Countrymen that were there, as also by the Inhabitants of the Town; and part of them being slain, and others taken, the rest got away and returned home. The people exceedingly clamour'd against Herod for this, at which Anthony was so far incensed, that he flew those he had in hold.

A year or two after, Pacorus son to the King of Parthia, and Barzaphernes one of his great Officers, seized upon Syria. Antigonus the Son of Aristobulus bargains with the Parthians, promising them a 1000 Talents to settle him in the Kingdom of Judea, and to kill Herod with his Friends. The Parthians undertake it, and in order to effect it, march with their Army into Judea. A strong party of horse under the command of Pacorus (Butler to the King of Parthia) are sent before to make discoveries. The Jews about Carmel, and divers others joyn with them for the establishing Antigonus. At last their number increasing they came to Jerusalem; they assault the Palace, but the two Brothers with their Friends beat them back. Many Skirmishes between them ensue; Antigonus whilst off the time as well as he could, staying for the Feast of Pentecost, at which he expected multitudes of the Jews would come up, from whom he hoped for assistance. And accordingly multitudes came to the Feast, and do assisted him, that he got all but the Palace, which Herod and his Brother manfully defended, and made Salaries out to the great hurt of their Enemies. At last Antigonus desired, that Pacorus the General of the Parthians might be admitted to be a Mediator between them. The Proposal being accepted, Pacorus persuades Phasaelus to go as an Ambassador to Barzaphernes to treat with him about those matters, having a design to entrap him. Phasaelus suspecting nothing, went (contrary to the mind of Herod) and with him went also Hircanus (an unbecom of employment for the Prince himself) under the conduct of Pacorus. As soon as they came into Galilee, they were met by the Governors of the Towns there, and Barzaphernes entertained them very civilly; but shortly after they were both secured (in vain upbraiding the Barbarians with Perjury) and an Eunuch was dispatched to Jerusalem to get Herod by some means or other out of the City, if he could, and to apprehend him. But Herod presently hearing of his Brothers Captivity, resolved to shift for himself, and taking the opportunity of the Evening, got away with his Relations and Friends that night without the knowledge of the Enemy. And making all speed he could to get into Idumaea, his Mothers Litter was overthrowen in the way, by which he was in danger of death. Herod was so disturb'd at this accident (fearing lest the enemy should overtake them whilst they layed there) that he was ready to kill himself with his own Sword; but being restrained by those about him, he went on to Massada, a strong fortified place in the Country of Arabia. A Party of the Parthians first, and then another of the Jews pursued him, but he beat them off. When he was come into Idumaea, his brother Joseph came to him, and persuaded him to dismiss many of his followers, because the Castle of Massada would not maintain them all, which he accordingly did, giving them money to bear their charges. But calling out the ablest Soldiers from among them, he with them and his Relations marched on to Massada, and there disposed of the Women and most of his Companions, there being plenty of all sorts of Provisions in the Castle. But he himself held on for Petra in Arabia the Metropolis of that Kingdom, hoping from that King (who was such a Friend to his Father) to obtain help for the recovery of his Brothers Liberty. The Parthians, after his departure from Jerusalem, plundered the City, and Palace, and wasted the Country, and destroyed the rich Town of Marissa; and so reducing Antigonus into Judea, delivered up Hircanus and Phasaelus into his hands, he fearing that Hircanus by the favour of the people, might again be restored to the Kingdom; he cut off his ears, making him thereby incapable of the Priesthood, which by the Law was not to be given to any one that wanted any member. But Phasaelus knowing that he was destined to death, seeing that he could not otherwise kill himself by reason of his chains, dashed out his brains against a Stone. The Parthians having thus settled Antigonus, when they departed took Hircanus along with them Prisoner into Parthia.

Herod knowing nothing of his Brothers death, was going as fast as he could to the King of Arabia, hoping to get money of him either upon free gift, or trust, to ransom his Brother; and he carried with him Phasaelus (his Brothers Son) a Child of seven years old, to leave him with him as a Pledge.

But the Arabian being persuaded by his great ones to return the Treasure which Antipater had deposited with him, and not to afford Herod any Succour; he sent some to meet him, and to command him to depart from his Borders. (pretending the Parthians had so commanded) but afterwards repenting of this ingratitude, he sent after him, but could not overtake him; for hearing of his Brothers death, posted towards Egypt as fast as he could, where coming to Pelusium, the Mariners that were to sail to Alexandria denied him passage, but the Magistrates of the place honourably entertained him, and brought him to Cleopatra the Queen, who kindly received him, intending to use him in her Wars. But nothing could hinder him from halting to Rome, though it was then the Winter season, and though great stirs were reported to be in Italy. He came thither at last, though he had been grievously tossed with tempests in his passage; and he came thither at a time, when not long before there had been an Agreement made betwixt Anthony and Cesar, (the former having married Octavia the Sister of the latter) and another betwixt them two and young Pompey, who then held Sicily, which was a time very convenient for his affairs. He made his Application first to Anthony, of whose favour he had formerly tasted, declaring to him the whole story of the Parthians overrunning Judea; of his Brothers death; and the misery of his Family now besieged in a Castle; and how through great Tempests both at Sea and Land he had ventured to come to him as his only harbour and refuge, and withal did not spare to promise him a large Reward, if he would procure him to be declared by the Senate, King of Judea. Anthony being moved partly with pity, and partly by the memory of the former Friendship that had been between him and Antipater, and also highly displeased with Antigonus (whom he looked upon as a turbulent man, and an enemy to the Romans) was much inclined to favour Herod. Octavius Cesar also because Antipater had done good service for Julius Cesar in Egypt, and because he was willing to gratifie Anthony, and out of a peculiar phansie he had to the man for his courage, did willingly joyn with Anthony in his promotion. The Senate therefore being called, first Messala, then Atratinus brought forth Herod, and commended him to the Fathers, relating what good Services both his Father and himself had done for the Commonwealth, and withal they inveighed against Antigonus as a bitter enemy to the Romans; and that he had not only shewed himself so before, but of late, more especially in calling in the Parthians. Then Anthony rose up, and declared to them how much it would conduce to the ending of the Parthian War (which was now on foot) if Herod were made King. So that without any more ado he was so declared by the unanimous suffrages of them all. Then Anthony and Cesar leading him between them (being accompanied with the Consuls and other Magistrates) went up into the Capital to do sacrifice, and to place there the Decree of the Senate according to custom. And this done, the new King was feasted by Anthony. Thus Herod obtained the Sovereignty of Judea, A. M. 3265, about 35 years before the Birth of Christ (to the just Wonderment both of himself and others) having always feared that the Romans would never confer that honour and dignity upon him which was not wont to be bestowed upon any, but those of a Royal Stock. But this added to the wonder, that within seven days Anthony dismissed him out of Italy. During Herods absence Antigonus laid close siege to the Castle of Massada (where Herod had left his Relations) abounding with all sorts of provisions, only Water was wanting, so that Joseph had thoughts of getting away with 200 men into Arabia, the King whereof he now heard repented of his unkindness to his Brother. But this was prevented by a shower that fell by night, as if sent on purpose from Heaven for their relief; whereupon they were so heartened as to fall out upon the Besiegers, whereof they cut off many.

In the mean time Ventidius the Roman General being sent into Syria to expel the Parthians thence, after their retreat came into Judea, under pretence to help Joseph, but indeed with intentions to extort a good Sum of money from Antigonus; which accordingly he did; and then drew off the greater part of his forces, but left Silo with a party behind, who was also to be pleased by Antigonus lest he should raise him some new Troubles.

But in the mean time Herod landed at Ptolemais, and having got together a good Company of Soldiers, hasted through Galilee against Antigonus, being aided by Ventidius and Silo, to whom Anthony had sent exprefs order, that they should place him in the Kingdom. Ventidius was then busie in composing differences among the Cities, which the Incursion of the Parthians had made. Herods forces encreasing, he marched towards Massada for the relief of his Friends, which he accomplished, having first taken Joppa in his way; after which he marched up to Jerusalem in spite of Antigonus, many of Silo's Soldiers joining themselves to him, and many of the Jews that were terrified by his power. Having encamped on the west side of the City, he commanded an Herald to proclaim round about the Walls, that he came for the publick good, and for the Conservation of the City, and that he would pardon all former injuries. On the other side Antigonus remonstrated to Silo and the Romans, that it was unjustly done to give the Kingdom unto Herod, a private man, and an Idumean, whereas it ought only to be given to one of the Priests Line. Silo being bribed by Antigonus, dealt privately with some of his Soldiers to begin a mutiny, requiring to be led into a place more plentiful of Provisions. Hereupon the Army being in disorder, and ready to dislodge, Herod intreated the Captains and Soldiers, that they would not leave him now, he being sent both by Cesar and Anthony, and all the rest of the Senate; and he would take care they should not want Provisions; and accordingly brought Plenty out of the Country, and so cut off all occasion of Silo's departure. Then taking out a party consisting of Ten Companies, (half Jews, half Romans) he went to Jericho, which City he found forsaken of its Inhabitants. The Romans entering the Town, plundered it, finding it full of good booty. Then returning, he sent the rest of the Roman Army to winter quarters, which he appointed in Idumaea, Galilee, and Samaria. But Antigonus obtained of Silo, that part of his Army might quarter in Lydda, thereby endeavouring to curry favour with Antony. Thus the Romans lay idle all this season in places abounding with all plenty.

However, Herod was not idle, but (sending his Brother Joseph into Idumaea with 400 Horse, and 1000 Foot) went down into Galilee, to reduce some places held by Antigonus; and within a short while brought all the Country into obedience (except those men that lurked in Caves) and then giving to his Soldiers 150 Drachms a man, and more to the Captains, placed them also in Winter quarters. Silo a little after, came to him with his Captains who had Wintered with Antigonus, but he refused to maintain them any longer, and commanded the Inhabitants thereabout to spoil the Country of all necessaries, and taking with them such Provisions as they could carry away, to flee to the mountains, that so the Romans might perish through want.

Ventidius being now engaged in Syria against the Parthians, sent to Silo to come to him, and bring Herod along with him with his Forces. But Herod having sent Silo to him, marched himself with his Soldiers against the Thieves that lurked in Caves, many of whom he destroyed. In the mean while Ventidius having in a Battel slain Pacorus and put the Parthians to flight, by Antony's command, sent Machabers, with two Legions, and 1000 Horse to assist Herod against Antigonus; but being come, he would needs (contrary to Herods mind) go to Antigonus, pretending thereby he should be able to discover and spie out his Designs. But Antigonus suspecting him, would not admit him; then repenting he had not taken Herods advice, he went and secured himself in Emmaus and out of madness at what had hapned to him, slew all Jews that came in his way, without any difference of Friend or Foe. Herod being hereat enraged, resolved to go and complain to Antony, (who was then in person besieging Samosata upon the River Euphrates; but Machabers intreated him to stay, or if he would needs go, however to leave his brother Joseph with him to carry on the War against Antigonus; which latter he granted, yet charging his Brother not to venture all upon a Battel, nor contend with Machabers. Then hasted he to Antony, taking with him Auxiliaries both of Horse and Foot. At Antioch he met with many that desired to go to Antony's Camp, but durst not venture by reason the Barbarians had beset the ways; but Herod taking the Conduct of them, and beating the Barbarians once or twice in the way, with great honour and reputation for his valour, arrived safe at Samosata. Antony to do him honour, sent out a little Army to meet him, and with great Praises and Embraces received him, and gave him great respects, being a King of his own making. Shortly after the Town being yielded up, Antony delivering to Socius the

the Government of Syria with an Army, and commending to him the affairs of Herod, went himself back into Egypt.

In the mean while Joseph neglecting his Brothers Counsel, was slain in Judea, and Antigonus being Master of the Field, and having the dead bodies at his dispose, was so enraged, that he whipped the dead body of Joseph, although Phororas his Brother offered 50 Talents to redeem it. Great Innovations upon Josephs death ensued in that place, and in Galilee.

Herod understanding these things, being furnished by Socius with two Legions, he marched into Galilee, where meeting the enemy, he fought with them, and worsted them, and took the Castle that some of them fled into. Thence halting to Jericho, he there feasted many honourable persons; and after the feast was ended, and the Guests gone, and himself had retired to his Lodging, the Room in which they had supped, being now empty of Company, fell down, and did no body any harm; whereupon he was accounted as one especially owned by God, who had so wonderfully preserved him Not long after he got five Towns into his hands, wherein he put to the Sword 2000 Garrison Soldiers, and then went against Pappus, whom Antigonus had sent into Samaria. Pappus gave him Battel very boldly, but his Army was overthrown by him, and himself taken Prisoner; and Herod in revenge of his Brothers death, did great Execution upon them; by which defeat Antigonus's Interest was quite broken. Next day he cut off Pappus's Head, and sent it to his Brother Phororas in revenge of his Brother Josephs death, whom it seems Pappus slew. The extremity of the Weather being over, Herod marches up to Jerusalem and lays siege to it in the third year after he had been declared King by the Romans, intending to use the same manner of assaults that Pompey had made formerly against the Temple. Socius also came up to him to Jerusalem, so that both carried on the siege with an army of eleven Legions, and 6000 horse. The Defendants with great courage made resistance, doing all that could reasonably be expected from them, though much strained for provisions, it being the Sabbatical year. They held out five months, though there was no great army besieging them. At length twenty of Herods stoutest Souldiers got upon the walls, and then the Centurions of Socius. The outward part of the Temple being taken, and the lower City, the Jews fled into the inward part, at length by a general assault, that was taken also, and then all places were filled with slaughter; the Romans being enraged that they had held out so long, and the Jews out of malice and particular grudges seeking to destroy all of the contrary faction, the reverence of the Temple not abating their rage. Antigonus came and fell at Socius's feet, who insulting over him, called him Madam Antigona, and put him in prison and set keepers over him. Herod did what he could to restrain the Souldiers from exercising such extream violence, and to keep the profane multitude from violating the Temple, and from plundering the City, asking Socius, If the Romans intended to make him King of a wilderness? and added, that he should think the victory worse than an overthrow if they proceeded to such extremities. At length he was fain to redeem the City from further plunderings by his own moneys, wherewith he rewarded the Romans, and sent them away sufficiently enriched.

Socius having offered a Crown of Gold to God departed from Jerusalem, leading Antigonus with him prisoner to Antony. This disaster befell Jerusalem in the third month, on the 28th. day of which the Jews were wont to celebrate a solemn fast in memory of the Roll that was burnt by Sennacherim, and it was taken on the same day it had been taken by Pompey several years before. Herod fearing that if Anthony should carry Antigonus to Rome, he would there obtain favour of the Senate as being of the Royal race, and procure the Kingdom at their hands, if not for himself, yet for his children, who never had ill deserved of the Romans, he procured Antony to dispatch him out of the way, who pretending the unquietness of the Jews, for his sake caused him to be beheaded at Antioch. And so the Principality of the Asmoneans came to an end, after it had stood 126 years, and had been freed from the yoke of Syria 98 years, and Herod a foreigner was confirmed in the Sovereignty over Judea by the Romans.

Of these miserable times (among others) were spectators, Zachary the Priest, with his wife Elizabeth, of the reliſts of David's stock Heli and Joseph; Anna also the Prophetess of the Tribe of Aſſer, and Simeon who was assur'd from God he should not see death till he had seen the Lords Christ.

Herod being thus settled in the Kingdom, in the third year after he was made King by the Romans, advanced those of his own faction, and put to death many of the contrary party; among others he put to death all those Judges of the great Sanhedrin, who had accused him of capital crimes before he was King, except Pholus the Pharisee, and his disciple Samas whom he highly honoured.

During these things the King of the Parthians had courteously treated the captive High-Priest Hircanus, who hearing that Herod was made King, began to conceive hopes of favour from him, because he had saved his life when he was called into question, and therefore thought of returning into his own Country. To which he was at last persuaded, having received courteous invitations from Herod, who strove to get the poor old man into his clutches; and when he came, Herod received him with all honour and respect, and gave him the upper hand in all Assemblies, and calling him Father, lull'd him on till he should suspect any treachery.

Then he preferred to the High-Priesthood an old friend of his one Ananelus, sending for him from Babylon, a man of obscure parentage, derived from those Jews that were carry'd away beyond Euphrates, but of the race of the Priests, passing by Aristobolus the Grandson of Aristobolus the King, and Brother to his own wife Mariamne.

Alexandra the Mother of Mariamne being exceedingly enraged at this, and Mariamne continually following him with intreaties that he would restore the High Priesthood to her Brother (to whom of right it belonged) whither moved by these things, or that Antony desiring to see the youth Aristobolus for the sake of his beauty, he feared the Romans might advance him, or however it was, to stay him at home, he gave him the Priesthood (putting out Ananelus) and excused his not sending him to Antony by the inclination of the Jews to rebellion. Perceiving him therefore to be in extraordinary favour with the Jews, and that Alexandra plotted the escape of her self and her Son into Egypt (where she expected aid and assistance from Cleopatra) Herod caused him to be ducked to death as he was bathing himself; in the eighteenth year of his age; and then feigning to be very sorrowful for his death, he buried him with a most magnificent funeral, and then made Ananelus High-Priest again.

Alexandra certifies Cleopatra by Letters of this horrid treachery of Herod, who exceedingly pitying her misfortune, urged Antony exceedingly to revenge the young man's death. Antony when he came into Laodicea, sent for Herod to come to him to answer the crime objected against him. He therefore leaving the care of the Kingdom to his Uncle Joseph, gave him private instructions, that if any thing otherwise than well should befall him, he should put his wife Mariamne to death, for he so loved her that he would not have any one to enjoy her though after his death. And then going to Antony he quickly appeased him by gifts and presents, and made his peace with him, notwithstanding the endeavours of Cleopatra.

Joseph now governing the Kingdom in Herod's absence, did often converse with Mariamne, partly upon business, and partly out of civility, and frequently in discourse with her he laboured to assure her how passionately Herod loved her, which discourse being laughed at by the Ladies (especially Alexandra) he was transported with such a desire of evidencing the Kings love to her, that he told her what private command the King had given him, supposing this would appear to be a certain argument of his love, that he could not endure to live without her, nor in death to be disjoined from her. But these words were otherwise interpreted by the Ladies, as favouring of a tyrannical mind. Upon Herod's return Solome (who bore a grudge to Mariamne because she had upbraided her with her obscure birth) accuses her husband Joseph to Herod, as if he had been too familiar with Mariamne. But Mariamne when she had by a solemn oath purg'd her self of that crime, Herod told her how much he loved her. She replied, That it was not the part of a loving husband to command, that if he should die that his wife should be put to death. Herod supposing this secret could never have been known if she had not had over much familiarity with Joseph, he was so transported with rage that he was about to kill her, but he restrained himself. However he commanded Joseph to be put to death, not so much as suffering him to come into his presence. He also cast Alexandra into prison.

In the Civil Wars Herod joyined with Antony, and was by him desired (having forces sufficient) to chastise the Arabians, who it seems denied to pay the Tribute imposed on them, which he did, and though at his first attempt he miscarried, yet afterwards he quite overthrew and brought them under.

Cleopatra

Cleopatra having accompanied Antony in his journey to Armenia as far as Euphrates, in her return came into Judea, where she was nobly entertained by Herod, and had duly paid her the Tributes of the Countries of Judea and Arabia, which Antony had given her, though those great gifts exceedingly offended the people of Rome.

In the seventh year of Herod's reign (reckoning from the death of Antigonus) Octavius Cesar overcame Antony at Actium. In the beginning of the spring that year there hapned such a dreadful Earthquake in Judea, that 10000 were destroyed with the fall and ruins of houses.

About this time Hillel a Babylonian of the stock of David flourished at Jerusalem, of whose disciples Jonathan was one, the son of Uzziab, the famous Author of the Chaldee Paraphrase, from a difference between this Hillel and Samas or Shammai (of whom before) the Pharisees were divided into two Sects, concerning whom see Jerome, Lib. 3. Com. on Isa. Ch. 8. v. 14. There were great differences afterwards between the Scholars of Hillel and Shammai, and now began the Titles of Rabbim and Rabbi. See Dr. Lightfoot's Harmon. Sect. 8.

Alexandra now hoping that Herod would be punished by Cesar (to whom he was an enemy, having assisted Antony) counselled her Father Hircanus not any longer to endure these afflictions of their family, but to go to Malchus King of Arabia and seek protection from him. The old man was at last prevailed with to send to the Arabian for this purpose, and employing one Dositheus a friend of his in this secret business (who had many obligations upon him to be faithful to his trust) yet he to curry favour with Herod shewed him the Letter. The King thanking him for that kindness to him, having read it, desired him to new-seal it and carry it to the Arabian, and to receive his answer and bring it to him. The Arabian wrote back that he was ready to receive him and his family, and the Jews of that party. Upon this Herod produces these matters, and this confederacy before the Sanhedrin, and so causeth Hircanus to be put to death.

Having thus dispatched Hircanus, he thought then of going to make his peace with Cesar, therefore committing the care of his Kingdom to Pheroras his Brother, he disposed of his Mother and his Sister Salome, and several of his kindred in the Castle of Massada; but Mariamne (who for some differences would not live with his Mother) and Alexandra he placed in Alexandrion, committing the custody of them to his Treasurer Joseph, and one Sobemus an Iudæan, with this private instruction, that if any sinister thing should befall him they should presently put both of them to death, and to the utmost of their power continue the Kingdom to his children. Having thus ordered matters, he posts to Rhodes to meet with Cesar there, whither being come he only laid aside his Crown, but for his other Princely ornaments he altered nothing. Being admitted into Cesar's presence with great constancy and magnanimity of spirit he plainly avowed and owned the love and affection he had born to Antony, as also the success he had sent him; adding also that he was ready with the same faithfulness and affection to serve Cesar; which so wrought upon this brave and magnanimous Prince, that he liked him exceedingly, and confirmed him in the Kingdom, and took him into intimate friendship with himself.

Afterwards as Cesar passed through Syria into Egypt, Herod entertained him with all Royal magnificence at Ptolemais, and gave plenty of victuals to his Army: He also presented Cesar with eight hundred Talents, and furnished his Army in their march to Pelusium, (through places that were barren and wanted water) both with wine and water, so that he procured from them the reputation of a noble and heroic spirit.

Herod upon his return to his own Kingdom found his wife Mariamne very cool in her affections towards him, so that at all the caresses he made to her she would deeply sigh (for she had got out of Sobemus by her feminine insinuations the secret command that Herod had given him concerning her self and her Mother.) Being by this and the false accusations of his sister Salome, and his Mother Cypra much incens'd against her, he had thoughts of putting her to death, but news coming then to him of the death of Antony and Cleopatra, and that Cesar had won Egypt, he basted down to him and left his family as it was. Cesar highly honoured him, and restored to him part of his Country which Cleopatra (upon Antony's gift) had seized upon; and further added to his Kingdom Gadara, Hippon, and Samaria, and by the Sea-side Gaza, Antbedon, Joppa, and the Tower of Straton, which was no small accession to the splendor of his Kingdom.

Cesar

Cæsar having settled all things in Egypt as he thought fit, march'd with his forces into Syria, whither also Herod attended him as far as Antioch.

After Herod's return from Cæsar by the space of one whole year, suspicions daily increased between him and Mariamne; she often upbraiding him with the death of her Grandfather Hircanus, and her Brother Aristobolus. Solome perceiving dissents to grow high between them, suborned a Butler who came and told the King that he was solicited by Mariamne to deliver unto him a love-potion, which whatsoever it was, he had by him. Hereupon Herod examined the most faithful servants of Mariamne by torture, who confessed nothing but that she was offended at something that Sobemus had declared to her, which when the King heard, he cried out that Sobemus (who had been ever faithful to him) would never have revealed those things to her had there not been some more secret familiarity between them than was fit, and thereupon commanded Sobemus immediately to be put to death. Then calling a Council of his friends, he there accused his wife for practising to poison him; they perceiving the Kings mind by general consent condemned her, and so she was put to death, the execution being hastened by Solome's instigation. When she was dead Herod was almost mad for grief that the deed was done (for he loved her extremely) neither could he by any delights or feasting divert his Melancholy, but was forc'd to yield to his grief, and his passion prevailing upon him, he would often bid his servants call Mariamne, as though she were alive. So that casting off the care of his Kingdom, he retired to Samaria (called then Sebaste in honour of Augustus) which was called by the Greeks Σεβαστία from the splendor of his dignity, and the honour they gave him something greater than humane.

As Herod was thus afflicted there came a Plague which swept away a great part both of the Nobility and people, this being interpreted as a judgment from God for the unjust death of the Queen. Herod's dissents increasing, he at last fell into a great sickness, so that his Physicians almost despaired of him. During his sickness Alexandra (now living at Jerusalem) endeavoured to get the two Castles of the City into her own hands, (one of them joined to the Temple, the other was within the City) and dealt with the Governors of them to that purpose, that they would deliver them to her for the children of Mariamne, lest if the King should die they should be seized on by others. But the Governors being faithful to Herod sent Messengers presently to him to acquaint him with Alexandra's design, who thereupon ordered she should forthwith be put to death. Then recovering from his sickness he returned to Jerusalem, but was grown so cruel that he was ready for the least cause to put any one to death. A difference arising between Costobarus an Idumean, and his wife Solome the sister of Herod, the contrary to the custom of the Jews sent him a bill of divorce, and accused him to Herod, that he with Lysimachus, Anipater, and Dositheus were practising some innovations; upon which Herod sent and slew them, with others that were conceived to be of their party, endeavouring that none should remain of the kindred of Hircanus, or indeed any other persons of worth and power that might resist him.

Herod now departed more and more from his Country's custom, violating them with strange inventions; for he instituted wrestlings every fifth year in honour of Cæsar; for the exhibiting of which he built a Theater in Jerusalem, and an Amphitheater in the Plain, both of them very sumptuous for the workmanship, but clean contrary to the Jewish customs. To these he invited all such as were skill'd in wrestling, and that excelled in Music, and playing on instruments. And hanging his Theater with Trophies, much distasteful to the people, as being principled by their Religion against Pictures.

Ten Citizens of Jerusalem about that time conspiring against him were discovered and put to death.

In the thirteenth year of his reign, that he might be more secure from Conspiracies, he began to fortify Samaria called Sebaste. Also he built another fort as a bridge to the Nation, namely the Tower of Straton, and in Galilee Galalus, in Poræa Esthmonitis, which Castles being so conveniently placed he by them kept the people in awe.

This year very grievous calamities befell the Country of the Jews: 1. There was a continual drought, upon which a famine followed, and after that the plague. Herod upon this to supply the publick necessities took and melted all the gold and silver that was in the Palace, not sparing any thing though of never so costly workmanship, nay not his own vessels that were for his daily use. Having made money of all he sent it into Egypt, where at that time under Cæsar Petronius was Governour, who though he had

had multitudes who at that time fled to him for the like necessity, yet being Herod's friend he readily gave his men leave to export corn, assisting them both in the buying, and in the carriage of it. When the corn was come into Judea Herod very carefully divided it, first to such who were most in need, and took care that the ancient and sickly should not want; and by this means he recovered himself into the affection, and good liking of the people again.

He also provided for his subjects against the sharpness of winter that none should want clothing, for their cattle being dead, their wool and other things failed. He helped also the Neighbour-cities of the Syrians with corn, so that by his providence and bounty he began to be renowned both at home and abroad.

He now marries another Mariamne, esteemed the most beautiful woman of that age, the daughter of Simon a Priest, whom he preferred to the High-Priesthood, putting out Jesus the Son of Phabea.

After this he employed his time and treasure in sumptuous and royal buildings, as particularly that of Cæsarea formerly called the Tower of Straton, which he began in the sixteenth year of his reign, and in twelve years finished it. He built for himself also a Palace in Sion very stately, and a Town about sixteen furlongs from Jerusalem, which he called Herodion.

He now sends his Sons Alexander and Aristobolus (whom he had by Mariamne the Armenian) to Rome to Cæsar, to be there brought up, for whom their lodging was prepar'd at Pollio's house the great friend of Herod. Cæsar entertained the young men very courteously, and gave Herod power to make which of his Sons he pleased heir of his Kingdom.

Augustus gave the Tetrarchy of Zenodorus to Herod, which was seated between Galilee and Trachona; he made him also one of the Governors of Syria, and commanded the Governors of that Province to do nothing without his advice. Herod also begged a Tetrarchy of Cæsar for his Brother Pheroras, on whom he bestowed an hundred Talents out of the revenues of his own Kingdom.

At Pausan near the Fountain-heads of Jordan he built a goodly Temple in honour of Cæsar, of white marble. He remitted also to his subjects some part of their Tribute under colour that they should have some ease after the dearth, but indeed to appease their minds which he saw were offended at such kind of buildings, which seemed to tend to nothing but the destruction of Religion and good manners.

To prevent disturbances he forbade private meetings, and too frequent feasting. He had spies that mingled themselves in all companies; yea he would sometimes go himself disguised among the people to hear what they said of him and his Government. The disaffected to him he took a course to punish, and the rest he bound unto him by an oath which he exacted of them.

After this in the eighteenth year of his reign, taking down (at least for the most part) the old Temple at Jerusalem, (as Josephus reports, Lib. 14. Ch. 14.) he built another much more stately and magnificent, having provided very great white stones*, (whereof some were 25 cubits long, twelve broad, and eight in height) and other materials for the work in the space of two years. He began to build it forty six years before the first Passover of the Ministry of Christ, see Joh. 2. 20. where we may read the words, forty and six years (reckoning to this time) hath this Temple been built. The building the Temple under Zerubbabel began in the first year of the Monarchy of Cyrus, and was after twenty years time finished in the sixth year of Darius the Son of Hystaspis. But this magnificent building of Herod's was finished in nine years and an half.

The inward Temple containing the Holy and Holy of Holies was finished in a year and an half. In all which time (it's reported, that it never rained in the day-time but only in the nights. Then in the eight years following the Porches, the Ranges, and the rest of the building about the Temple were all finished. He celebrated the Dedication of the Temple on his own birth-day, sacrificing three hundred Oxen to the great joy of the people.

These things done, Herod sets sail for Italy to salute Cæsar, and see his Sons, and passing by Greece was not only present but made Judg at the Olympick Exercises, and bestowing some Annual revenue upon them (that they might be the more splendid) for this bounty he is declared perpetual Judg of those Exercises. Coming to Rome, Cæsar courteously received him, and deliver'd to him his Sons well educated and instructed.

in all the *Liberal Arts and Sciences*. Being returned home with his Sons *Alexander* and *Aristobulus*, they being grown to mans estate he provided them wives; for *Alexander*, *Bernice* the daughter of *Salome*; for *Aristobulus*, *Glaphira* the daughter of *Archelaus* King of the *Cappadocians*. These young men gained the love and affection of the people exceedingly, but *Salome* and her followers feared they would sometime or other revenge their Mothers death, and therefore she and *Phonias*, Herod's Brother practis'd against them, insinuating into their father suspicion of them, as if they were not well affected towards him; but exclaimed greatly against the Authors of their Mothers death. Herod troubled hereat called to Court *Antipater* his eldest Son, begotten by him when he was a private man (whom he had banished the City in favour of these two Sons, only giving him liberty to come thither on Festival days) that setting him up against them he might make them more careful of their behaviour. But they were thereby the more incensed, and *Antipater* (making use of his time) got more and more into his Fathers affections, and at his intreaty brought to Court also his mother *Devir*, whom (being a woman of mean parentage Herod put away when he married *Mariamme*.)

Herod hearing that *Agrippa*, *Cesar's* great friend, and Son-in-law, (having married *Julia* his daughter) was come into *Asia*, he went to him and invited him into *Judea*, and entertained him magnificently in all the Cities and Castles he had newly built, shewing him his buildings, and presenting him and his friends with all the delights he could. Then conducting him to *Jerusalem*, all the Citizens met him in their best habit with joyful acclamations. *Agrippa* having sacrificed an Hecatomb to God, feasted the people; and the winter drawing on he made halt to sail to *Ionis*. As soon as it was spring Herod hearing that *Agrippa* was going with an Army to *Bosphorus*, made halt to go to him, he overtook him at *Snopæ* a City in *Pontus*, bringing some Auxiliaries with him for his service. *Agrippa* embraced him with singular affection, and made him partaker of his Councils. And afterwards in their return *Agrippa* was ready to gratify Herod in any thing, and at his intreaty relieved the necessities of many that made use of his Intercession. He procured for the Jews that dwelt in *Jonis* a confirmation of the privileges formerly granted them (which the Grecians would not suffer them to enjoy) and that none should molest them for living after their Countries Laws. Then with mutual embraces they took their leaves each of other. Herod in few days arrived at *Cæsarea*, and thence came to *Jerusalem*, where calling the people together, he gave them an account of his journey, and how he had procured liberty for the *Ionian* Jews, and to ingratiate himself the more with them, he declared he was willing to remit unto them the fourth part of their Tribute. The people exceedingly pleased herewith wished all happiness to the King.

Agrippa after ten years Government in *Asia*, being now to return to *Rome*, Herod went again to salute him, and take leave of him, and taking (of all his Sons) only *Antipater* with him, he delivered him to *Agrippa* to be brought to *Cæsar* that he might by his means obtain the Emperours favour. *Antipater* accordingly was much honoured at *Rome*, being commended to several friends and great persons by his Fathers Letters. From thence he was not wanting by his Letters to what his Fathers displeasure against his Brothers the Sons of *Mariamme*, and seemed very solicitous of his Fathers safety, though aiming at the succession thereby.

Herod being by these artifices exceedingly incensed against his two Sons *Alexander* and *Aristobulus*, sailed with them to *Rome* to accuse them before *Cæsar*, and carried with him *Nicobolus* *Damascene* in the same Ship, with whom he studied Philosophy. *Augustus* being gone to *Aquileia*, thither Herod went to him, and the young men being there accused before *Cæsar* of an intention to poison their Father, they cleared themselves and by their tears and other evidences so manifested their innocence, that *Cæsar* reconciled them to their Father. Then after thanks returned to the Emperour, they departed and *Antipater* with them, feigning himself glad that they were received again into favour.

Herod having given three hundred Talents to *Cæsar*, and been very liberal (as his custom was in all places) to the people of *Rome*, *Cæsar* bestowed on him half the profits of the Mines of *Cyprus*, and gave him liberty to make which of his Sons he pleased his Successor; or if he would, to distribute his Kingdom among them all; which

Herod

Herod presently would have done, but *Cæsar* would not allow that he should part with the Government during his life. In Herods absence the Inhabitants of *Trachonitis* (a considerable part of his Kingdom) rebelled, but were reduced again to obedience by his Captains. But some of them leaving their Country, fled into *Arabia Nabatea*, where they were entertained by *Syllæus* the Administrator of the Kingdom (who was an enemy to Herod, because he denied him his Sister *Salome* to Wife) and he granted them a place well fortified.

Herod being returned into *Judea*, he called the Chief men of the Jews together, and told them what had passed in his late Voyage, and declared unto them, that his Sons should reign after him, first *Antipater*, then *Alexander*, and then *Aristobulus*, whom he had by *Mariamme*. *Cæsarea Stratonis* was now finished in the 28th. year of his reign; for the Dedication of which, there were very solemn, and most pompous Preparations, Musicians, and Wrestlers, and Sword-Players, and Wild Beasts, and whatever was in account of that kind either at *Rome*; or in other Nations, being now brought thither. These sports were consecrated to *Cæsar*, and to be renewed every fifth year. The day he spent in Sports, and the night in Banquets and Revellings, and so between both he spent his time very well.

After this, he began to build another Town in a Field called *Capharsala*, which after his Fathers name he called *Antipatris*, and a Castle, which after his Mothers name he called *Cyprus*. In honour also of his dead Brother he built a fair Town which he called *Phasaelus* in the valley of *Jericho*, from whence the Country thereabouts is called *Phasaelis*. Having wasted his wealth by his extravagant expences, and now wanting money, after the example of *John Hircanus*, by night without the knowledge of the people, he opened *David's* Sepulchre, in which he found no money, but store of costly attire, and Ornaments of Gold, which he took away. After this 'twas observed, that his Family was grievously afflicted, nothing being heard among them but Broils and Accusations one of another.

As for *Antipater*, he accused and calumniated his Brother *Alexander*, inasmuch that his Father committed him to Prison. Those of *Trachonitis* (who had fled to *Syllæus*) being increased in number, infested not only *Judea*, but *Cælosyria* also, with Inroads and Incursions. *Syllæus* is hereupon complained of by Herod to *Saturninus* and *Volamnius*, Presidents of *Syria*. Herod requites the 60 Talents which he had lent *Obodas* King of *Arabia* under *Syllæus's* Security; and demands also, That the Plunderers protected by him should be delivered up. The matter being debated before the Presidents, they determined, that Herods demands were reasonable, and that *Syllæus* should perform them. *Syllæus* unwilling to stand this their Determination, went to *Rome*. The Presidents therefore gave Herod leave to enter *Arabia* with an Army, and to prosecute those obstinate people there; which he accordingly did, and suddenly took the Castle which those Plunderers kept. But an Arabian Captain with his forces coming to their aid, Herod joyns Battel with him and overthrows him; the Captain himself being slain, and his forces routed. But Letters were speeded to *Rome* to *Syllæus*, which represented things far otherwise, and aggravated every thing in so odious a manner, that *Cæsar* by these Lyes, and such false representations as *Syllæus* had made unto him, was so incensed against Herod, that he wrote to him menacing Letters, because he had presumed to march with an Army out of his own Kingdom, and thrice denied his Ambassadors audience, that were sent by him to acquaint him with the true State of things. The Rebels and Arabians taking hold of this occasion, did him much mischief, which he was glad to put up for the present; for fear of further provoking *Cæsar*, but sent *Nicobolus* *Damascenus* to *Rome* to plead his cause, who so laid open *Syllæus's* Forgeries, and how he had circumvented the Emperour in the cause of Herod, that *Cæsar* condemned *Syllæus*, remanding him again into the Province, that when he had satisfied the Debt (before mentioned) he might be punished, and was perfectly reconciled to Herod.

Whilst Herod was thus out with *Cæsar*, the former discords in his Family were exceedingly heightened by the Artifices of *Eurichus* a *Lacedæmonian*, who winding himself into *Alexander's* acquaintance, betrayed him first to *Antipater*, and then to Herod himself. Herod making inquiry into his Sons actions, put to death by the vehemency of *Torment*, many both of his own and his Sons Friends. *Alexander* being examined, denied all Accusations; except that he intended with his Wife to fly to *Archelaus* King of *Cappadocia* her Father.

A a a a 2

Herod

Herod sends Letters to Cesar complaining of his Sons, and desires his Imperial Majesty to give him direction what to do in that difficult affair. The Emperor returns answer, That he should call a Council at Beritus, and join with them the Presidents of Syria, and Archelaus King of Cappadocia, and other Noble men his Friends; and that they should together determine concerning that matter. Herod hereupon convened all those Cesar had appointed, (except only Archelaus) to Berytus, and in an Assembly of 150 Men, declaimed most furiously against his Sons, not producing any Proof at all, more than that they intended to fly; and not suffering them to be present to answer for themselves. Saturninus who had been Consul, and had run through all honours, gave his opinion, that the Sons of Herod were to be condemned, but not to be put to death; and his three Sons were of the same opinion. But Voluminus declared, that they ought to be punished with death, whose opinion the major part followed. Then the King took his Sons along with him to Tyre, where an old Soldier named Tyro, smartly reprehended him for the severity intended towards his Sons. Alexander and Aristobolus being led to Sebaste, were there strangled by their Fathers command, and their bodies buried in the Castle Alexandrian, where Alexander their Grandfather by their Mothers side, and many others of their Progenitors were buried.

Antipater, after the death of his Brothers, began now to plot the Destruction of his Father, and drew Pheroras the Brother of Herod to his side, and some of the Kings Women that were most addicted to the Sect of the Pharisees, but not Salome who constantly adhered to her Brother Herod. The Pharisees had refused to swear fealty to the King, who being for this fined; the Wife of Pheroras paid their Fine, to whom in requital (they being accounted wise to know things to come) they foretold, that the Kingdom should be taken from Herod and his Children, and should be transferred on her, and that her Husband, and their Children. These things Salome made known to Herod, and they had solicited and corrupted many of his Courtiers with Bribes; in which fault Herod having taken some of the Pharisees, he put them to death, and some others also whom he found had conspired with them. Then he urged Pheroras to put away his Wife, which he refusing to do, he forbade Antipater Pheroras's company.

Antipater, that he might remove all Suspicion of his Father from him, procured by his Friends at Rome to be sent for shelter by Cesar. He accordingly going, Herod sent by him great Presents and his Will, in which he declared, that Antipater should be King; but if he died, then Herod his Son by Mariamne daughter of Simon the High Priest.

Pheroras being banished into his Treachery, there fell sick; Herod visits him, and seeks help for him, but he died within a few days after, whose body was brought to Jerusalem, and there honourably buried by Herod.

Pheroras dying in this sickness, after his death his Wife was accused as if she had poisoned him. Herod inquiring into this matter, by little and little began to find out a reasonable Conspiracy of his Son Antipater against himself; namely, how that he going to Rome had delivered a deadly poison to Pheroras that was sent by Antipater (one of his Friends) out of Egypt, to be given to the King in his absence, and that it was kept by Pheroras his Wife: She being examined, confessed the same, that it was committed to her charge; but added also how that her husband when sick, and when Herod came to kindly to visit him, was so overcome with his love, that he forbade her to give it him. Among the accessories of this Conspiracy was Herod's own Wife, the daughter of the High Priest. Hereupon Herod put her away (which was a great favour; he put others to death for a lesser matter) and deposed her Father from the Priesthood, and preferred Matthias the Son of Theophilus to his place, and put her Son Herod out of his Will, whom he had appointed his Successor, and put Doris also Antipaters Mother out of the Court, taking her Jewels from her. Not long after Bathillus the freed man of Antipater coming from Rome, being tortured, confessed, that he had brought with him a poison to deliver to Pheroras, wherewith the King might be certainly and speedily dispatched, in case the other should fail.

Antipater got some to write from Rome to his Father how Archelaus and Philip (Herod's two younger Sons that were at Rome to study) often rub'd up the Sore of the Murder of Alexander and Aristobolus, pitying the misfortune of their innocent Brethren; and he when he wrote to his Father about them, as it were excusing them, would impute their speeches to their age.

During

During these things JESUS CHRIST the Son of God is born two years after the Wise men came to Herod to Jerusalem, and there are taught, that the Birth-place of Christ was at Bethlehem; they return no more to Herod, being so directed by God in a Dream. Herod being thus disappointed, killed all the Children that were at Bethlehem, and in all the Coast thereof, from two years old and under, according to the time of the Stars being first seen in the East, which he had learned from the Magi. Among which Children 'tis said, that a young Son of Herods was one, which when Angelus heard of, he said, 'Twas better to be Herods Hogg than his Son; for under pretence of Religion, he would not touch an Hogg, or eat Swines flesh, but made it no great difficulty to destroy his own Children. See Macrob. lib. 2. ch. 4.

Antipater all this while hears nothing of the death of Pheroras, or of those things that were ready to be alledged against him, but returns to Jerusalem ignorant of all these Passages. When he came thither, he entered the Palace in his Purple Garment which he was wont to wear, but the Guards at the Gates suffered none of his followers to enter in with him. When he addressed himself to his Father, he thrust him away from him with indignation, reproaching him with the murder of his Brethren, and his intention to poison his Father. It hapned that Quintilius Varus President of Syria was now at Jerusalem. The next day therefore the King and Varus sitting in Judgment, Antipater was brought before them, and being not able to purge himself, all things being made so clear and evident, (and the poison it self produced, which being give to a condemned man, dispatched him immediately) hereupon he was committed to Prison; and Herod signified to Cesar by Letters all these matters, and also sent Ambassadors to him, who by word of mouth might acquaint him more fully with this cursed Treason of Antipater.

Herod now falls sick, and in his sickness was exceeding impatient, but his Distemper was much encreased by this accident. Judas the Son of Saripheus, and Matthias the Son of Margalathus (two of the most learned men among the Jews, and the best Interpreters of their Law) hearing that the Kings sickness was incurable, persuaded some young men that were their Scholars, to throw down the Golden Eagle that was set up by Herod over the great Gate of the Temple. The young men accordingly went up at Noon-day, and with Axes hewed down the Eagle, a great multitude beholding it. Immediately about forty of these young men were taken by the Captain of the Castle, and (together with their Masters) brought before Herod, where they confidently defending what they had done; he calling the Rulers of the Jews together, took away the High Priesthood from Matthias (as not altogether a stranger to this business) and put Joazar into his place, the Brother of his Wife Mariamne the Daughter of Simon the High Priest. But he burned alive the other Matthias (that was a Promoter of this Sedition) and his Companions.

Then Herods disease began to grow worse; for he burned with an inward heat, he was vexed with a ravenous and insatiable Appetite; he was tortured with Ulcers in his Bowels, and pains of the Cholick; His Feet swelled and his Thighs; his Body rotted, and was full of crawling Worms; to all which, he was troubled with Convulsions, and difficulty of breathing. He used all means possible for his Recovery, and was carried to the hot Baths beyond Jordan: Thence he returned to Jericho. Perceiving now that he must die, and supposing that the Jews would much rejoice in his death, by Proclamation he calls together from every place to Jericho, some of the most Noble of the Jews, and shuts up those of them that came in the Hippodrome, giving command to his Sister Salome, and her husband Alexas, that as soon as he was dead, they should cause all those Jews to be killed, that the people might have cause of Lamentation at his death, which otherwise he thought they would rejoice at. Before his death he received Letters from Cesar, that he might do with his Son Antipater as he pleased. Being almost tormented with his distemper, he went to stab himself, but was prevented by those about him.

Antipater thinking his Father had been dead, began to tamper with his Keeper about his Liberty; that he might seize upon the Kingdom. But his Keeper went and revealed it to Herod, who was thereupon so enraged, that he commanded one of the Guard to go instantly and kill him, and that he should be buried in the Castle of Hircanion without any honour; which was done accordingly five days before Herod died. To such an end came he who had wrought the ruine of his Brethren, and had made such sad broils in his Fathers house.

Herod

A History of the Jewish Affairs from the end of

Herod now makes a new Will, in which he leaves the Kingdom to Archelaus (his eldest Son by his second wife Mariamne). Herod Antipas he makes Tetrarch of Galilee and Persea, or the Country beyond Jordan; Philip he makes Tetrarch of Trachonitis, Gaulonitis, Batanea (that is the Land called Basan) and Paneada, neaver the heads of Jordan. To Salome his Sister he gave Jamnia, Azotus, and Phasaelus, and fifty thousand drachms; to several of his Kindred he gave money and yearly Pensions; and to Cesar and Livia his Wife he left great Legacies.

Herod having thus ordered matters five days after he had put Antipater to death he died himself about the 25th. of our November, having enjoyed the Kingdom 34 years from his Conquest over Antigonus, but 37 years from the time he was first made King by the Romans, and about the 70 year of his age. Solome and Alexas before the death of the King was known, discharged those Nobles that were shut up in the Hippodrome.

Then was the Kings death declared, and all the Soldiers called into the Theater at Jericho, and there they first read the Kings Letters to the Soldiers, in which giving them thanks for their fidelity and love to him, he desires them, that they would do the like for his Son Archelaus, whom he had appointed his Successor in the Kingdom. Then the Kings Testament was read; then was there a shout for joy that Archelaus was King; the people praying God to prosper him.

A Royal Funeral was prepared by Archelaus for his Father: The Body was carried in Funeral Pomp from Jericho to the Castle Herodion (where he himself had appointed it to be buried) they going each day but Eight Furlongs, or an Italian Mile. It was carried in a Golden Litter set with precious Stones, Bearing-Cloth of Purple. The Body also was clothed with Purple, and a Diadem on his head, and a Scepter in his right hand, and over his head hung a Crown of Gold. His Son and Kindred marched about the Litter; then followed the Soldiers marshalled according to their several Nations; then 500 Servants bearing Perfumes.

The Ceremony of the Funeral being ended, Archelaus coming to Jerusalem, solemnized a Mourning for his Father seven days, according to the Jewish Custom, and at the end of the Mourning made a Funeral Banquet to the multitude. After this, going up to the Temple, and there sitting on a Golden Throne, he spake very graciously to the people, but withal said, He would not take upon him the name of King, till Cesar had confirmed his Fathers Testament.

F I N I S :

Some BOOKS Printed for and Sold by Thomas Simmons at the Princes-Arms in Ludgate-street.

1. **T**HE Lives of sundry Eminent Persons in this latter Age, in two Parts :
I. Of Divines, viz. Mr. Hugh Broughton, Mr. Rob. Boid, Dr. 'twiss, Mr. Tho. Wilson, Dr. Sam. Bolton, Mr. Richard Viner, Mr. Richard Blackerby, Mr. Ralph Robinson, Mr. John Janeway, Mr. John Macbia, Dr. Sam. Winter, Mr. Tho. Tregoff, Mr. Rich. Mather, Mr. Joseph Allein, Dr. Staunton, Mr. Sam. Fairclough, Mr. Tho. Wadsworth, Mr. O. Stockton, and Mr. Tho. Gouge. To which are added some remarkable passages in the Lives and Deaths of divers Eminent Divines in the Church of Scotland, viz. Mr. John Springier, Mr. Rob. Blair, Mr. Andr. Steward, Mr. John Welch, Mr. Hugh Kennedy, Mr. Rob. Bruce, Mr. Davidson, and Mr. Patr. Simpson. Together with an account of several Providences strange and extraordinary. II. Of Nobility and Gentry of both Sexes, viz. Sir Phil. Sidney, Sir Charles Coot, Mr. John Lamot, Sir N. Bernardiston, Mr. John Rowe, Sir Mat. Hale, Mrs. Mary Gunter, Lady Alice Lucy, Lady Mary Vere, Mrs. Kath. Clark, Countess of Warwick, Mrs. Marg. Baxter, Lady Armine, Lady Langham, and Countess of Suffolk, by Samuel Clark, sometimes Pastor of Bennet-Fink, London. To which is added the Life of the Author. In Folio.
2. Church-History of the Government of Bishops and their Councils, abbreviated, including the chief part of the Government of Christian Princes and Popes, and a true account of the most troubling Controversies and Heresies till the Reformation. By Richard Baxter a Hater of false History. In Quarto.
3. A Treatise of Episcopacy confuting by Scripture, Reason, and the Churches Testimony, that sort of Diocesan Churches, Prelacy and Government which calteth out the Primitive Church Species, Episcopacy, Ministry and Discipline, and confounds the Christian World by corruption, Usurpation, Schism and Persecution. Meditated in the year 1640, when the *Ex cetera* Oath was imposed; written 1671, and cast by. Published 1680 by the importunity of our Superiors, who demand the Reasons of our Nonconformity. By Rich. Baxter. In Quarto.
4. Forgetfulness of God the great Plague of mans heart, and Consideration of the principal means to cure it. By W.D. M.A. and once fellow of Kings Col. Cambridge.
5. Londinum Triumphans, or an Historical Account of the grand influence the Actions of the City of London have had upon the affairs of the Nation for many ages past. Shewing the antiquities, honour, glory and renown of this famous City; the grounds of her rights, privileges and franchises, the foundation of her Charter, the improbability of its forfeiture or seizure; the power and strength of the Citizens, and the several contests that have been betwixt the Magistracy and the Commonalty. Collected from the most authentick Authors, and illustrated with variety of remarks worthy the perusal of every Citizen. By Will. Gough, Gent. In Octavo.
6. The five days Debate at Cicero's house in Tusculum, 1. Upon Comforts against Death: 2. Patience under pain. 3. The cure of Discontent. 4. The Government of the Passions. 5. The chief end of man. Between Master and Sophister. In Oct.
7. The Samaritan, shewing that many and unnecessary Impositions are not the oyl that must heal the Church; together with the way or means to do it. By a Country-Gentleman, who goes to Common-Prayer, and not to Meetings. In Octavo.
8. A Private Psalter, or Manual of Devotion, composed by a Minister under the apprehension of the Stone; which may serve for all Christians, with the omission of any such petition which is peculiar or not suitable, and the addition of others as are suitable to every ones proper condition. In Octavo.
9. Magna Charta made in the ninth year of King Henry the Third, and confirmed by King Edward the First in the 28th. year of his Reign. With some short but necessary observations from the L. Chief Justice Cook's Comments upon it. Faithfully translated for the benefit of those that do not understand the Latin. By Edm. Cook of the Middle-Temple, Esq. In Octavo.

10. The *Plea of the Children of Believing Parents*, for their interest in *Abraham's* Covenant, their right to Church-membership with their Parents, and consequently their title to *Baptism*. The cause of publishing this Discourse after so many Learned men have laboured in this Province is declared in the Preface to the Reader. By *Giles Firmin*. In *Octavo*.

11. The *Traveller's Guide*, and the *Countries Safety*: Being a Declaration of the Laws of *England* against *High-way men*, or Robbers upon the Road; what is necessary and requisite to be done by such persons as are robbed in order to the recovering of their damages, against whom they are to bring their action, and the manner how it ought to be brought. Illustrated with variety of Law-Cases, Historical Remarks, Customs, Usages, Antiquities and Authentick Authorities. In *Twelves*.

12. The *Right Honourable* Pourtray'd, or the Vizard taken off pretenders, with perswasive reasons to allure the will, and reduce mens actions to obtain the Title, as also a set boundary to the Honour of Saints departed. By *Samuel Gilbert*. In *12 s.*

13. *De Analogia, five Arte Latine Linguae Commentariolus*, in quo omnia, etiam reconditoris Grammaticae, Elementa, ratione nova tractantur, & ad brevissimos Canones rediguntur. In usum Provectoris adolescentiae. Opera *Wilhelmi Baxteri*, Philistoris. In *Octavo*.

14. *A Modest Answer to Dr. Stillingfleet's Irenicum*. By a Learned Pen. In *Octavo*.

15. *A Peaceable Resolution of Conscience*, touching our present Impositions, wherein Loyalty and Obedience are proposed and settled upon their true foundation in Scripture, Reason, and the Constitution of this Kingdom against all resistance of the present Powers; and for compliance with the Laws so far as may be in order to union. With a Draught or Specimen of a Bill for *Accommodation*. In *Octavo*.

16. *Patriarcha non Monarcha*: The Patriarch Unmonarch'd; being Observations on a late Treatise, and divers other Miscellanies, Published under the name of Sir *Rob. Filmer* Baronet: In which the falshood of those opinions that would make Monarchy *Jure Divino* are laid down, and the true Principles of Government and Property (especially in our Kingdom) asserted. By a Lover of Truth and of his Country. In *Octavo*.

17. *Moral Prognostications*: (1) What shall befall the Churches on Earth till their concord, by the restitution of their Primitive purity, simplicity and charity: (2) How that restitution is like to be made (if ever) and what shall befall them thenceforth unto the end, in that Golden Age of Love. Written by *Rich. Baxter*, when by the Kings Commission we in vain treated for Concord, 1661, and now publiht 1680. In *Quarto*.

18. The Lively Effigies of the Reverend Mr. *Mathew Pool*, so well performed as to represent his true Idea, to all that knew him, or had a veneration for him; design'd on purpose to befriend those that would prefix it to his *Synopsis Criticorum*. Price 6 d.

19. The Lively Effigies of Sir *Edmundbury Godfrey*, who was barbarously murdered by the *Papist*, 1678. Price 6 d.

20. The Genealogy of the Kings of *England* from *William the Conquerour* to his present Majesty King *Charles the Second*, with their Atchievements truly Blazon'd, all well Engraven upon a large Broad-side.

21. The History of the Successions of the Kings of *England* from *Canutus* the first Monarch, giving a brief account of their Birth, Coronation, length of Reign, manner of their death and burials, with their Queens and Children, in folio. Price stitched 1 s.—6 d.

22. *Memorabilia*, or the most remarkable Passages and Counsels collected out of the several Declarations and Speeches that have been made by the King, his Lord Chancellors and Keepers, and the Speakers of the Honourable House of Commons in Parliament since his Majesties happy Restauration, Anno 1666, till the end of the last Parliament 1680; reduced under four heads, viz. of the Protestant Religion: 2. Of Popery: 3. Of Liberty and Property, &c. 4. Of Parliaments. By *Edward Cook* of the Inner Temple, Esq; Humbly Dedicated to the Grand Council or Senate of this Kingdom. In Folio. Price stitched 3 s.

23. An Historical Account of the wonderful Cures wrought by *Scarborough Spa*, on several Persons afflicted with the Scurvy, Stone, Jaundice, Dropsie, &c. Together with an Account of many strange Rarities of Nature found at *Scarborough*. By *Will. Simpson*, Med. D. In *Twelves*, Price 1 s.

2